

Jews For *Islam*

Accepting the Messiahship of Jesus
without the Christian theology

A publication by the Jews for Allah foundation
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first Chapter:

Believing in Allah: Accepting the Unity of Allah

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(1) Allah in the Jewish Bible

Hear, O Israel: The Lord our God is One LORD:" (Deuteronomy 6:4)

Clarifying the linguistic connections between the Names Allah and Elohim.

First we see the identical pronunciation in Scripture:

The word for God in Genesis 1:1 is *elohim*, which is essentially a plural form of a more basic root-Hebrew word for God, (*eloh*).

Furthermore, the Arabic translation of the Jewish Bible uses the name "Allah" to refer to God in Genesis 1:1

" *Fee al-badi' khalaqa Allahu as-Samaawaat wa al-Ard . . .* "

In addition to the etymological connection based on sound, we also discover the connections of the two Names based on roots, spelling, meaning, and geography.

If one were to find the word (*eloh*) (alef-lamed-heh) in an inscription written in paleo-hebrew, aramaic, or some sort of Nabatean script, it could be pronounced numerous ways without the diacritical marks to guide the reader.

When treated as a verb root, this letter combination (pronounced *alah*) is the root for the verb "to swear" or "to take an oath," as well as the verb "to deify" or "to worship"

[look up alef-lamed-heh (ALH) in *Milon Ben-Y'hudaah, Ivri-Angli* ([Ben Yehuda's Hebrew-English Dictionary](#))]. The root itself finds its origin with an older root, *el*, which means God, deity, power, strength..

So, one of the basic Hebrew words for God, (*eloh*), can easily be pronounced *alah* without the diacritical marks. Not surprisingly, the Aramaic word for God, according to the [Lexicon](#) offered at [http:// peshitta.org](http://peshitta.org), is (*alah*).

This word, in the standard script , or the Estrangela script , is spelled alaplamad-heh (ALH), which are the exact corresponding letters to the Hebrew *eloh*.

The Aramaic is closely related to the more ancient root word for God, *eel* (according to Robert Oshana's on-line introduction to basic Assyrian Aramaic at www.learnassyrian.com).

The Arabic word for God, Allah, is spelled in a very similar way, and is remotely related to the more generic word for deity, *ilah*. We're quickly starting to notice the obvious linguistic and etymological connections between the respective words for God in these closely related Semitic languages (e.g. Allah, Alah, and Eloh being related to Ilah, Eel, and El, respectively).

Let me make it more clear....

1. We have made the connection in terms of spelling, as all these words are spelled similar to one another.
2. The geographic connection is there, as these respective languages originate in regions that are very close to one another.
3. The roots are also basically the same.
4. The meanings are essentially the same.

In conclusion, the ancient Semitic names for God (Allah and Elohim) are actually the same.

(2) Is the Qur'an the Bible's Savior ?

In the 19th century, Darwinian geology and biology have challenged the literal truth of Genesis and the divinity of the Bible. The hitch that prevents the modern scientific mind from accepting the divine version of creation is the extreme disparity between the enormous length of time required for the evolution of the earth, universe and the contradicting short period of six days. No wonder the Bible is branded as a 'myth', especially as each day of creation ends with the words "And the evening and the morning were the first day"(Gen. 1:5), etc.

In comparison to the Bible, the Quran uses the words "in six periods of time" in seven different passages on creation, but here, not once are the 'periods' defined as "the evening and the morning".

The Arabic word used in the Quran is "Ayam" which is from the Latin word *eaon* which literally means a "segment or increment of time"

In the light of these verses, we can surmise that the Bible is not a 'myth', as confirmed in the Koran. The Koran cooperates with the Bible in meeting the skepticism of any "Darwinian geology and biology", over 700 years before Darwin was born.

Another example of how the Holy Qur'an saves the revelations within the Bible is demonstrated in the story of Noah's Flood.

When seen in the light of modern knowledge, the Biblical description of the Flood as a Whole is unacceptable for the following reasons:

- a) The Torah describes the Flood as a event, which covered the entire world.
- b) The Flood of Noah described in the Bible is estimated to a date in which a international Flood could not have occurred

The Sacerdotal narration states quite precisely that the Flood took place when Noah was 600 years old. According to the genealogies in chapter 5 of Genesis.

When we relate this to the age of Adam along with the age of Abraham in the Bible (Genesis 11: 10-32) , we calculate the Flood would be situated in the Twenty-first Twenty-second century BC

Knowledge of history during this time period would show it was a time of prosperity with civilizations such as Egyptian's Eleventh Dynasty and Babylonians Third Dynasty at Ur in which we know for certain there were no breaks in these civilizations. Therefore to make such a claim that everything on earth was destroyed as the Bible claims (Genesis 7:21) is unsupported.

On the other hand, the Qur'an gives general details which do not promote any criticisms from a historical point of view.

In The Qur'an 11:25-49, Sura 71, and 26: 105-115, we see God inflicted on communities guilty of gravely infringing His Commandments. Whereas the Bible describes a universal Flood intended to punish ungodly humanity as a whole.

The Qur'an, in contrast, mentions several punishments inflicted on certain specifically defined communities. This is viewed in 25: 35-39,

"We gave Moses the Scripture and appointed his brother Aaron with him as vizier. We said: Go to the people who have denied Our signs. We destroyed them completely. When the people of Noah denied the Messengers, We drowned them and We made of them a sign for mankind. (We destroyed the tribes) of Ad and Tamud, the companions of Rass and many generations between them. We warned each of them by examples and We annihilated them completely."

Sura 7, verses 59 to 93 contains a reminder of the punishments brought upon Noah's people, the Ad, the Tamud, Lot (Sodom) and Madian respectively.

This is the method of how the Qur'an saves the Bible in the narration of the Flood of Noah, as in the case of Saving the Bible from Darwin, the case of the Flood could also not be verified until centuries after the Prophet Muhammad.

A shepherd from the desert could not know the archaeological history of the world around him to pinpoint or deny of whether or not the entire world was flooded or if it were only certain communities as the Qur'an clarifies.

(3) Has God removed the Curse of Babylon ?

While reading the Bible, I came upon a story which Strengthened my faith in Islam even more. According to the Bible, { Genesis 11:1 } humans all spoke one language at one time. These humans

were trying to build a tower to see God. God Warned them to cease building the tower, yet they disobeyed God and continued to build the Tower.

As a punishment for their disobedience, God cursed them by making them all speak a different language. This tower is now called the "Tower of Babylon." {Genesis 11:19} and that is where we get the word "Babel"

The Holy Qur'an is their forgiveness, if the humans return to obeying God, then they are again united in a brotherhood and sisterhood of one Semitic language, Arabic.

This is astonishing since only 27% of the Muslims are Arabs and there are almost 1.5 Billion Muslims world wide, all united with one language, praying in unison, re-united, this is also predicted in the Bible;

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." {Zephaniah 3:9}

In the Strong's Bible Dictionary, the word "language (saphah)" in this verse can also mean [side, edge, border]

Therefore, Zephaniah 3:9 can also be translated to read "I will TURN people to ONE direction" which we witness with Muslims all facing -East- to pray and also speaking one language in prayer, a language which non-Arabs describe as a "pure language"

Below we now see the Humans re-united speaking one language, shoulder to shoulder.

World wide, over a billion people gather worshiping with one language, one direction, one book, one God.

Re-united as brothers and sisters in towards the Kabba which is believed to be directly under the Throne of God in Heaven.

The rich with the poor, the educated with the un-educated, people from all parts of the world re-united Obeying One God, Submitting their will to God which is the meaning of Islam.

""And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided." {Translation of the Holy Qur'an 3:103}

(4) Masjid ul Aqsa is the reconstructed Third Temple.

One of the highest aspirations of _today's_ Israeli government is to build the "Third Temple" (the third renovation of Solomon's temple which has been destroyed twice before in history), there is only one issue, the House of prayer "Masjid-ul-Aqsa" now stands in the same exact location.

First Temple in 960 BC, Solomon is believed to have erected it to house the Ark of the Covenant which his father, David, had brought to Jerusalem. The temple was burned to the ground by the Babylonians in 586 BC.

The **Second Temple** was consecrated in 515 BC, rebuilt by Herod in 20 BC and destroyed by Titus in 70 AD.

The **Byzantine Christians** used the area as a dump and it was in this state that a Muslim, Caliph Omar Ibn al-Khattab, found it. In 638 AD. he ordered the place cleaned and built a House of Prayers at the southern end of the sanctuary, the apparent **Third Temple** " Masjid-ul-Aqsa".

Masjid-ul-Aqsa was completed by Amir Abd ul Malik in 647 AD.

With these observations in mind, the question is , has another sect of Jews co-orchestrated the Job of building the Third Temple ? ***Jews for Allah*** . It is well documented that Israelis along side their ancestral brothers, the Arabs, participated in the construction of Masjid-ul-Aqsa. For example, Ka'ab al-Ahbar, a Yemenite Jew who converted to Islam was a co-engineer in the construction. [Al-Tabari, The History of al-Tabari, Vol XII]

Furthermore, it would have been impossible to clean the area containing decades of Byzantine litter and build this Holy Temple in only 10 years (no electricity), without the cooperation and assistance of the thousands of Jews in Jerusalem.

The inhabitants of Israel left the Temple of Solomon a pile of rubble and garbage for almost (Six Hundred Years, nearly 10 generations of Israelis) 70 AD -to- 647 AD, until it was finally beautifully restored by the unity of Jews and ancestral brothers of Jews, the Muslims.

Muslims do not claim to worship a different God than the Jewish God, in fact, just the opposite, Muslims declare they worship the God of Abraham, hence the Masjid-ul-Aqsa is in fact the restoration of the Temple Mount by direct descendants of Prophet Abraham.

What's more, during one of the Crusades, the Crusaders thought the Masjid-ul-Aqsa was Solomon's temple and put a cross on it! If they had known that it was a Muslim temple, they would have torn it down, but it still stands.

Further proof that Muslims have rebuilt the Temple Mount is that there are no idols in the current place of worship, there are no pictures, the prayers are preformed the way Jews used to pray, and the prayers are made directly to the Creator of Abraham with no intercessors.

The Jews do not have to mourn or drop another tear, the Modern Temple has also been rebuilt to include inscriptions to counter the Trinity of Christianity from our Holy Site:

the New Temple Mount was an answer to and a denial of the attractions of Christianity and its Scriptures, providing the Faithful with arguments to be used against Christian theology. The inscriptions are seven hundred and thirty-four feet long in all, amongst the lengthiest inscriptions in the world.

The inscriptions are as follows:

Inner Face: South Wall. In the name of God the Merciful the Compassionate. There is no God but God alone; he has no co-partner. He is the Kingship and His the praise. He giveth life and He causeth to die, and He hath power over everything.

South-East Wall. Verily God and His angels pronounce blessing upon the Prophet. O ye who have pronounced blessings upon Him and give Him the salutation of peace. O, People of the Book (i.e. the Jews and Christians, always referred to as such by the Muslims -Ed.) do not go beyond the bounds in your religion and do not say about Allah anything but the truth. The Messiah, Jesus, son of Mary, is a messenger of God and His word which he cast upon Mary, and a spirit from Him. So believe only in God and of his messenger, but do not say "Three" (Trinity) and it will be better for you. God is only one God. Far be it from His glory that he should have a son.

North Wall. The Messiah will not deny to be in the service of God nor will the angels who stand in his presence. O God; pray upon Thy messenger "the servant Jesus - (**N-W Wall**) the son of Mary and peace be upon him the day of his birth, the day of his death and the day of his being raised alive." That is Jesus, son of Mary - a statement concerning which YOU are in doubt. It is not for God to take for Himself any offspring, glory be to

Him.

West Wall. God bears witness that there is no God but Him, likewise the angels and the people possessed of knowledge (S-W WALL) - Upholding justice. There is no God but He, the Almighty and All wise. Verily, the religion in God's sight is Islam.

Outer Face: West and North-West Walls. In the name of God the Merciful and Compassionate. There is no God but God alone. Praise be to God who hath not taken to himself offspring. To Him there has never been any person in the sovereignty. Mohammed is the messenger of God, may God pray upon Him and accept his intercession.

Praise be God who has not taken unto himself a son and who has no partner in sovereignty nor has He any protector on account of weakness.

Islam has a History of Restoring ancient Temples and preserving current Houses of Worship as taught in Islam:

In the time of the caliph Umar, certain Muslims had usurped a piece of land belonging to a Jew, and had constructed a mosque on the site. Learning the news, the caliph ordered the demolition of the mosque and the restoration of the land to the Jews.

There are currently thousands of Jews and hundreds of Synagogues in Muslim countries, dating over a 1,000 years old and Preserved in tact to this day, including the dozens of Temples kept in tact in Israel for the past millennium and a half while Muslims were responsible for Israel, if they were in rubble as the Romans had left the Temple Mount, the Muslims would have restored them to houses of worship as was done to the Temple of Solomon.

According to **M S M Saifullah**, Another <http://www.islamic-awareness.org/History/kaaba.html> in history is one built by Prophet Abraham, the Ka'bah:

These are just two of Temples we observe to be restored, we conclude that a further study needs to be set forth to discover other Temples of God brought back to life by the children of Abraham, Muslims.

In Conclusion, http://www.jerusalemities.org/crime_islam_2.html to destroy the Masjid ul Aqsa to (re~re-build another House of Worship is not an act of God, but rather an act of pride, egotism, and nationalism, and would severely polarize the nearly 1.5 Billion Muslims with the other children of Abraham. Rather than plotting against Masjid ul Aqsa, Jews need to be thankful to God for sending our ancestral brothers to restore the ancient Temples, which laid in ruins for centuries under Israeli control.

(5) The Bible, The Quran, and Evolution

Here we will compare the Bible, and the Qur'an to the popular theory of evolution.

Astronomers today have powerful telescopes and have studied the formation of our neighboring galaxies. From the studies we learned that galaxies are formed from the condensation of spiraling celestial "mists."

This is confirmed in the Qur'an 14 centuries before this was discovered by the " Hubble Space telescope" in 1925.

"Then He settled/equilibrated unto the firmament(sky) when it was smoke...." (Qur'an 41:11.

We know from both scientists and the Qur'an that in the beginning, there was nothing in liquid or solid state, only in gaseous state yet the Bible is not in agreement on this matter;

Genesis 1:1-2 (Revised Standard Version) "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the **waters**."

The next verse in the Bible shows a chronological inconsistency. The Bible claims that there was light in the Universe on the first day;

"And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day." Genesis 1:3-5.

Yet then we see in Genesis 1:14, that the sun was not created until the 4th day;

Scientists today know that light is a reaction to other stars in the Universe, and without the sun, (which was not created until the fourth day according to the Bible) than it is simply wrong to claim there was light when the sun was not yet created.

Again we see this discrepancy is not in the Qur'an, the Qur'an confirms what scientists of today agree upon, which is that the elements in the Universe were created at once, this is known as the "Big Bang theory":

"Do not the disbelievers see that the heavens and the earth were fused then We ripped them asunder.." Al-Anbia(21):30.

There are some truths in the Bible, but also some obvious disagreement with scientific facts.

Another example is the growth of plant life on earth.

The Bible says that on the third day;

"And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so." (Genesis 1:11)

The problem is that God created the Sun on the 4th day (Genesis 1:14) and complex seed formation can not occur without sunlight.

In contrast to the Old Testament, the Qur'an does not use a day by day chronological description (i.e. on the first day, second day, third day ...), instead the Qur'an uses concise terms which do not prompt objections.

The Qur'an clarifies that the food appeared two eons after the light was in the Heavens:

"And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers." {Qur'an 41:10}

Verses 41:11 and 12 in the Qur'an, use the adverbs "thummah" and "fa" which imply series of events. Neither of these two, however, are used in verse 10 (the only one which mentions four periods) which instead uses the adverb "wa" implying parallel, or "overlapping" actions.

Therefore, we see the total time to complete the mountain formation and food growth is 4 periods. Within 2 of these four periods, we see light .

"So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing." (Holy Qur'an 4:12)

The following Verses in the Holy Qur'an also support the Theory of Evolution:

".....We made from water every living thing. Will they not then believe?" (21:30)

"What ails you that you hope not towards Allah with dignity when he created you by stages?

.....And Allah has caused you to grow as a growth from earth." 71:13-14

"See they not how Allah produces creation, then reproduces it? Lo, for Allah that is easy. Say (O Muhammad): Travel in the land and see how He originated creation, then Allah brings forth the later growth. Lo, Allah is able to do all things." 29:19-20

"Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk. Lo! that which ye are promised will surely come to pass, and ye cannot escape. Say (O, Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! The wrongdoers will not be successful" 6:134-136 "He produces creation and then reproduces it, that He may reward those who believe and do good works with equity." 10:4 and 27:64

The following verses in the Bible show some divergence when compared to other Bible verses regarding evolution;

GE 1:11-12, 26-27 Trees were created before man was created.

GE 2:4-9 Man was created before trees were created.

GE 1:20-21, 26-27 Birds were created before man was created.

GE 2:7, 19 Man was created before birds were created.

GE 1:24-27 Animals were created before man was created.

GE 2:7, 19 Man was created before animals were created.

GE 1:26-27 Man and woman were created at the same time.

GE 2:7, 21-22 Man was created first, woman sometime later.

In conclusion, we see that the Qur'an resurrects the Bible, bringing back Divine Scripture beyond the level of learned scientists. Scientists can now look up to the Message of God rather than look down to it as is done with the Bible.

God gives all humans a reason to believe, and in the case of the Qur'an, the reason was given over 1,400 years ago, before the scientists even knew what to believe in.

(6) conversion of EbedMelech in the scroll of Jeremiah

Here you have a non Jew who believes in the message of Jeremiah, and even saves Jeremiah after the prophet was thrown down some pit or cistern.

Afterwards Jeremiah promised that the Lord would protect EbedMelech. Similar to the story of Bilal. This is fascinating, as EbedMelech was an Ethiopian slave.

EbedMelech is a title which means "the King's slave," but can also mean "servant of the King" in a sense of being a servant of God.

The Arabic rendering of EbedMelech would be Abdul-Malik.

He was protected by God for believing in a prophet of God). Another conversion story is that found in the book of Ruth... she didn't need a long rigorous process to become one with the Jews, instead she became one of them simply by saying "your God is my God, your people will be my people" (nothing more than a pre-shahaada statement of faith). This signifies how easy it is to convert as per the stories of the TaNaKh.

Regarding Ebed-Melech (as the TaNaKh describes him, Ha-Cushi, "the ethiopian;" ish saris, "a castrated man," or a slave or eunich). As the Shacharit (Jewish prayer recited in the morning) that begins with "Baruch Atah HaShem (Blessed art thou oh Lord), Eloheinu (Our God), MELEKH Ha-Olam (Ruler of the Universe).

So Ebed-Melech can also be a servant of the ruler of all things created, God, which is actually shown in the story, as this cushi (Ethiopian) is the only one who believes the prophet sent to the Jews. The spelling of Ebed-Melech is ayin-bet-dalet mem-

lamed-kaph, or ABD-MLK. While the spelling is not exactly the same, ABD-MLK is pretty close to the spelling of Abdul-Malik (except for the fact that Abdul-Malik has the definite article thrown in on malik... other than that, the name is the same, with the EXACT same roots).

In Conclusion, this Ethiopian believed in Jeremiah, and in Jeremiah 39:16-18 God is quoted as follows: Thus saith the LORD of hosts, the God of Israel: "Behold, I will bring my words upon this city for evil, and not for good; and they shall be [accomplished] in that day before thee. But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou [art] afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD."

(7) Is the Jewish Bible or Qur'an anti-Semitic ?

The Jewish Bible has more anti-Semitism than the Quran and Gospel combined.

Ahab, Jehoram, Ahaz, and Manasseh are just a few of the Jewish kings of Israel demonized in the Jewish Bible. They are depicted as plotting, scheming, and killing off prophets who spoke against them.

Moses in the Jewish Bible, speaking about Jews of the future says;

"For I know that after my death you will act corruptly and turn from the way which I have commanded you; and evil will befall you in the latter days, for you will do that which is evil in the sight of the Lord, provoking Him to anger with the work of your hands (Deut. 31:29).

"So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not obey the Lord your God by keeping His commandments and His statutes which He commanded you. And they shall become a sign and a wonder on you and your descendants forever (Deut. 28:45-46).

Jeremiah recorded the Lord's warning to Israel: "I will bring evil from the north, and a great destruction. The lion is come up from his thicket ... he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant" (Jeremiah 4:6, 7).

From Daniel and Hosea:

"Indeed all Israel has transgressed Thy law and turned aside, not obeying Thy voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him (Dan 9:11).

"Listen to the word of the Lord, O sons of Israel, For the Lord has a case against the inhabitants of the land, Because there is no faithfulness or kindness Or knowledge of God in the land. There is swearing, deception, murder, stealing, and adultery. They employ violence, so that bloodshed follows bloodshed (Hos. 4:1-2).

Isaiah proclaimed: "O Assyrian, the rod of mine anger ... I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets" (Isaiah 10:5).

Isaiah 1:4 'Ah, sinful nation, a people loaded with guilt, a brood of evildoers'

Does the Quran speak any worse about Israel than this ?

Ezekiel decries the sin of the people who had brought idols into the Temple area, where they prayed to other gods and even worshiped the sun. "Hast thou seen this...? Is it a light thing to the

house of Judah that they commit the abominations which they commit here? for they have filled the land with violence" (Ezekiel 8:17)

And on and on and on.

If these Hebrew texts had been written in the Quran, they would be added to the long list of other "anti-Jewish" vituperation. But they are from the Jewish Bible, and yet no one claims that the Jewish Bible is anti-Semitic.

Ezekiel, Isaiah, Jeremiah, even Moses - almost every Hebrew prophet are ignored when being anti-Semitic, yet Muhammad is not.

The claim that the Quran is anti-anti-Semitic because it points out Israel's spiritual ills is as absurd as claiming that the Jewish Bible is anti-Jewish because it does the same thing. Both Testaments portray human nature as inherently bad.

The Fact is, Jews in the Quran were spoken highly of and called the best of people, for example, Moses who is a Jew according to Jews is mentioned more times in the Quran than any other Prophet, and he is descried as truthful, obeying, and righteous, as well as other Jews.

(8) Is a Jewish Convert to Islam an apostate ?

In what way ?

a Jew for Allah still follows the Ten Commandments

a Jew for Allah still believes the God of Israel is One

a Jew for Allah still believes the Torah was sent by God

a Jew for Allah still believes in all the previous Prophets

a Jew for Allah still believes in eating Kosher foods

a Jew for Allah still believes in an After Life

a Jew for Allah still believes in the Everlasting Covenant

therefore, a Jew for Allah is not an apostate, instead a Jew for Allah is a New and Advanced Jew who has found that which was Prophesied.

(9) Why are so many Women converting to Islam ?

According to "The Almanac Book of Facts", the population increased 137% within the past decade, Christianity increased 46%, while Islam increased 235%.

In a recent poll in the (US), 100,000 people per year in America alone, are converting to Islam.

For every 1 male convert to Islam, 4 females convert to Islam, Why?

Perhaps they realize their Soul is worth the Factual Research.

1. The Bible Convicts Women as the original Sinners, (ie. Eve picking from the forbidden tree){Genesis 2:4-3:24}. The Koran Clarifies it was Adam Not Eve {Qur'an 7:19-25}

2. The Bible says "The Birth of a Daughter is a loss" {Ecclesiasticus 22:3}. The Qur'an says both are an Equal Blessing { Qur'an 42:49}

3. The Bible Forbids Women from Speaking in church {I Corinthians 14:34-35}. The Qur'an says Women Can argue with the Prophet {58:1}
4. In the Bible, divorced Women are Labeled as an Adulteress, while men are not {Matthew 5:31-32}. The Koran does Not have Biblical double standards { Qur'an 30:21}
5. In The Bible, Widows and Sisters do Not Inherit Any Property or Wealth, Only men do{Numbers 27:1-11}The Koran Abolished this male greediness { Qur'an 4:22} and God Protects All.
6. The Bible Allows Multiple Wives{I Kings 11:3} In The Koran, God limits the number to 4 only under certain situations (with the Wife's permission) and Prefers you Marry Only One Wife{ Qur'an 4:3} The Koran gives the Woman the Right to Choose who to Marry.
7. "If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay the girl's father fifty shekels of silver. He must marry the girl, for he has violated her. He can never divorce her as long as he lives" {Deuteronomy 22:28-30}
One must ask a simple question here, who is really punished, the man who raped the woman or the woman who was raped? According to the Bible, you have to spend the Rest of Your Life with the man who Raped You.
The Prophet Muhammad Says {Volume 9, Book 86, Number 101} Narrated by Aisha:" It is essential to have the consent of a virgin (for the marriage)".
Would the Jewish men Reading this prefer the Women they know to Be a Jew or Muslim?
8. The Bible also asks Women to wear veils as in Islam {I Corinthians 11:3-10}, this lowers the chance of rape, (God Forbid), see statistic link below.
9. Women were given rights to Vote less than a 100 years ago in the (US), while the Quran (42:38) gave Women Voting rights almost 1,500 years ago.
10. Islam has unconfined Women and has given them the human right to reach for the sky. There have been Muslim Women Presidents through out the centuries, but to this date, the oppressive mentality of the

men in the Western U.S.A. has stopped any Women from becoming Presidents in predominately Christian countries, while the Muslim countries have voted for and elected Female Presidents.

Here is a list of previous Female Muslim leaders:

Khadija bint Khuwaylid
Aishah bint Abu Bakr
Fatimah bint Muhammad
Barakah
Ramlah bint Abu Sufyan
Rumaysa bint Milhan
Umm Salamah
Asma bint Abu Bakr
Zaynab al-Ghazali
Maryum Jameelah

The comparison goes on and on, to hear from some of these Converts, including Rabbis, and Many Famous People, visit here; <http://www.usc.edu/dept/MSA/newmuslims/>
For more information and Statistics, visit here; <http://www.jannah.org/sisters/>
This is Dedicated to Past, Present, and Future Muslim Sisters, Family and Friends, to the Devil who prefers slander and hype over facts. Peace and Blessings upon All.

(10) The Conditional Promised land

The Israelis claim that they have a God given right to take all the land in Israel. Is this true ?
Let's examine the Bible for the factual answers;

First God makes the unconditional promise to Abraham's descendants, What Israelis overlook is that Abraham had more than one son;

"The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." Genesis12. Then in verse 6 and 7 we further read "Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. The LORD appeared to Abram and said, "To your offspring I will give this land." (Not Isaac, not Ishmael, Both "Your offspring" (i.e. plural; your children)

This is also clearly seen in Genesis 17:7-8 when God repeats his promise to Abraham after Abraham had obeyed God's command: "I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God

and the God of your descendants after you.”

This obviously includes Ishmael, whom the Arabs are descended from because even after Abraham died, Ismael is addressed as "Abrahams's son" in the Bible;

"Then his sons Isaac and Ishmael buried him (Abraham) in *the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre," Genesis 25:9

Therefore, even the Bible editors recognized Ishmael as Abraham's valid son, a fact latter apologetics try to dilute.

But God made also conditional promises to the people of Israel. A conditional promise is based on the “if-then” principle. This means that God will do or give something if the people meet certain requirements.

In his farewell speech to the Israelites, Moses repeats the pact that God made with them. This speech takes up a major part of the book of Deuteronomy. There is a whole section where God promises all types of promises if they keep His commandments and obey His Law.

Deuteronomy 28:1-2 says that “If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth. All these blessings will come upon you and accompany you if you obey the LORD your God...” This is followed by a long list of blessings. The principle of the “if-then” is clear here. But starting in verse 15 of the same chapter the Lord warns Israel of the consequences of disobedience;

“However, if you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and overtake you: You will be cursed in the city and cursed in the country. Your basket and your kneading trough will be cursed.

The fruit of your womb will be cursed, and the crops of your land, and the calves of your herds and the lambs of your flocks. You will be cursed when you come in and cursed when you go out...”

There are countless fatalities and plagues that the Lord tells Israel that it will befall on them if they disobey. For our present issue at hand verses 63 to 66 of the same chapter point to what has happened and why Israel still has a problem with the so-called promised land.

“Just as it pleased the LORD to make you prosper and increase in number, so it will please him to ruin and destroy you. **You will be uprooted from the land you are entering to possess. Then the LORD will scatter you among all nations**, from one end of the earth to the other. There you will worship other gods--gods of wood and stone, which neither you nor your fathers have known. Among those nations you will find no repose, no resting place for the sole of your foot. There the LORD will give you an anxious mind, eyes weary with longing, and a despairing heart. You will live in constant suspense, filled with dread both night and day, never sure of your life.”

As there is an unconditional promise: ownership, there is a conditional promise: Israel will live in the land if she is faithful to God's commandments and statutes. It seems that Moses's admonitions to Israel before entered the land for the first time, are more accurate than one can imagine.

On the journey from Egypt to Israel, God killed countless Israelis for not meeting the conditions of the Promise, hence preventing them from ever living in Israel.

11 Rulers; Whom Moses sent to spy out the land, and who returned and made all the congregation to murmur against him by bringing up an evil report against the land, are killed by a plague from the Lord. Num. 14:37

250 Levite princesses; of the Jews who challenged the leadership of Moses. "their wives, sons and little children were swallowed up by the ground", then sent a fire to consume the remaining princes. Num. 16:1-40

3,000 brothers and children; of Israelis "And he said to them, "Thus says the LORD God of Israel, 'Put every man his sword on his side, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.'" And the sons of Levi did according to the word of Moses; and there fell of the people that day about *three thousand* men." (**Exodus 32:21-28**) [note: the surviving Israelis are then told in verse 29 that they are blessed for killing **their own** brothers and children]

14,700; Israeli protesters killed by plague who object to Moses about the prior killing of the 250 Jewish princesses. Num 16:41-49

The **entire generation of the elderly** "And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed." **Numbers 32 :13**

When Moses passed away, the leadership of Israel fell to Joshua (Deut. 34:9). It was Joshua who was to take the people into Canaan and direct the conquering of the land. Joshua was given a charge in Joshua 1:1-9 concerning this, and in verse 4, he was told the extent of the land:

From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

The readers should also take note of the condition given in verse 3 of this passage:

Every place that the sole of your foot shall tread upon, that have I given you, as I said unto Moses.

Again, it was going to be necessary for the people to "keep walking" in order to possess the land. God also stated his condition of obedience in Joshua 1:7-9. Note especially verse 8:

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: **FOR THEN THOU SHALT MAKE THY WAY PROSPEROUS, AND THEN THOU SHALT HAVE GOOD SUCCESS,** (emphasis CC).

Joshua began the conquering of the land with the taking of Jericho (Josh. 6) and then lost at Ai. This loss was brought about by Achan's taking of some of the possessions of Jericho (Josh. 7:1), a violation of God's will (Josh. 6:18-19; compare with Deut. 7:5). Joshua 10:40-43 shows us that Joshua had conquered the country of the hills, of the south, of the vale, and of the springs (v:40). These verses do not say that Joshua had conquered all the land of Canaan, but contextually speak of those lands he had fought against to that time.

Joshua 10:41 mentions that Joshua had conquered unto Gibeon, a land he did not take in battle but subdued in slavery, because he wrongfully made a pact with them (Josh. 9). This was a clear violation of Deuteronomy 7:2. It came about because they "asked not counsel at the mouth of the Lord" (Josh. 9:14).

Joshua's conquests continued in chapter 11, and in verse 23 we are told "Joshua took the whole land." Some would cite this as showing that nothing was left that needed to be conquered. However, in context, the term "whole land" refers to that land which Joshua had done battle against. This is evident since verse 22 says that some of the Anakim still remained in Gaza, Gath, and Ashdod. Since these were not yet conquered, it follows that the "whole land" included only those lands conquered to this point, which according to Joshua 12:7 stretched from Lebanon to Edom. At this time, they rested from war and divided the land.

Of the land divided, some still needed conquering (Josh. 13:1), and this would have to be done by those who inherited the land (Josh. 13:6). In Joshua's final charge to the people, he reminded them of the condition for possession:

Take good heed unto yourselves, that ye love the Lord your God. Else IF YE DO IN ANY WISE GO BACK, AND CLEAVE UNTO THE REMNANT OF THESE NATIONS, EVEN THESE THAT REMAIN AMONG YOU, and shall make marriages with them, and go in unto them, and they unto you: Know for a certainty that the Lord your God WILL NO MORE DRIVE OUT ANY OF THESE NATIONS FROM BEFORE YOU; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you, (Josh. 23:11-13, emphasis CC).

As Judges 1 shows, the children of Israel did not conquer all their possessions. Judges 2:1-5 explains why. Note the following:

And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: BUT YE HAVE NOT OBEYED MY VOICE: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

It is obvious that the Israelites made leagues with these people and quit fighting. Thus, they violated all conditions set forth by God: (1) they quit "walking" (Josh. 1:3), (2) they made pacts with the enemy (Deut. 7:2), and (3) they disobeyed God's commands (Deut. 8:1). Therefore, these people could not fulfill all of what God wanted done.

In conclusion, conditions and commandments were not obeyed by the Israelis, Canceling their right to live in Israel, the land is promised to them, but their occupation of the land is against the will of God. For example, an inheritance of real-estate with a list of rules you have to maintain to receive the real-estate, to live in the inherited property without meeting the rules would be illegal, according to God, it would be lethal.

"And Samuel said to him, "The LORD has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, who is better than you." 1Samuel 15:28

second Chapter:

Muhammad in The Jewish Bible

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." {Isaiah 29:12}

1. Prophet Muhammad's name in Songs of Solomon
2. Prefatory Remarks, Allah And His Attributes "And The Ahmed Of All Nations Will Come."
- Haggai, ii.7.
3. The Question Of The Birthright And The Covenant
4. The Mystery Of The "Mispa
5. Prophet Muhammad Is The "Shiloh"
6. Prophet Muhammad Is The Son-Of-Man
7. King David Calls Him: "My Lord"
8. The Lord And The Prophet Of The Covenant
9. Genuine Prophets Preach Only Islam
10. Islam Is The Kingdom Of God On Earth
11. Prophet Muhammad in Isaiah 42

(1) Was he Solomon, Jesus or Muhammad ?

Muhammad's name appeared in Haggai 2:7 under the hebrew word *mahmad* () which means praised one (Muhammad is Arabic for praised one). It almost undoubtedly is referring to the Arabic Prophet Muhammad.

The 5th chapter of Songs of Solomon is discussing someone. Jews will say it is discussing Solomon, while Christians will say it is discussing Jesus. Considering this is the Songs of Solomon, it would seem logical that it is discussing Solomon. The verses describing this mystery man have the narators speech conjuagted in the feminine (meaning it is a woman who is describing this man) so it is possible that it is one of Solomon's wives discussing her Husband (Solomon). However, if a Christian tries to assert that Jesus is being discussed, then they are insinuating that this is discussing a future prophet (a man who was not yet alive at that point), a prophesy.... If the 5th chapter of Songs of Solomon is looking into the future, then there is no doubt it is discussing Muhammad.

Throughout the chapter, someone is being discussed. Whomever it is, verse 15 says his "countenance (face) is as Lebanon", so this is an Arabic gentleman (or Arab looking), a Semitic man none the less. Verse 11 says "his head is as the most fine gold, his locks are wavy, and black as a raven". Verse 10 describes this man as being "radiant and ruddy" which means he was slightly light-skinned with a rosy color. This can be confirmed in the Sahih Bukhari Hadiths, [Volume 4, Book 56, Number 747](#), which says Muhammad was slightly light skinned, with a rosy color (and also has the same hair as is mentioned in verse 11). Also verse 14 describes this man as having a stomach like ivory. I take it this means the parts of his body that were usually covered by his garment from the sun, were very white (like ivory). This also can be attributed to Muhammad who although having a rosy, golden color, had white armpitts ([Sahih Bukhari, Volume 2, Book 17, Number 141](#) says you could see the whites of his armpitt when he raised his hand). WHAT'S THE POINT?!?!

Discussing skin color, and hair color is fruitless, and if I was basing it solely on that, it could be describing ANY Semitic man. However, this person's name is given. In reading the English translation of Songs 5:16 it finishes the description by saying "He is altogether lovely". The words "altogether lovely" was translated from *mahmad* (). We'll take a closer look at this four character word, and prove this is talking about Muhammad...

First of all, the way this word is written is Hebrew is . That happens to be the EXACT same was Muhammad's name is written in Hebrew. Let's look at the spelling of this word...

It has four characters. Going from right to left they are...

Now, when writing in Hebrew, there is no difference between the word *mahmad* () and Muhammad (). The only difference is in the vowels used when pronouncing this word (). Hebrew is an ancient language, and there are no vowels. It is made up of 22 consonants. In ancient times, the reader decided on his own which vowels to add in. It was not until the 8th century that vowels were introduced, in the form of dots and lines. However, this has nothing to do with real Hebrew. The word *mahmad* () in ancient times would most likely have been pronounced "mahamad".

According to Ben Yehuda's Hebrew-English Dictionary, is correctly pronounced "mahamad" (not mahmad) which is very close to Muhammad.

Ben Yehuda's Hebrew-English Dictionary defines "" as "lovely, coveted one, precious one, praised one". The correct way to say "praised one" in Arabic is Muhammad, so this is the same word!

As was stated before, the name Muhammad () and the word *mahmad* () are spelled exactly the same way in Hebrew, and both have the same meaning. The only reason they are pronounced different is because of vowels (dots and lines) introduced in the **eighth** century.

The Hebrew word for praised one is

The Hebrew word for Muhammad (the Arabic Prophet) is

In conclusion, if Songs of Solomon chapter 5 is discussing a man to come after that time, it is without a doubt Muhammad, as it even mentions his name. Any Christian who believes Jesus is the Messiah, and believes that books were sent down by God after the TaNaKh (Jewish Bible), then surely they should take into account what they just read here, and consider the Qur'an before making a decision.

(2) Muhammad in the Jewish Bible

I. PREFATORY REMARKS

I propose through this article and the ones which will follow to show that the doctrine of Islam concerning the Deity and the last great messenger of Allah is perfectly true and conforms to the teachings of the Bible.

I shall devote the present article to discussing the first point, and in a few other papers I shall attempt to show that Prophet Muhammad is the real object of the Covenant and in him, and him alone, are actually and literally fulfilled all the prophecies in the Old Testament.

I wish to make it quite clear that the views set out in this article and those which will follow it are quite personal, and that I am alone responsible for my personal and un-borrowed researches in the Hebrew Sacred Scriptures. I do

not, however, assume an authoritative attitude in expounding the teachings of Islam, meaning submission to God.

I have not the slightest intention nor desire to hurt the religious feelings of Christian friends. I love Christ, Moses and Abraham, as I do Prophet Muhammad and all other holy prophets of God.

My writings are not intended to raise a bitter and therefore useless dispute with the Churches, but only invite them to a pleasant and friendly investigation of this all-important question with a spirit of love and impartiality. If the Christians desist from their vain attempt of defining the essence of the Supreme Being, and confess His absolute Oneness, then a union between them and the Muslims is not only probable but extremely possible. For once the Oneness of God is accepted and acknowledged, the other points of difference between the two faiths can more easily be settled.

II. ALLAH AND HIS ATTRIBUTES

There are two fundamental points between Islam and Christianity which, for the sake of the truth and the peace of the world, deserved a very serious and deep investigation. As these two religions claim their origin from one and the same source, it would follow that no important point of controversy between them should be allowed to exist. Both these great religions believe in the existence of the Deity and in the covenant made between God and the Prophet Abraham. On these two principal points a thoroughly conscientious and final agreement must be arrived at between the intelligent adherents of the two faiths. Are we poor and ignorant mortals to believe in and worship one God, or are we to believe in and fear a plurality of Gods? Which of the two, Christ or Prophet Muhammad, is the object of the Divine Covenant? These two questions must be answered once for all.

It would be a mere waste of time here to refute those who ignorantly or maliciously suppose the God as mentioned in Islam to be different from the true God and only a fictitious deity of Prophet Muhammad's own creation. If the Christian priests and theologians knew their Scriptures in the original Hebrew instead of in translations as the Muslims read their Quran in its Arabic text, they would clearly see that Allah is the same ancient Semitic name of the Supreme Being who revealed and spoke to Adam and all the prophets.

Allah is the only Self-Existing, Knowing, Powerful Being. He encompasses, fills every space, being and thing; and is the source of all life, knowledge and force. Allah is the Unique Creator, Regulator and Ruler of the universe. He is absolutely One. The essence, the person and nature of Allah are absolutely beyond human comprehension, and therefore any attempt to define His

essence is not only futile but even dangerous to our spiritual welfare and faith; for it will certainly lead us into error.

The trinitarian branch of the Christian Church, for about seventeen centuries, has exhausted all the brains of her saints and philosophers to define the Essence and the Person of the Deity; and what have they invented? All that which Athanasiuses, Augustines and Aquinases have imposed upon the Christians "under the pain of eternal damnation" to believe in a God who is "the third of three"! Allah, in His Holy Quran, condemns this belief in these solemn words:-

"Because the unbelievers are those who say: 'Allah is one of three.' There is but One God. If they do not desist in what they say, a painful punishment will afflict those of them that disbelieve." (Quran Ch.5 v73).

The reason why the orthodox Muslim scholars have always refrained from defining God's Essence is because His Essence transcends all attributes in which it could only be defined. Allah has many Names which in reality are only adjectives derived from His essence through its various manifestations in the universe which He alone has formed. We call Allah by the appellations Almighty, Eternal, Omnipresent, Omniscient, Merciful, and so forth, because we conceived the eternity, omnipresence, universal knowledge, mercifulness, as emanating from His essence and belonging to Him alone and absolutely. He is alone the infinitely Knowing, Powerful, Living, Holy, Beautiful, Good, Loving, Glorious, Terrible. Avenger, because it is from Him alone that emanate and flow the qualities of knowledge, power, life, holiness, beauty and the rest. God has no attributes in the sense we understand them. With us an attribute or a property is common to many individuals of a species, but what is God's is His alone, and there is none other to share it with Him. When we say, "Solomon is wise, powerful, just and beautiful," we do not ascribe exclusively to him all wisdom, power, justice and beauty. We only mean to say that he is relatively wise as compared with others of his species, and that wisdom too is relatively his attribute in common with the individuals belonging to his class.

To make it more clear, a divine attribute is an emanation of God, and therefore an activity. Now every divine action is nothing more or less than a creation.

It is also to be admitted that the divine attributes, inasmuch as they are emanations, posit time and a beginning; consequently when Allah said: "Be, and it was" - or He uttered, His word in time and in the beginning of the creation. This is what the Sufis term "aql-kull", or universal intelligence, as the emanation of the "aql awwal", namely, the "first intelligence." Then the "nafs-kull", or the "universal soul" that was the first to hear and obey this divine order, emanated from the "first soul" and transformed the universe.

This reasoning would lead us to conclude that each act of God displays a divine emanation as His manifestation and particular attribute, but it is not His Essence or Being. God is Creator, because He created in the beginning of time, and always creates. God spoke in the beginning of time just as He speaks in His own way always. But as His creation is not eternal or a divine person, so His Word cannot be considered eternal and a divine Person. The Christians proceed further, and make the Creator a divine father and His Word a divine son; and also, because He breathed life into His creatures, He is surnamed a divine Spirit, forgetting that logically He could not be father before creation, nor "son" before He spoke, and neither "Holy Ghost" before He gave life. I can conceive the attributes of God through His works at manifestations a posteriori, but of his eternal and a prior attributes posses no conception whatever, nor do I imagine any human intelligence to be able to comprehend the nature of an eternal attribute and its relationship to the essence of God. In fact, God has not revealed to us the nature of His Being in the Holy Scriptures nor in the human intellect.

The attributes of God are not to be considered as distinct and separate divine entities or personalities, otherwise we shall have, not one trinity of persons in the Godhead, but several dozen of trinities. An attribute until it actually emanates from its subject has no existence. We cannot qualify the subject by a particular attribute before that attribute has actually proceeded from it and is seen. Hence we say "God is Good" when we enjoy His good and kind action; but we cannot describe Him - properly speaking - as "God is Goodness," because goodness is not God, but His action and work. It is for this reason that the Quran always attributes to Allah the adjectival appellations, such as the Wise, the Knowing, the Merciful, but never with such descriptions as "God is love, knowledge, word," and so forth; for love is the action of the lover and not the lover himself, just as knowledge or word is the action of the knowing person and not himself.

I particularly insist on this point because of the error into which have fallen those who maintain the eternity and distinct personality of certain attributes of God. The Verb or the Word of God has been held to be a distinct person of the Deity; whereas the word of God can have no other signification than an expression of His Knowledge and Will. The Quran, too, is called "the Word of God," and some early Muslim doctors of law asserted that it was eternal and un-created. The same appellation is also given to Jesus Christ in the Quran - *Kalimatun minho*, i.e. "a Word from Him" (Ch.3 v45). But it would be very irreligious to assert that the Word or Logos of God is a distinct person, and that it assumed flesh and became incarnate in the shape of a man of Nazareth or in the form of a book, the former called "the Christ" and the latter "the Quran"!

To sum up this subject, I insistently declare that the Word or any other imaginable attribute of God, not only is it not a distinct Divine entity or individuality, but also it could have no actual (in actu) existence prior to the beginning of time and creation.

The first verse with which St. John's Gospel commences was often refuted by the early Unitarian writers, who rendered its true reading as follows: "In the beginning was the Word; and the Word was with God; and the Word was God's."

It will be noticed that the Greek form of the genitive case "Theou" i.e. "God's" (1) was corrupted into "Theos"; that is, "God," in the nominative form of the name! It is also to be observed that the clause "In the beginning was the word" expressly indicates the origin of the word which was not before the beginning! By the "word of God" is not meant a separate and distinct substance, coeval and coexistent

(1) Footnote: Concerning the Logos, ever since the 'Gospels' and 'Commentaries' as well as the controversial writings belonging to the Unitarians, except what has been quoted from them in the writings of their opponents, such as the learned Greek Patriarch Photius and those before him.

Among the 'Fathers' of the Eastern Christians, one of the most distinguished is St. Ephraim the Syrian. He is the author of many works, chiefly of a commentary on the Bible which is published both in Syriac and in Latin, which latter edition I had carefully read in Rome. He has also homilies, dissertations called 'midrishi' and 'contra Haeretici,' etc. Then there is a famous Syrian, author Bir Disin (generally written Bardisanes) who flourished in the latter end of the second and the first of the third century A.D. From the writings of Bir Disin nothing in the Syriac is extant except what Ephraim, Jacob of Nesibin and other Nestorians and Jacobites have quoted for refutation, and except what most of the Greek Fathers employed in their own language. Bir Disin maintained that Jesus Christ was the seat of the temple of the Word of God, but both he and the Word were created. St. Ephraim, in combating the 'heresy' of Bir Disin, says: -

(Syriac): 'Wai lakh O, dovyat Bir Disin Dagreit l'Milta eithrov d'Allihi. Baram kthabha la kthabh d'akh hikhin Illa d'Miltha eithov Allihi,'

(Arabic) 'Wailu 'I-laka yi anta's-Safil Bir Disin Li-anna fara'aita kina 'I-kalimo li 'I-Lihi Li-kina 'I-Kitibo mi Kataba Kazi Illa 'I-Kalimo Kina 'I-Lih.'

(English translation): 'Woe unto thee O miserable Bir Disin That thou didst read the 'word was God's'! But the Book [Gospel] did not write likewise, Except that 'the Word was God.'

Almost in all the controversies on the Logos the Unitarians are 'branded' with the heresy of denying the eternality and divine personality of it by having 'corrupted' the Gospel of John, etc. These imputations were returned to the Trinitarians by the true Nasira - Unitarians. So one can deduct from the patristic literature that the Trinitarians were always reproached with having corrupted the Scriptures.

_____end footnote

with the Almighty, but saying of His Knowledge and Will when He uttered the word Kun, namely, "Be." When God said Kun, the worlds became; when He said Kun for His Words to be recorded in the Protected Tablets by the pen it became again.

By His saying: "Be," Jesus was created in the womb of the Blessed Virgin Mary; and so on - whenever He wills to create a thing He but only says "Be," to it and it becomes.

The Christian auspiciatory formula: "In the name of the Father, and of the Son, and of the Holy Ghost," does not even mention the name of God! And this is the Christian God! The Nestorian and Jacobite formula, which consists of ten syllables exactly like the Muslim "Bismillahi," is thus to be transliterated: Bshim Abha wo-Bhra ou-Ruha d-Qudsha, which has the same meaning as that contained in all other Christian formulas. The Quranic formula, on the other hand, which expresses the foundation of the Islamic truth is a great contrast to the Trinitarians' formula: Bis- millahi 'r-Rahmani 'r-Rahim; that is: "In the Name of the Most Merciful and Compassionate Allah."

The Christian Trinity - inasmuch as it admits a plurality of persons in the Deity, attributes distinct personal properties to each person; and makes use of family names similar to those in the pagan mythology - cannot be accepted as a true conception of the Deity. Allah is neither the father of a son nor the son of a father. He has no mother, nor is He self- made. The belief in "God the Father and God the Son and God the Holy Ghost" is a flagrant denial of the Oneness of God, and an audacious confession in three imperfect beings who, united or separately, cannot be the true God.

Mathematics as a positive science teaches us that a unit is no more nor less than one; that one is never equal to one plus one plus one; in other words, one cannot be equal to three, because one is the third of the three. In the same way, one is not equal to a third. And vice versa, three are not equal to one, nor can a third be equal to a unit. The unit is the basis of all numbers, and a standard for the measurements and weights of all dimensions, distances, quantities and time. In fact, all numbers are aggregates of the unit 1. Ten is an aggregate of so many equal units of the same kind.

Those who maintain the unity of God in the trinity of persons tell us that "each person is omnipotent, omnipresent, eternal and perfect God; yet there are not three omnipotent, omnipresent, eternal and perfect Gods, but one omnipotent . . . God!" If there is no sophistry in the above reasoning then we shall present this "mystery" of the churches by an equation:- .

God = 1 God + 1 God + 1 God; therefore: 1 God = 3 Gods. In the first place, one god cannot equal three gods, but only one of them. Secondly, since you admit each person to be perfect God like His two associates, your conclusion that $1 + 1 + 1 = 1$ is not mathematical, but an absurdity!

You are either too arrogant when you attempt to prove that three units equal one unit; or too cowardly to admit that three ones equal three ones. In the former case you can never prove a wrong solution of a problem by a false process; and in the second you have not the courage to confess your belief in three gods.

Besides, we all - Muslims and Christians - believe that God is Omnipresent, that He fills and encompasses every space and particle. Is it conceivable that all the three persons of the Deity at the same time and separately encompass the universe, or is it only one of them at the time? To say "the Deity does this" would be no answer at all. For Deity is not God, but the state of being God, and therefore a quality.

Godhead is the quality of one God; it is not susceptible of plurality nor of diminution. There are no godheads but one Godhead, which is the attribute of one God alone.

Then we are told that each person of the trinity has some particular attributes which are not proper to the other two. And these attributes indicate - according to human reasoning and language - priority and posteriority among them. The Father always holds the first rank, and is prior to the Son. The Holy Ghost is not only posterior as the third in the order of counting but even inferior to those from whom he proceeds. Would it not be considered a sin of heresy if the names of the three persons were conversely repeated? Will not the signing of the cross upon the countenance or over the elements of the Eucharist be considered impious by the Churches if the

formula be reversed thus: "In the name of the Holy Ghost, and of the Son, and of the Father"? For if they are absolutely equal and coeval, the order of precedence need not be so scrupulously observed.

The fact is that the Popes and the General Councils have always condemned the Sabellian doctrine which maintained that God is one but that He manifested Himself as the Father or as the Son or as the Holy Spirit, being always one and the same person. Of course, the religion of Islam does not endorse or sanction the Sabellian views. God manifested Jamal or beauty in Christ, Jelal or Glory and Majesty in Prophet Muhammad, and Wisdom in Solomon, and so on in many other objects of nature, but none of those prophets are gods neither the beautiful scenery of nature are gods.

The truth is that there is no mathematical exactitude, no absolute equality between the three persons of the Trinity. If the Father were in every respect equal to the Son or the Holy Spirit, as the unit 1 is positively equal to another figure 1, then there would necessarily be only one person of God and not three, because a unit is not a fragment or fraction nor a multiple of itself. The very difference and relationship that is admitted to exist between the persons of the Trinity leaves no shadow of doubt that they are neither equal to each other nor are they to be identified with one another. The Father begets and is not begotten; the Son is begotten and not a father; the Holy Ghost is the issue of the other two persons; the first person is described as creator and destroyer; the second as savior or redeemer, and the third as life-giver. Consequently none of the three is alone the Creator, the Redeemer and the Life-giver. Then we are told that the second person is the Word of the first Person, becomes man and is sacrificed on the cross to satisfy the justice of his father, and that his incarnation and resurrection are operated and accomplished by the third person.

In conclusion, I must remind Christians that unless they believe in the absolute Oneness of God, and renounce the belief in the three persons, they are certainly unbelievers in the true God. Strictly speaking, Christians are polytheists, only with this exception, that the gods of the heathen are false and imaginary, whereas the three gods of the Churches have a distinct character, of whom the Father - as another epithet for Creator - is the One true God, but the son is only a prophet and worshiper of God, and the third person one of the innumerable holy spirits in the service of the Almighty God.

In the Old Testament, God is called Father because of His being a loving Creator and Protector, but as the Churches abused this Name, the Quran has justly refrained from using it.

The Old Testament and the Quran condemn the doctrine of three persons in God; the New Testament does not expressly hold or defend it, but even if it contains hints and traces concerning the Trinity, it is no authority at all,

because it was neither seen nor written by Christ himself, nor in the language he spoke, nor did it exist in its present form and contents for - at least - the first two centuries after him.

It might with advantage be added that in the East the Unitarian Christians always combated and protested against the Trinitarians, and that when they beheld the utter destruction of the "Fourth Beast" by the Great Prophet of Allah, they accepted and followed him. The Devil, who spoke through the mouth of the serpent to Eve, uttered blasphemies against the Most High through the mouth of the "Little Horn" which sprang up among the "Ten Horns" upon the head of the "Fourth Beast" (Dan. viii.), was none other than Constantine the Great, who officially and violently proclaimed the Nicene Creed. But, Prophet Muhammad has destroyed the "Iblis" or the Devil from the Promised Land for ever, by establishing Islam there as the religion of the One true God.

"AND THE AHMED OF ALL NATIONS WILL COME." - HAGGAI, ii.7.

Some two centuries after the idolatrous and impenitent Kingdom of Israel was overthrown, and the whole population of the ten tribes deported into Assyria, Jerusalem and the glorious temple of Solomon were razed to the ground by the Chaldeans, and the unmassacred remnant of Judah and Benjamin was transported into Babylonia. After a period of seventy years' captivity, the Jews were permitted to return to their country with full authority to build again their ruined city and the temple. When the foundations of the new house of God were being laid, there arose a tremendous uproar of joy and acclamation from the assembly; while the old men and women who had seen the gorgeous temple of Solomon before, burst into a bitter weeping. It was on this solemn occasion that the Almighty sent His worshiper the Prophet Haggai to console the sad assembly with this important message: -

"And I will shake all nations, and the Himdah all the nations will come; and I will fill this house with glory, says the Lord of hosts. Mine is the silver, mine is the gold, says the Lord of hosts, the glory of my last house shall be greater than that of the first one, says the Lord of hosts; and in this place I will give Shalom, says the Lord of hosts" (Haggai, ii. 7-9).

I have translated the above paragraph from the only copy of the Bible at my disposal, lent to me by an Assyrian lady cousin in her own vernacular language. But let us consult the English versions of the Bible, which we find have rendered the original Hebrew words himda and shalom into "desire" and "peace" respectively.

Jewish and Christian commentators alike have given the utmost importance to the double promise contained in the above prophecy. They both understand

a messianic prediction in the word Himda. Indeed, here is a wonderful prophecy confirmed by the usual biblical formula of the divine oath, "says the Lord Sabaoth," four times repeated. If this prophecy be taken in the abstract sense of the words himda and shalom as "desire" and "peace," then the prophecy becomes nothing more than an unintelligible aspiration. But if we understand by the term himda a concrete idea, a person and reality, and in the word shalom, not a condition, but a living and active force and a definitely established religion, then this prophecy must be admittedly true and fulfilled in the person of Ahmed and the establishment of Islam. For himda and shalom - or shlama have precisely the same significance respectively as Ahmed and Islam.

Before endeavoring to prove the fulfillment of this prophecy, it will be well to explain the etymology of the two words as briefly as possible: -

(a) Himda. The clause in the original Hebrew text reads thus: "ve yavu himdath kol haggoyim," which literally rendered into English would be "and will come the Himda of all nations." The final hi in Hebrew, as in Arabic, is changed into th, or t when in the genitive case. The word is derived from an archaic Hebrew - or rather Aramaic - root hmd (consonants pronounced hemed). In Hebrew hemed is generally used in the sense of great desire, covet, appetite and lust. The ninth command of the Decalogue is: "Lo tahmod ish reikha" ("Thou shalt not covet the wife of thy neighbor"). In Arabic the verb hemida, from the same consonants hmd, means "to praise," and so on. What is more praised and illustrious than that which is most craved for, coveted, and desired? Whichever of the two meanings be adopted, the fact that Ahmed is the Arabic form of Himda remains indisputable and decisive. The Holy Quran (ch.61:6) declares that Jesus announced unto the people of Israel the coming of Ahmad: "And when Jesus, the son of Mary said: 'Children of Israel, I am sent to you by Allah to confirm the Torah that is before me, and to give news of a Messenger who will come after me whose name shall be Ahmad.' Yet when he came to them with clear proofs, they said: 'This is clear sorcery.'"

The Gospel of St. John, being written in Greek, uses the name Paracletos, a barbarous form unknown to classical Greek literature. But Periclytos, which corresponds exactly with Ahmed in its signification of "illustrious," "glorious" and "praised," in its superlative degree, must have been the translation into Greek of Himda or probably Hemida of the Aramaic form, as uttered by Jesus Christ. Alas! there is no Gospel extant in the original language spoken by Jesus!

(b) As to the etymology and signification of the words shalom, shlama, and the Arabic salam, Islam, I need not detain the reader by dragging him into linguistic details. Any Semitic scholar knows that Shalom and Islam are

derived from one and the same root and that both mean peace, submission, and resignation.

This being made clear, I propose to give a short exposition of this prophecy of Haggai. In order to understand it better, let me quote another prophecy from the last book of the Old Testament called Malachi, or Mallakhi, or in the Authorized Version, Malachi (chap. iii. I):

"Behold I will send my messenger, and he shall prepare the way before me: suddenly he will come to his temple. He is the Adonai (i.e. the Lord) whom you desire, and the Messenger of the Covenant with whom you are pleased. Lo he is coming, says the Lord of hosts."

Then compare these mysterious oracles with the wisdom embodied in the sacred verse of the Quran: "Exalted is He who caused His worshiper (Prophet Muhammad) to travel in the night from the sacred Mosque (Mecca) to the farthest Mosque (Jerusalem) which We have blessed around it that We might show him of Our signs. He is the Hearer, the Seer." Ch.17:1 Quran

That by the person coming suddenly to the temple, as foretold in the two biblical documents above mentioned, Prophet Muhammad, and not Prophet Jesus, is intended the following arguments must surely suffice to convince every impartial observer:-

1. The kinship, the relation and resemblance between the two tetragrams Himda and Ahmd, and the identity of the root hmd from which both substantives are derived, leave not a single particle of doubt that the subject in the sentence "and the Himda of all nations will come" is Ahmed; that is to say, Muhammad. There is not the remotest etymological connection between himda and any other names of "Jesus," "Christ," "Savior," not even a single consonant in common between them.
2. Even if it be argued that the Hebrew form Hmdh (read himdah) is an abstract substantive meaning "desire, lust, covetousness, and praise," the argument would be again in favor of our thesis; for then the Hebrew form would, in etymology, be exactly equivalent in meaning and in similarity to, or rather identity with, the Arabic form Himdah. In whatever sense you wish to take the tetragram Hmdh, its relation to Ahmed and Ahmedism is decisive, and has nothing to do with Jesus and Jesuism! If St. Jerome, and before him the authors of the Septuagint, had preserved intact the Hebrew form Hmdh, instead of putting down the Latin "cupi-ditas" or the Greek "euthymia," probably the translators appointed by King James I would have also reproduced the original form in the Authorized Version, and the Bible Society have followed suit in their translations into Islamic languages.

3. The temple of Zorobabel was to be more glorious than that of Solomon because, as Mallakhi prophesied, the great Prophet or Messenger of the Covenant, the "Adonai" or the Seyid of the messengers was to visit it suddenly, as indeed Prophet Muhammad did during his miraculous night journey, as stated in the Quran! The temple of Zorobabel was repaired or rebuilt by Herod the Great. And Jesus, certainly on every occasion of his frequent visits to that temple, honored it by his holy person and presence. Indeed, the presence of every prophet in the House of God had added to the dignity and sanctity of the sanctuary. But this much must at least be admitted, that the Gospels which record the visitations of Christ to the temple and his teachings therein fail to make mention of a single conversion among his audience. All his visits to the temple are reported as ending in bitter disputes with the unbelieving priests and Pharisees! It must also be concluded that Jesus not only did not bring "peace" to the world as he deliberately declared (Matt. xxiv. Mark xiii., Luke xxi.), but he even predicted the total destruction of the temple (Matt. x. 34, etc.), which was fulfilled some forty years afterwards by the Romans, when the final dispersion of the Jews was completed.
4. Ahmad, which is another form of the name Muhammad and of the same root and signification, namely, the "praised," during his night journey visited the sacred spot of the ruined temple, as stated in the Holy Quran, and there and then, according to the sacred tradition uttered repeatedly by himself to his companions, officiated the divine service of prayer and adoration to Allah in the presence of all the Prophets; and it was then that Allah "to travel in the night from the sacred Mosque to the farthest Mosque which We have blessed around it that We might show him of Our Signs." (Ch 17:1 Quran) to the Last Prophet. If Moses and Elias could appear in bodily presence on the mount of transfiguration, they and all the thousands of Prophets could also appear in the arena of the temple at Jerusalem; and it was during that "sudden coming" of Prophet Muhammad to "his temple" (Mal. iii. 1) that God did actually fill it "with glory" (Hag. ii.).

That Amina, the widow of Abdullah, both of whom died before the advent of Islam, should name her orphan son "Ahmed," the first proper noun in the history of mankind, is, according to my humble belief, the greatest miracle in favor of Islam. The second Caliph, Hazrat Omar, rebuilt the temple, and the majestic Mosque at Jerusalem remains, and will remain to the end of the world, a perpetual monument of the truth of the covenant which Allah made with Abraham and Ishmael (Gen. xv.-xvii).

(3) The Question Of The Birthright And The Covenant

There is a very, very ancient religious dispute between the Ishmaelites and the Israelites about the questions concerning the Birthright and the Covenant. The readers of the Bible and the Qur'an are familiar with the story of the great Prophet Abraham and his two sons Ishmael (Isma'īl) and Isaac (Ishaq). The story of Abraham's call from the Ur of the Chaldees, and that of his descendants until the death of his grandson Joseph in Egypt, is written in The Book of Genesis (chapters xi.-l). In his genealogy as recorded in Genesis, Abraham is the twentieth from Adam, and a contemporary of Nimrod, who built the stupendous Tower of Babel.

The early story of Abraham in the Ur of Chaldea, though not mentioned in the Bible, is recorded by the famous Jewish historian Joseph Flavius in his Antiquities and is also confirmed by the Qur'an. But the Bible expressly tells us that the father of Abraham, Terah, was an idolater (Jos. xxiv. 2, 14). Abraham manifested his love and zeal for God when he entered into the temple and destroyed all the idols and images therein, and thus he was a true prototype of his illustrious descendant Prophet Muhammad. He came out unhurt and triumphantly from the burning furnace wherein he was cast by the order of Nimrod. He leaves his native land for Haran in the company of his father and his nephew Lot. He was seventy-five years old when his father died at Haran. In obedience and absolute resignation to the divine call, he leaves his country and starts on a long and varied journey to the land of Canaan, to Egypt and to Arabia. His wife Sarah is barren; yet God announces to him that he is destined to become the father of many nations, that all the territories he is to traverse shall be given as an inheritance to his descendants, and that, "by his seed all the nations of the earth shall be blessed"! This wonderful and unique promise in the history of religion was met with an unshaken faith on the part of Abraham, who had no issue, no son. When he was led out to look at the sky at night and told by Allah that his posterity would be as numerous as the stars, and as innumerable as the sand which is on the shores of the sea, Abraham believed it. And it was this belief in God, that "was counted righteousness," as the Scripture says.

A virtuous poor Egyptian girl, Hagar by name, is a slave and a maid in the service of Sarah. At the bidding and consent of the mistress the maidservant is duly married by the Prophet, and from this union Ishmael is born, as foretold by the Angel. When Ishmael is thirteen years old, Allah again sends His Angel with His revelation to Abraham; the same promise is repeated to Abraham; the rite of Circumcision is formally instituted and immediately executed. Abraham, at his ninetieth year of age, Ishmael, and all the male servants, are circumcised; and the "Covenant" between God and Abraham with his only begotten son is made and sealed, as if it were with the blood of circumcision. It is a kind of treaty concluded between Heaven and the

Promised Land in the person of Ishmael as the only offspring of the nonagenarian Patriarch. Abraham promises allegiance and fealty to his Creator, and God promises to be forever the Protector and God of the posterity of Ishmael.

Later on - that is to say, when Abraham was ninety- nine years old and Sarah ninety, we find that she also bears a son whom they name Isaac according to the Divine promise.

As no chronological order is observed in the Book of Genesis, we are told that after the birth of Isaac, Ishmael and his mother are turned out and sent away by Abraham in a most cruel manner, simply because Sarah so wished. Ishmael and his mother disappear in the desert, a fountain bursts out when the youth is on the point of death from thirst; he drinks and is saved. Nothing more is heard of Ishmael in the Book of Genesis except that he married an Egyptian woman, and when Abraham died he was present together with Isaac to bury their dead father.

Then the Book of Genesis continues the story of Isaac, his two sons, and the descent of Jacob into Egypt, and ends with the death of Joseph.

The next important event in the history of Abraham as recorded in Genesis (xxii.) is the offering of "his only son" a sacrifice to God, but he was ransomed with a ram which was presented by an angel. As the Qur'an says, "That was indeed a clear trial" for Abraham (Qur'an, Ch. 38:106), but his love for God surpassed every other affection; and for this reason he is called the Friend of Allah, "Allah has taken Abraham for a Friend". (Qur'an)

Thus runs the brief account of Abraham in connection with our subject of the Birthright and the Covenant.

There are three distinct points which every true believer in God must accept as truths. The first point is that Ishmael is the legitimate son of Abraham, his first-born, and therefore his claim to birthright is quite just and legal. The second point is that the Covenant was made between God and Abraham as well as his only son Ishmael before Isaac was born. The Covenant and the institution of the Circumcision would have no value or signification unless the repeated promise contained in the Divine words, "Throughout thee all the nations of the earth shall be blessed," and especially the expression, the Seed "that shall come out from the bowels, he will inherit thee" (Gen. xv. 4). This promise was fulfilled when Ishmael was born (Gen. xvi.), and Abraham had the consolation that his chief servant Eliezer would no longer be his heir. Consequently we must admit that Ishmael was the real and legitimate heir of Abraham's spiritual dignity and privileges. The prerogative that "by Abraham all the generations of the earth shall be blessed," so often repeated - though in different forms - was the heritage by birthright, and was the patrimony of

Ishmael. The inheritance to which Ishmael was entitled by birthright was not the tent in which Abraham lived or a certain camel upon which he used to ride, but to subjugate and occupy forever all the territories extending from the Nile to the Euphrates, which were inhabited by some ten different nations (xvii. 18-21). These lands have never been subdued by the descendants of Isaac, but by those of Ishmael. This is an actual and literal fulfillment of one of the conditions contained in the Covenant.

The third point is that Isaac was also born miraculously and specially blessed by the Almighty, that for his people the land of Canaan was promised and actually occupied under Joshua. No Muslim ever thinks of disparaging the sacred and prophetic position of Isaac and his son Jacob; for to disparage or to lower a Prophet is an impiety. When we compare Ishmael and Isaac, we cannot but reverence and respect them both as holy Prophets of God. In fact, the people of Israel, with its Law and sacred Scriptures, have had a unique religious history in the Old World. They were indeed the Chosen People of God. Although that people have often rebelled against God, and fallen into idolatry, yet they have given to the world myriads of prophets and righteous men and women.

So far there could be no real point of controversy between the descendants of Ishmael and the people of Israel. For if by "Blessing" and the "Birthright" it meant only some material possessions and power, the dispute would be settled as it has been settled by sword and the accomplished fact of the Arab occupation of the promised lands. Rather, there is a fundamental point of dispute between the two nations now existing for nearly four thousand years; and that point is the question of the Messiah and Prophet Muhammad. The Jews do not see the fulfillment of the so-called Messianic prophecies either in the person of Christ or in that of Prophet Muhammad. The Jews have always been jealous of Ishmael because they know very well that in him the Covenant was made and with his circumcision it was concluded and sealed, and it is out of this rancor that their scribes or doctors of law have corrupted and interpolated many passages in their Scriptures. To efface the name "Ishmael" from the second, sixth, and seventh verses of the twenty-second chapter of the Book of Genesis and to insert in its place "Isaac," and to leave the descriptive epithet "thy only begotten son" is to deny the existence of the former and to violate the Covenant made between God and Ishmael. It is expressly said in this chapter by God: "Because thou didst not spare thy only begotten son, I will increase and multiply thy posterity like the stars and the sands on the seashore," which word "multiply" was used by the Angel to Hagar in the wilderness: I will multiply thy offspring to an innumerable multitude, and that Ishmael "shall become a fruitful man" (Gen. xvi. 12). Now the Christians have translated the same Hebrew word, which means "fruitful" or "plentiful" from the verb para - identical with the Arabic wefera -

in their versions "a wild ass"! Is it not a shame and impiety to call Ishmael "a wild ass" whom God styles "Fruitful" or "Plentiful"?

It is very remarkable that Christ himself, as reported in the Gospel of St. Barnabas, reprimanded the Jews who said that the Great Messenger whom they call "Messiah" would come down from the lineage of King David, telling them plainly that he could not be the son of David, for David calls him "his Lord," and then went on to explain how their fathers had altered the Scriptures, and that the Covenant was made, not with Isaac, but with Ishmael, who was taken to be offered a sacrifice to God, and that the expression "thy only begotten son" means Ishmael, and not Isaac. Paul, who pretends to be an apostle of Jesus Christ, uses some irreverent words about Hagar (Gal. vi. 21-31 and elsewhere) and Ishmael, and openly contradicts his Master. This man has done all he could to pervert and mislead the Christians whom he used to persecute before his conversion; and I doubt very much that the Jesus of Paul was Jesus, the son of Mary who according to Christian traditions was hanged on a tree about a century or so before Christ, for his Messianic pretensions. In fact, the Epistles of Paul as they stand before us are full of doctrines entirely repugnant to the spirit of the Old Testament, as well as to that of the humble Prophet, Jesus of Nazareth. Paul was a bigoted Pharisee and a lawyer. After his conversion to Christianity he seems to have become even more fanatical than ever. His hatred to Ishmael and his claim to the birthright makes him forget or overlook the Law of Moses which forbids a man to marry his own sister under the pain of capital penalty. If Paul were inspired by God, he would have either denounced the Book of Genesis as full of forgeries when it says twice (xii. 10-20, xx. 2-18) that Abraham was the husband of his own sister, or that he would have exposed the Prophet to be a liar! (God forbid). But he believes in the words of the book, and his conscience does not torment him in the least when he identifies Hagar with the barren desert of the Sinai, and qualifies Sarah as the Jerusalem above in heaven! (Gal. iv. 25, 26). Did ever Paul read this anathema of the Law:-

"Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people say: Amen"? (Duet. xxvii. 22).

Is there a human or divine law that would consider more legitimate one who is the son of his own uncle and aunt than he whose father is a Chaldean and his mother an Egyptian? Have you anything to say against the chastity and the piety of Hagar? Of course not, for she was the wife of a Prophet and the mother of a Prophet, and herself favored with Divine revelations.

The God who made the Covenant with Ishmael thus prescribes the law of inheritance, namely: If a man has two wives, one beloved and the other despised, and each one has a son, and if the son of the despised wife is the first-born, that son, and not the son of the beloved wife, is entitled to the birthright. Consequently the first-born shall inherit twice that of his brother.

(Duet. xxi. 15-17). Is not, then, this law explicit enough to put to silence all who dispute the just claim of Ishmael to birthright?

Now let us discuss this question of the birthright as briefly as we can. We know that Abraham was a nomad chief as well as a Messenger of God, and that he used to live in a tent and had large flocks of cattle and great wealth. Now the nomad tribesmen do not inherit lands and pastures, but the prince assigns to each of his sons certain clans or tribes as his subjects and dependents. As a rule the youngest inherits the hearth or the tent of his parents, whereas the elder - unless unfit - succeeds him to his throne. The great Mongol conqueror Jenghiz Khan was succeeded by Oghtai, his eldest son, who reigned in Pekin as Khaqan, but his youngest son remained in his father's hearth at Qara-qorum in Mongolia. It was exactly the same with Abraham's two sons. Isaac, who was the younger of the two, inherited the tent of his father and became, like him, a nomad living in tents. But Ishmael was sent to Hijaz to guard the House of Allah which he, together with Abraham, had built as referred to in the Qur'an. Here he settled, became Prophet and Prince among the Arab tribes who believed in him. It was at Mecca, or Becca, that the Ka'aba became the center of the pilgrimage called al-hajj. It was Ishmael that founded the religion of one true Allah and instituted the Circumcision.

His offspring soon increased and was multiplied like the stars of the sky. From the days of Prophet Ishmael to the advent of Prophet Muhammad, the Arabs of Hijaz, Yemen and others have been independent and masters of their own countries. The Roman and Persian Empires were powerless to subdue the people of Ishmael. Although idolatry was afterwards introduced, still the names of Allah, Abraham, Ishmael, and a few other Prophets were not forgotten by them. Even Esau, the elder son of Isaac, left his father's hearth for his younger brother Jacob and dwelt in Edom, where he became the chief of his people and soon got mixed with the Arab tribes of Ishmael who was both his uncle and father-in-law. The story of Esau's selling his birthright to Jacob for a dish of pottage is foul trick invented to justify the ill-treatment ascribed to Ishmael. It is alleged that "God hated Esau and loved Jacob," while the twins were in their mother's womb; and that the "elder brother was to serve his younger one" (Gen. xxv Rom. ix. 12, 13). But, strange to say, another report, probably from another source, shows the case to be just the reverse of the above-mentioned prediction. For the thirty-third chapter of Genesis clearly admits that Jacob served Esau, before whom he seven times prostrates in homage, addressing him "My Lord," and declaring himself as "your slave."

Abraham is reported in the Bible to have several other sons from Qitura and "the concubines," to whom he gave presents or gifts and sent them towards the East. All these became large and strong tribes. Twelve sons of Ishmael

are men- tioned by name and described, each one to be a prince with his towns and camps or armies (Gen. xxv.). So are the children from Qitura, and others, as well as those descended from Esau mentioned by their names.

When we behold the number of the family of Jacob when he went to Egypt, which hardly exceeded seventy heads, and when he was met by Esau with an escort of four hundred armed horsemen, and the mighty Arab tribes submitted to the twelve Amirs belonging to the family of Ishmael, and then when the last Messenger of Allah proclaims the religion of Islam, all the Arab tribes unitedly acclaim him and accept His religion, and subdue all the lands promised to the children of Prophet Abraham, we must indeed be blind not to see that the Covenant was made with Ishmael and the promise accomplished in the person of Prophet Muhammad (upon whom be peace).

Before concluding this article I wish to draw the atten- tion of the students of the Bible, especially that of the Higher Biblical Criticism, to the fact that the so-called Messianic Prophecies and Passages belong to a propaganda in favor of the Davidic Dynasty after the death of King Solomon when his kingdom was split into two. The two great Prophets Elias and Elisha, who flourished in the Kingdom of Samaria or Israel, do not even mention the name of David or Solomon. Jerusalem was not longer the center of religion for the Ten Tribes, and the Davidic claims to a perpetual reign was rejected.

But Prophets like Ishaia and others who were attached to the Temple of Jerusalem and the House of David have foretold the coming of a great Prophet and Sovereign.

As it was said in the first article, there are certain mani- fest marks with which the coming Last Prophet will be known. And it is these marks that we shall attempt to study in the future articles.

(4) The Mystery Of The "Mispa"

In this article, as the title shows, I shall try to give an exposition of the ancient Hebrew Cult of Stone, which they inherited from Abraham, their great progenitor, and to show that this Stone-Cult was instituted at Mecca by that Patriarch and his son Ishmael; in the land of Canaan by Isaac and Jacob; and in Moab and elsewhere by the other descendants of Abraham.

By the term "Stone-Cult," let it be understood, I do not mean stone-worship, which is idolatry; by it I understand the worship of God at a specially consecrated stone meant for that purpose. In those days, when the chosen family were leading a nomadic and pastoral life, it had no settled habitation where to build a house, especially dedicated to the worship of God; they used to erect a particular stone around which they used to make a hajj; that is to say, to turn round seven times in the form of a dancing-ring. The word hajj might frighten the Christian readers and they might shrink at its sight

because of its Arabic form and because of its being at present a Muslim religious performance. The word hajj is exactly identical in meaning and etymology with the same in the Hebrew and other Semitic languages. The Hebrew verb hagag is the same as the Arabic hajaj, the difference being only in the pronunciation of the third letter of the Semitic alphabet gamal, which the Arabs pronounce as j. The Law of Moses uses this very word hagag or haghagh (1) when it orders the festival ceremonies to be performed. The word signifies to compass a building, an altar or a stone by running round it at a regular and trained pace with the purpose of performing a religious festival of rejoicing and chanting. In the East the Christians still practice what they call higga either during their festival days or at weddings. Consequently, this word has nothing to do with pilgrimage, which is derived from the Italian pellegrino, and this also from the Latin peregrinus - meaning a "foreigner."

----- Footnotes: (1) Unlike the Arabs, both the Hebrew as well as the Aramaic peoples have no j sound in their alphabet; their third letter, gamal, when hard has a g sound and when soft or aspirate becomes guttural and sounds gh. -----End of footnote

Abraham during his sojourns frequently used to build an altar for worship and sacrifice at different places and on particular occasions. When Jacob was on his way to Padan Aram and saw the vision of that wonderful ladder, he erected a stone there, upon which he poured oil and called it Bethel, i.e. "The House of God"; and twenty years later he again visited that stone, upon which he poured oil and "pure wine," as recorded in Genesis xxviii. 10-22; xxxv. A special stone was erected as a monument by Jacob and his father-in-law upon a heap of stones called Gal'ead in Hebrew, and Yaghar sahdutha by Laban in his Aramaic language, which means "a heap of witness." But the proper noun they gave to the erected stone was Mispa (Gen. xxxi. 45-55), which I prefer to write in its exact Arabic form, Mispha, and this I do for the benefit of my Muslim readers.

Now this Mispha became later on the most important place of worship, and a center of the national assemblies in the history of the people of Israel. It was here that Naphthah - a Jewish hero - made a vow "before the Lord," and after beating the Ammonites, he is supposed to have offered his only daughter as a burnt offering (Judges xi). It was at Mispha that four hundred thousand swordsmen from the eleven tribes of Israel assembled and "swore before the Lord" to exterminate the tribe of Benjamin for an abominable crime committed by the Benjamites of Geba' and succeeded (Judges xx. xxi.). At Mispha all the people were summoned by the Prophet Samuel, where they "swore before the Lord" to destroy all their idols and images, and then were saved from the hands of the Philistines (I Sam. vii). It was here that the nation assembled and Saul was appointed king over Israel (1 Sam. x) . In short, every national question of great moment was decided at this Mispha or

at Bethel. It seems that these shrines were built upon high places or upon a raised platform, often called Ramoth, which signifies a "high place." Even after the building of the gorgeous Temple of Solomon, the Misphas were held in great reverence. But, like the Ka'aba at Mecca, these Misphas were often filled with idols and images. After the destruction of Jerusalem and the Temple by the Chaldeans, the Mispha still maintained its sacred character as late as the time of the Maccabees during the reign of King Antiochus (1).

Now, what does the word Mispa mean? It is generally translated into a "watch-tower." It belongs to that class of Semitic nouns - Asma Zarf - which take or derive their name from the thing that they enclose or contain. Mispa is the place or building which derives its name from sapha, an archaic word for "stone." The usual word for stone in Hebrew is iben, and in Arabic hajar. The Syriac for stone is kipa. But safa or sapha seems to be common to them all for some particular object or person when designated as a "stone." Hence the real meaning of Mispa is the locality or place in which a sapha or stone is set and fixed. It will be seen that when this name, Mispa, was first given to the stone erected upon a heap of stone blocks, there was no edifice built around it. It is the spot upon which a sapha rests, that is called Mispa.

Before explaining the signification of the noun sapha I have to tax again the patience of those of my readers who are not acquainted with the Hebrew. The Arabic language lacks the p sound in its alphabet just as much as do the Hebrew and other Semitic languages, in which the letter p, like g, is sometimes soft and is pronounced like f or ph. In English, as a rule, the Semitic and Greek words containing f sound are transliterated and written by the insertion of "ph" instead of "f," e.g. Seraph, Mustapha, and Philosophy. It is in accordance with this rule that I prefer to write this word sapha to safa.

----- Footnote: (1) The Bible which I consult does not contain the so-called deutro- canonical or Apocryphal books of the Old Testament. This Bible is published by the American Bible Society (New York 1893) . The title runs thus Kthahhi Qaddishi Dadiathiqi Wadiathiqi Khadatt An Shad-wath Poushaqa dmin lishani qdimaqi. Matha 'ta d'dasta. Biblioneta d' America [The Holy Books of the Old Testament and of the New Covenant (Testament), with the concordance or witnesses. Translated from the ancient languages. Published at the Press of the American Bible Society]. ----- End of footnote

When Jesus Christ surnamed his first disciple Shim'on (Simon) with the significant title of "Petros" (Peter), he must evidently have had in his mind this ancient sacred Sapha which had been lost long ago! But, alas! we cannot positively set out the exact word which he expressed in his own language. The Greek form Petros in the masculine gender - Petra in the feminine - is so

unclassical and unGreek, that one is astonished at its being ever adopted by the Churches. Did Jesus or any other Jew ever dream of calling the fisherman Bar Yona, Petros? Decidedly not. The Syriac version called Pshitta has frequently rendered this Greek form into Kipha (Kipa). And the very fact that even the Greek text has preserved the original name "Kephas," which the English versions have reproduced in the shape of "Cephas," shows that Christ spoke the Aramaic language and gave the surname "Kipha" to his principal disciple.

The old Arabic versions of the New Testament have frequently written St. Peter's name as "Sham'un' as-Sapha"; that is to say, "Simon the Stone." The words of Christ: "Thou art Peter," etc., have their equivalent in the Arabic version in the form of "Antas-Sapha" (Matt. xvi. 18; John i. 42, etc.).

It follows, therefore, that if Simon is the Sapha, the Church which was to be built on it would naturally be the Mispha. That Christ should liken Simon to Sapha and the Church to Mispha is very remarkable; but when I come to divulge the mystery hidden in this similitude and the wisdom embodied in the Sapha, then it must be accepted as the most marvelous truth of Prophet Muhammad's merit to his glorious title: 'THE MUSTAPHA'!

From what has been stated above, our curiosity would naturally lead one to ask the following questions: -

(a) Why did the Muslims and Unitarian descendants of Abraham choose a stone to perform their religious service on or around it? (b) Why should this particular stone be named sapha? (c) What is the writer driving at? And so on - perhaps several others.

The stone was selected as the best suitable material upon which a traveling devotee offered his sacrifice, poured his pure oil and wine, (1) and performed his religious services around it. It was more than this; this stone was erected to commemorate the vows and certain promises which a prophet or righteous man made to his Creator, and the revelation he received from God. Consequently, it was a sacred monument to perpetuate the memory and the sacred character of a great religious event. For such a purpose no other material could surpass the stone. Not only does the solidity and durability of the stone make it suitable for that purpose, but its mere simplicity, cheapness, worthlessness in a lonely place would guarantee it against any attraction of human avarice or enmity to steal or destroy it. As is well known, the Law of Moses strictly forbids to hew or carve the stones of the altar. The stone called Sapha was to be absolutely left natural; no images, inscriptions, or engravings were to be wrought upon it, lest any one of these should be worshipped in time to come by the ignorant people. Gold, iron silver, or any other metal, could not answer all these qualities required in the simple stone. It will be understood, therefore, that the purest, the most durable, eligible,

and the safest material for a religious and sacred monument could be none other than the stone.

----- **Footnote: 1. Wine was not forbidden to the people of Israel. --**
-----**end of footnote**

The molten bronze statue of the Jupiter worshipped by the heathen Roman Pontifex Maximus, was taken away from the Pantheon and recast into the image of St. Peter by order of a Christian Sovereign Pontiff; and indeed, the wisdom embodied in the Sapha is admirable and worthy of all those who worship no other object besides God.

It should also be remembered that not only is the erected Sapha a sacred monument, but the very spot and the circuit in which it is situated as well. And it is for this reason that the Muslim hajj, like the Hebrew higga, is performed round the building where the Sacred Stone is fixed. It is known fact that the Karamatians who carried the Black Stone from the Ka'aba and kept it in their own country for some twenty years, were obliged to bring and put it back in its former place because they could not draw the pilgrims from Mecca. If it had been gold or other precious object, it could not have existed, at least, for some five thousand years; or even if it had had on it some carvings or images of art, it would have been destroyed by the Prophet Muhammad himself.

As to the meaning - or rather meanings - of the Sapha, I have already referred to them as qualities of the stone.

The word consists of the consonants "sadi" and "pi" ending with the vowel "hi" both as a verb and noun. It means, in its qal form, "to purify, to watch, to gaze from distance, and to choose." It also has the meanings of "to be firm and sound"; in its pi'el paradigm, which is causative, it simply means "to make a choice, to cause to elect," and so on.

A man who watched from a tower was called Sophi (2 Kings ix. 17, etc.). In ancient times - that is, before the building of the Temple of Solomon - the Prophet or the "Man of God" was called Roi or Hozai, which means the "seer" (1 Sam. ix. 9). The Hebrew scholars are, of course, familiar with the word Msaphpi, or rather Msappi, which is equivalent in orthography to the Arabic musaphphi, which signifies "one who endeavors to elect that which is pure, sound, firm," and so forth. The watchman on the Tower of Yizrael, as quoted above, was gazing and watching sharply from a great distance to distinguish a company of persons coming on towards the town. He saw the first messenger of the King who arrived and joined the group but did not return. The same was the case with the second and the third envoy. It was later on that the Sophi could distinguish the chief of the group as Jehu. Now, what then was the business and the office of that watchman? It was to look out

sharply from some distance to distinguish one among the others with a view to understanding his identity and his movements, if at all possible, and then to inform his king. If you ask: What was the business and the office of the solitary Sophi of the Mispa? the answer - which would merely be that he used to watch from the minaret of the Misppha (Mispa) in order to distinguish the identity of the pilgrims in the desert, or that he used to keep watch against some danger - could not satisfy an eager inquirer. If so, the Mispha would lose its religious and sacred character, and would rather seem to assume that of a military watchtower. But the case with the Sophi of the Mispha was quite different. Originally the Mispha was only a simple shrine on a solitary high place in Gal'ead where the Sophi with his family or attendants used to live. After the conquest and occupation of the land of Canaan by Israel, the number of the Misphas increases, and they soon become great religious centers and develop into institutions of learning and confraternities. They seem to be like the Islamic Mevlevi, Bektashi, Neqshbendi, and other religious confraternities, each one of them being under its own Sheikh and Murshid. They had schools attached to the Mispha, where the Law, the religion, the Hebrew literature and other branches of knowledge were taught. But over and above this educational work, the Sophi was the supreme head of a community of initiates whom he used to instruct and teach the esoteric or mystic religion which we know under the name of Sophia. Indeed, what we term to-day Sufis were then called nbiyim or "prophets," and what is called, in Islamic takkas, zikr or invocation in prayer, they used to term "prophesying." In the time of the Prophet Samuel, who was the head of the State as well as that of the Mispha institutions, these disciples and initiates had become very numerous; and when Saul was anointed and crowned, he joined the zikr or religious practice of invocation with the initiates and was announced everywhere: "Behold Saul also among the Prophets." And this saying became a proverb; for he was also "prophesying" with the group of prophets (1 Sam. x 9-13). The Sufism among the Hebrews continued to be an esoteric religious confraternity under the supremacy of the Prophet of the time until the death of King Solomon. After the division of the kingdom into two, it appears that a great schism had taken place among the Sufis too. In the time of the Prophet Elias, about 900 B.C., we are told that he was the only true Prophet left and that all others were killed; and that there were eight hundred and fifty prophets of the Baal and Ishra who "ate at the table of Queen Izabel" (1 Kings xviii. 19). But only a few years later, Elias's disciple and successor, the Prophet Elisha, at Bethel and at Jericho is met by scores of the "sons of Prophets" who foretell him about the imminent ascension of his master Elias (2 Kings ii.).

Whatever may have been the real position of the Hebrew Sufis (or Sophees) after the great religious and national schism, one thing is certain, namely, that the true knowledge of God and the esoteric science of religion was preserved until the appearance of Jesus Christ, who built his Community of

the Initiates in the Inner Religion upon Simon the Sapha, and that the true Sophis or seers of the Christian Mispha perpetuated this knowledge and watched over it until the appearance of the Elect of Allah, Prophet Muhammad al-Mustapha - the Hebrew "Mustaphi"!

The Bible mentions - as I said above - numerous prophets attached to the Misphas; but we must well understand that, as the Qur'an clearly declares, "God best knows whom He shall appoint for His Messenger" that He does not bestow the gift of prophecy on a person on account of his nobility, riches, or even piety, but for His own pleasure. The faith and all works of piety, meditations, spiritual exercises, prayers, fasting, and divine knowledge may raise a novice to become a spiritual murshid or guide, or to the rank of a saint, but never to the status of a prophet; for prophecy is not procured by effort, but is a gift of God. Even among the Prophets there are only a few who were Messengers favored with a special book and commissioned to direct a certain people or with a particular mission. Therefore the term "prophets" as used in the Hebrew Scriptures is often ambiguous.

I must also remark in this connection that probably the majority of the material of the Bible was the work or production of these Misphas before the Babylonian Captivity or even earlier, but afterwards has been revised by unknown hands until it has taken the shape which we nowadays have.

It now remains to say few words about the Muslim Sufism and the Greek word Sophia (wisdom or love of wisdom); and a discussion of these two systems of high knowledge does lie outside the scope of this article. Philosophy, in the wider sense of the term, is the study or science of the first principles of being; in other words, it transcends the limits of physics to study the pure being, and leaves behind the study of causes or laws of that which happens or is seen in nature trying to reach the metaphysics which deals with faith, ethics and law known now as the spiritual aspects of civilization, while the physic is considered the material aspects of civilization. Thereby it takes the greatest pains to find the truth.

The difference between the Greek Sophia and the Muslim Sufi is that the Greek have mixed between the materialistic and spiritual areanas and at the same time, they failed to received revelation as their top philosophers i.e. Aristotle and Socrates admitted that dealing in the metaphysics without receiving revelation from the Creator is like crossing the ocean on a piece of wood! Whereas the lucky Muslim Sufis concentrated on the area of ethics and following the footsteps of Prophet Muhammad and his companions in disciplining one's heart and self in sailing to reach the High Assembly of the Angels and so forth.

Muslim Sufism is the contemplation on the deeds of Allah and His Creation and ones self and avoiding the contemplation on Allah Himself because the

human is made of his environment and sooner use their five senses to describe Allah which becomes exceedingly dangerous as it happened with the Egyptians when they imagined the Sphinx that has head, paws, body etc.

The superiority of the Islamic Sophia to the Greek philosophy is manifest from the object it views at. And it is decidedly superior to the Christian celibacy and monasticism in its indifference towards the consciences and the beliefs of other people. A Muslim Sophi (Sufi) always entertains respect for other religions, laughs at the idea of "heresy" and abhors all persecutions and oppressions. Most of the Christian Saints were either persecutors of or the persecuted by heretics, and their celebrity consists in their excess of intolerance. This is, alas but only too true.

It is also worthy noting that in the time of the first era of Islam, Muslim Sufis were referred to as "Zahid" or "Zohad" and at that time they had no methodology, but they had a complete fellowship of faith and jurisprudence to their respective school. They concentrated on the ethics and thinking. The following generation established the methodology of courses to be taken by beginners, the intermediate and the advanced based on the Qur'an and Prophetic Quotations. It is very clear that the daily recitation of Qur'an, the remembrance of the Names of Allah and the prayer on Prophet Muhammad together with asking Allah for forgiveness and praying at night, fasting during the day are some of the important characteristics. On the other hand, the authentic Muslim Sufi reject any insincere members who fail to keep the way of Prophet Muhammad. Admittedly, many ignorant people were exposed, thinking that these insincere cases are representative of Muslim Sufism. They fail to understand that the (Ihsan) which is one third of the Religion, as demonstrated in the answer of Prophet Muhammad to the question "What is Islam?, What Is Iman, and What is Ihsan? when Prophet Muhammad commented that the one who asked the questioner was the angel Gabriel and that he had come to teach you the Religion. Also, Islam was served by the four schools of jurisprudence while iman was served by faith schools such as Salaf and Asharia and of course Sufi served Ihsan. If some one doubts this let him name the scholars of Ihsan, because if you go to an Islamic Court which belongs to the section of Islam, or go to a Faith school and admit that he has jealousy and malice in his heart etc. of the disease of the soul both schools will admit that they have nothing to do with this aspect and refer him to an Abid, worshiper, or Sufi, Shaykh.

As a secondary remark I should like to add that the Muslim authors have always written the Greek word "philosophy" in the form of Phelsepha with sin instead of sadi or tzadi, which is one of the constituent letters in the Hebrew and Arabic words Sapha and Sophi. I think this form was introduced into the Arabic literature by the Assyrian translators who formerly belonged to the Nestorian sect. The Turks write the name St. Sophia of Constantinople

with *sadi*, but philosophy with sin, like the *samekh* of the Hebrews. I believe that the Greek *Sophia* is to be identified etymologically with the Hebrew word; and the idea that the Muslim word *sophia* (*sowfiya*) is derived from the *soph*, which means "wool," ought to be abandoned.

The true *Sophia* - or wisdom - the true knowledge of God, the true science of religion and morality, and the infallible selection of the Last Messenger of Allah from among all His Messengers, belonged to the ancient institution of Israel called *Mispha*, until it was transformed into the *Mispha* of the Nassara or Christian. It is indeed marvelous to see how complete is the analogy and how the economy of God concerning His dealings with man is carried on with absolute uniformity and order. The *Mispha* is the filter where all the data and persons are filtered and strained by the *Musaphphi* (Hebrew, *Mosappi*) as by a colander (for such is the meaning of the word); so that the genuine is distinguished and separated from the false, and the pure from the impure; yet centuries succeed each other, myriads of Prophets come and go, still the *Mustapha*, the Elected One, does not appear. Then comes the Holy Jesus; but he is rejected and persecuted, because there existed no longer in Israel that official *Mispha* which would have recognized and announced him as a true Messenger of God who was sent to bear witness to the *Mustapha* that was the Last Prophet to follow him. The "Grand Assembly of the Synagogue" convoked and instituted by Ezra and Nehemiah, the last member of which was "Simeon the Just" (ob 310 B.C.), was succeeded by the Supreme Tribunal of Jerusalem, called the "*Sahedrin*"; but this latter Assembly, whose President was the *Nassi* or the "Prince," condemned Jesus to death because it did not recognize his person and the nature of his divine mission. A few *Sophis*, however, knew Jesus and believed in his prophetic mission; but the crowds at one time mistook him for the *Mustapha* or the "elected" Messenger of Allah, and seized and acclaimed him king, but he vanished and disappeared from among them. He was not the *Mustapha*, otherwise it would be ridiculous to make Simon the Sapha and his Church the *Mispha*; for the office and the duty of the *Mispha* was to watch and look for the Last Messenger, so that when he came he would be proclaimed as the Elected and Chosen One - the *Mustapha*. If Jesus were the *Mustapha*, there would be no need for the institution of the *Mispha* any longer. This is a very deep and interesting subject; it deserves patient study. Prophet Muhammad al-*Mustapha* is the mystery of the *Mispha*, and the treasure of the *Sophia*.

(5) Prophet Muhammad Is The 'Shiloh'

Prophet Jacob, the grandson of Prophet Abraham, is lying sick in bed; he is in his one hundred and forty-seventh year, and the end is approaching rapidly. He summons his twelve sons and their families to his bedroom; and he blesses each son and foretells the future of his tribe. It is generally known as the "Testament of Jacob," and is written in an elegant Hebrew style with a poetic touch. It contains a few words which are unique and never occur again in the Bible. The Testament

recalls the varied events in the life of a man who has had many ups and downs. He is reported to have taken advantage of his brother's hunger and bought his right of birth for a dish of pottage, and deceived his blind old father and obtained the blessing which by birthright belonged to Esau. He served seven years to marry Rachel, but was deceived by her father, being married to her elder sister Leah; so he had to serve another term of seven years for the former. The massacre of all the male population by his (Jacob's) two sons Simon and Levi for the pollution of his (Jacob's) daughter Dina by Schechim, the prince of that town, had greatly grieved him. The shameful conduct of his first-born, Reubin, in defiling his father's bed by lying with his concubine was never forgotten nor forgiven by him. But the greatest grief that befell him after the loss of his beloved wife Rachel was the disappearance for many years of his favorite son Joseph. His descent into Egypt and his meeting with Joseph caused him great joy and the recovery of his lost sight. Jacob was a Prophet, and surnamed by God "Israel," the name which was adopted by the twelve tribes that descended from him.

The policy of usurpation of the birthright runs through the records of the Book of Genesis, and Jacob is represented as a hero of this violation of the rights of other persons. He is reported to give the birthright of his grandson Manashi to his younger brother Ephraim, in spite of the remonstrances of their father Joseph (chap. xlviii.). He deprives his firstborn son of his birthright and accords the blessing to Judah, his fourth son, because the former had lain with Bilha, Jacob's "concubine," who is the mother of his two sons Dan and Nephthali; and deprives the latter because he was no better than the other, inasmuch as he committed adultery with his own daughter-in-law Tamar, who bore a son who became an ancestor of David and of Jesus Christ (chap. xxv. 22, chap. xxxviii.)!

It is indeed incredible that the author, or at least the final editor, of this book was "inspired by the Holy Spirit," as the Jews and Christians allege. Jacob is reported to have married two sisters simultaneously, an action condemned by God's law (Lev. xviii. 18). In fact, with the exception of Joseph and Benjamin, his other sons are described as rough shepherds, liars (to their father and to Joseph), murderers, adulterers, which means it was a family not becoming a Prophet at all. Of course, the Muslims cannot accept any calumny against a Prophet or a righteous man unless it be expressly recorded or mentioned in the Qur'an. We do not believe the sin attributed to Judah to be true (cf. chap. xxxviii), otherwise the blessing accorded to him by Jacob would be a contradiction; and it is this very blessing that we propose to study and discuss in this article.

Jacob could not have blessed his son Judah if the latter was really the father of his own daughter-in-law's son, Peres, for both adulterers would be condemned to death by the Law of God, Who had given him the gift of prophecy (Lev. xx 12). However, the story of Jacob and that of his not very exemplary family is to be found in the Book of Genesis (chaps. xxv. - 1).

The famous prophecy, which may be considered as the nucleus of this testament, is contained in the tenth verse of the forty-ninth chapter of Genesis as follows: -

"The Sceptre shall not depart from Judah, And the Lawgiver from between his feet, Until the coming of Shiloh, And to him belongeth the obedience of peoples."

This is the literal translation of the Hebrew text as much as I can understand it.

There are two words in the text which are unique and occur nowhere else in the Old Testament. The first of these words is "Shiloh," and the other "yiqha" or "yiqhath (by construction or contraction).

Shiloh is formed of four letters, shin, yod, lamed and hi. There is a "Shiloh," the proper name of a town in Ephraim, (1 Sam. i. etc.), but there is no yod in it. This name cannot be identical with, or refer to, the town where the Ark of the Covenant or the Tabernacle was; for until then no sceptre or lawgiver had appeared in the tribe of Judah. The word certainly refers to a person, and not to a place.

As far as I can remember, all the versions of the Old Testament have preserved this original Shiloh without giving it a rendering. It is only the Syriac Pshitta (in Arabic called al-Bessita) that has translated it into "He to whom it belongs." It is easy to see how the translator has understood the word as composed of "sh" abridged form of asher= "he, that," and loh (the Arabic lehu) = "is his." Consequently, according to the Pshitta, the clause will be read in the following manner: "Until he to whom it belongeth come, And," etc. The personal pronoun "it" may refer to the sceptre and the lawgiver separately or collectively, or perhaps to the "obedience" in the fourth clause of the verse, the language being poetic. According to this important version the sense of the prediction would appear to be plainly this:-

"The royal and prophetic character shall not pass away from Judah until he to whom it belongs come, for his is the homage of people."

But apparently this word is derived from the verb shalah and therefore meaning "peaceful, tranquil, quiet and trust-worthy."

It is most likely that some old transcriber or copyist currente calamo and with a slip of pen has detached the left side of the final letter het, and then it has been transformed into hi, for the two letters are exceedingly alike being only very slightly different on the left side. If such an error has been transmitted in the Hebrew manuscript - either intentionally or not - then the word is derived from shalah, 'to send, delegate," the past participle of which would be shaluh - that is, "one who is sent, messenger."

But there appears no reasonable cause for a deliberate change of het for hi, since the yod is preserved in the present shape of Shiloh, which has no vaw that would be necessary for the past participle Shaluh. Besides, I think the Septuagint has retained the Shiloh as it is. The only possible change, therefore, would be of the final letter het into hi. If such be the case, then the word would take the form of Shiluah and correspond exactly to the "Messenger of Yah," the very title given to Muhammad alone "Rasul Allah," i.e. "the Messenger of God." I know that the term "shiluah" is also the technical word for the "letter of divorce," and this because the divorced wife is "sent" away.

I can guess of no other interpretation of this singular name besides the three versions I have mentioned.

Of course, it goes without saying that both the Jews and Christians believe this blessing to be one of the foremost Messianic prophecies. That Jesus, the Prophet of Nazareth, is the Christ or Messiah no Muslim can deny, for the Qur'an does acknowledge that title. That every Israelite King and High Priest was anointed with the holy oil composed of olive oil and various spices we know from the Hebrew Scriptures (Lev. xxx. 23-33) . Even the Zardushti Koresh King of Persia is called God's Christ: "Thus says the Lord to His Christ Cyrus," etc. (Isa. xlv. 1-7).

It would be superfluous here to mention that although neither Cyrus nor Jesus were anointed by the sacred anointment, yet they are called Messiahs.

As to Jesus, even if his prophetic mission were recognized by the Jews, his Messianic office could never be accepted by them. For none of the marks or characteristics of the Messiah they expect are to be found in the man whom they attempted to crucify. The Jews expect a Messiah with the sword and temporal power, a conqueror who would restore and extend the kingdom of David, and a Messiah who would gather together the dispersed Israel unto the land of Canaan, and subdue many nations under his yoke; but they could never acclaim as such a preacher upon the Mount of Olives, or one born in a manger.

To show that this very ancient prophecy has been practically and literally fulfilled in Prophet Muhammad the following arguments can be advanced. By the allegorical expressions "the Sceptre" and "Law-giver" it is unanimously admitted by the commentators to mean the royal authority and the prophecy respectively. Without stopping long to examine the root and derivation of the second singular word "yiqha," we may adopt either of its two significations, "obedience" or "expectation." Let us follow the first interpretation of Shiloh as given in the Pshitta version: "he to whom it belongs." This practically means "the owner of the sceptre and the law," or "he who possesses the sovereign and legislative authority, and his is the obedience of nations." Who, then, can this mighty Prince and great Legislator be? Certainly not Moses, for he was the first organizer of the Twelve Tribes of Israel, and before him there never appeared a king or prophet in the tribe of Judah. Decidedly not David, because he was the first king and prophet descended from Judah. And evidently not Jesus Christ, because he himself repudiated the idea that the Messiah whom Israel was expecting was a son of David (Matt. xxii. 44, 45; Mark xii. 35-37; Luke xx. 41-44). He has left no written law, and never dreamt of assuming the royal sceptre; in fact, he advised the Jews to be loyal to Caesar and pay him tribute, and on one occasion the crowds attempted to make him a king, but he escaped and hid himself. His Gospel was written on the tablet of his heart, and he delivered his message of "good news," not in scripto, but orally. In this prophecy there is no question of the salvation from original sin by the blood of a crucified person, nor of a reign of a god-man over human hearts. Besides, Jesus did not abrogate the Law of Moses, but he distinctly declared that he had come to fulfill it; nor was he the last Prophet; for after him St. Paul speaks of many "prophets" in the Church.

Prophet Muhammad came with military power and the Qur'an to replace the old Jewish worn-out sceptre and the impracticable and old-fashioned law of sacrifices and of a corrupt priesthood. He proclaimed the purest religion of the one true God,

and laid down the best practical precepts and rules for morals and conduct of men. He established the religion of Islam which has united into one real brotherhood many nations and peoples who associate no being with the Almighty. All Muslim peoples obey the Prophet of Allah, love and reverence him as the establisher of their religion, but never worship him or give him divine honor and attributes. He crushed and put an end to the last vestiges of the Jewish principality of Qureihda and Khaibar, having destroyed all their castles and fortifications.

The second interpretation of the tetragram "Shilh," pronounced Shiloh, is equally important and in favor of Prophet Muhammad. As it was shown above, the word signifies "tranquil, peaceful, trustworthy, quiet" and so forth. The Aramaic form of the word is Shilya, from the same root Shala or shla. This verb is not used in Arabic.

It is a well-known fact in the history of the Prophet of Arabia that, previous to his call to the Messengership, he was extremely quiet, peaceful, trustworthy, and of a contemplative and attractive character; that he was surnamed by the people of Mecca "Muhammad al-Emm." When the Meccans gave this title "Emm" or "Amm" to Muhammad they had not the remotest idea of "Shiloh," yet the ignorance of the idolatrous Arabs was made use of by God to confound the unbelieving Jews, who had scriptures and knew their contents. The Arabic verb amana, like the Hebrew aman, to be "firm, constant, secure," and therefore "to be tranquil, faithful and trustworthy," shows that "amin" is precisely the equivalent of Shiloh, and conveys all the significations contained in it.

Prophet Muhammad, before he was called by God to preach the religion of Islam and to abolish the idolatry which he successfully accomplished, was the most quiet and truthful man in Mecca; he was neither a warrior nor a legislator; but it was after he assumed the prophetic mission that he became the most eloquent speaker and the best valiant Arab. He fought with the infidels sword in hand, not for his own personal interest, but for the glory of Allah and for the cause of His religion - Al-Islam. He was shown by God the keys of the treasures of the earth, but he did not accept them, and when he died he was practically a poor man. No other worshiper of God, whether a king or a prophet, has rendered such an admirably great and precious service to God and to man as Prophet Muhammad has done: to God in eradicating the idolatry from a large part of the globe, and to man by having given the most perfect religion and the best laws for his guidance and security. He seized the sceptre and the law from the Jews; fortified the former and perfected the latter. If Prophet Muhammad were permitted to reappear to-day in Mecca or Medina, he would be met by the Muslims with the same affection and "obedience" as he saw there during his earthly life. And he would see with a deep sense of pleasure that the Holy Book he had delivered is the same without the least alteration in it, and that it is chanted and recited exactly as he and his companions did. He would be glad to congratulate them on their fidelity to the religion and to the Oneness of Allah; and to the fact that they have not made of him a god or son of a god.

As to the third interpretation of the name "Shiloh" I remarked that it might possibly be a corruption of "Shaluah," and in that case it would indisputably correspond to the Arabic title of the Prophet so often repeated in the Qur'an, namely, "Rasul" which means exactly the same as Shaluah does, i.e. "a Messenger." "Shaluah Elohim" of the Hebrews is precisely the "Rasul Allah" which phrase is chanted five times a day by the Crier to the Prayers from the minaret of all mosques in the world.

In the Qur'an several prophets, particularly those to whom a sacred scripture has been delivered, are mentioned as Rasul; but nowhere in the Old Testament do we come across Shiloh or Shaluah except in the Testament of Jacob.

Now from whatever point of view we try to study and examine this prophecy of Jacob, we are forced, by the reason of its actual fulfillment in Prophet Muhammad, to admit that the Jews are vainly expecting the coming of another Shiloh, and that the Christians are obstinately persisting in their error in believing that it was Jesus who was intended by Shiloh.

Then there are other observations which deserve our serious consideration. In the first place it is very plain that the sceptre and the legislator would remain in the tribe of Judah so long as the Shiloh does not appear on the scene. According to the Jewish claim, Shiloh has not come yet. It would follow, therefore, that both the Royal Sceptre and the Prophetic Succession were still in existence and belonged to that tribe. But both these institutions have been extinct for over thirteen centuries. In the second place it is to be observed that the tribe of Judah also has disappeared together with its royal authority and its sister - the prophetic succession. It is an indispensable condition for the maintenance of a tribal existence and identity to show that the tribe as a whole lives either in its own fatherland or elsewhere collectively and speaks its own language. But with the Jews the case is just the reverse. To prove yourself to be an Israelite, you need hardly trouble yourself about it; for anybody will recognize you, but you can never prove yourself to belong to one of the twelve tribes. You are dispersed and have lost your very language.

The Jews are forced to accept one or the other of the two alternatives, namely, either to admit that Shiloh has come already, but that their forefathers did not recognize him, or to accept the fact that there exists no longer a tribe of Judah from which Shiloh will have to descend.

As a third observation it is to be remarked that the text clearly implies, and much against the Judeo-Christian belief, that Shiloh is to be a total stranger to the tribe of Judah, and even to all the other tribes. This is so evident that a few minutes of reflection are sufficient to convince one. The prediction clearly indicates that when Shiloh comes the sceptre and the lawgiver will pass away from Judah; this can only be realized if Shiloh be a stranger to Judah. If Shiloh is a descendant of Judah, how could those two elements cease to exist in that tribe? It could not be a descendant of any of the other tribes either, for the sceptre and the lawgiver were for all Israel, and not for one tribe only. This observation explodes the Christian claim as well. For Jesus is a descendant of Judah through Mary.

I very often wonder at these itinerant and erring Jews. For over twenty-five centuries they have been learning a hundred languages of the peoples whom they have been serving. Since both the Ishmaelites and the Israelites are the offspring of Abraham, what does it matter to them whether Shiloh comes from Judah or Zebulun, from Esau or Isachar, from Ishmael or Isaac, as long as he is a descendant of their father Abraham? Obey the Law of Prophet Muhammad, become Muslims, and then it will be that you can go and live in your old fatherland in peace and security.

(6) Prophet Muhammad Is The Son-Of-Man

In the previous discourse we perused and commented upon the marvelous vision of the Prophet Daniel (Dan. vii.). We saw how the four kingdoms succeeding one another were the Powers of Darkness and how they persecuted the Jews and the early Church of Jesus, which was constituted of true believers in the One God. We also remarked that those Powers were pagan and allegorically described as ferocious brutes. Further, we saw that the "Eleventh Horn," which had eyes and mouth, which uttered blasphemies against the Most High had fought and overcome His Saints had changed the times and the Law of God, could be no other than the Emperor Constantine, who in AD. 325, promulgated his imperial rescript proclaiming the creed and the decisions of the Nicene General Council.

In this article let us follow our researches patiently with regard to the glorious BAR NASHA, or the "Son-of-Man," who was presented-upon the clouds to the Most High, to whom was given the Sultaneh (Sholtana in the original text, i.e. "dominion" or "empire") honor and kingdom for ever, and who was commissioned to destroy and annihilate the terrible Horn.

Now let us proceed forthwith to establish the identity of this "Bar nasha."

Before finding out who this Son-of-Man is, it is but essential that we should take into consideration the following points and observations: -

(a) When a Hebrew Prophet predicts that "all the nations and peoples of the earth shall serve him" (i.e. the Bar nasha) or "the people of the Saints of the Most High," we must understand that he means thereby the nations mentioned in Genesis xv. 18-21, and not the English, the French, or the Chinese nations.

(b) By the phrase "the people of the Saints of the Most High" it is understood to mean first the Jews and then the Christians who confessed the absolute Oneness of God, fought and suffered for it until the appearance of the Bar nasha and the destruction of the Horn.

(c) After the destruction of the Horn the people and the nations that will have to serve the Saints of God are the Chaldeans, Medo-Persians, Greeks, and the Romans - the four nations represented by the four beasts that had trod upon and invaded the Holy Land.

From the Adriatic to the Walls of China all the various nations have either as Muslims received the homage or as unbelievers served the Muslims, who are the only true believers in the One God.

(d) It is remarkable to realize the significant fact that God often allows the enemies of His true religion to subdue and persecute His people because of two purposes. First, because he wants to punish His people for their lethargy, drawbacks and sins. Secondly, because He wishes to prove the faith, the patience and the indestructibility of His Law and Religion, and thus to allow the infidels to continue in their unbelief and crime until their cup is full. God in due time Himself intervenes on behalf of the believers when their very existence is on its beam-ends. It was a terrible and most critical time for all Muslims when the Allied Forces were in Constantinople during those awful years of the Armistice. Great preparations were made by the Greeks and their friends to take back the Grand Mosque of Aya Sophia; the Greek Patriarch of Constantinople went to London carrying with him a precious ancient patriarchal cope set in gems and pearls for the Archbishop of Canterbury, who was strenuously advocating the restoration of Constantinople and the grand edifice of St. Sophia to the Greeks. On the eve of the celebration of Prophet Muhammad's night journey to Heaven - called al-mi'raj - the sacred building was crammed with a great multitude of the suppliant faithful who till the dawn most earnestly supplicated the Almighty Allah to deliver Turkey, and particularly the Sacred House, from those who "would fill it with ugly idols and images as before!" In connection with that patriarchal mantle or cope, I wrote an article in the Turkish paper the Aqsham, showing the existence of a schism between the Greek Orthodox and the Protestant Anglican Churches. I pointed out that the cope was not meant as a pallium of investiture and recognition of the Anglican orders, and that a reunion between the two Churches could never be accomplished unless one or the other of the parties should renounce and abjure certain articles of faith as heretical and erroneous. I also pointed out that the cope was a diplomatic bribe on behalf of Greece and its Church. The letter ended with these words: "All depends upon the grace and miracle which this bakhskish of a pontifical cope is expected to work!"

The result is too well known to be repeated here. Suffice it to say that the Patriarch died in England, and the Almighty, who sent the Bar nasha to crush the Horn and chase out the legions of Rome from the East, raised Mustapha Kamal, who saved his country and restored the honor of Islam!

(e) It is to be noted that the Jews were the chosen people of God until the advent of Jesus Christ. In the eyes of the Muslims neither the Jews nor the Christians have a right to claim the title of "the People of the Saints of the Most High," because the former reject Jesus altogether, while the latter insult him by deifying him.

Moreover, both are equally unworthy of that title because of their refusing to recognize the Last Prophet who has completed the list of the Prophets.

We shall now proceed to prove that the Bar nasha - the Son-of-Man - who was presented to the "Ancient of Days" and invested with power to kill the monster, was no other than Prophet Muhammad, whose very name literally means "the Praised and Illustrious." Whatever other person you may try to invent in order to deprive the august Messenger of Allah of this unique glory and majesty bestowed on him in

the Divine Court, you will only make yourselves ridiculous; and this for the following reasons: -

1. We know that neither Judaism nor Christianity has any particular name for its faith and its system. That is to say, neither the Jews nor the Christians have any special name for the doctrines and forms of their faith and worship. "Judaism" and "Christianity" are not Scriptural nor authorized either by God or the founders of those religions. In fact, a religion, if true, cannot properly be named after its second founder, for the real author and founder of a true religion is God, and not a Prophet. Now the proper noun for the laws, doctrines, forms and practices of worship as revealed by Allah to Prophet Muhammad is "Islam," which means "making peace" with Him and among men. "Muhammadanism" is not the proper appellation of Islam. For Prophet Muhammad, like Prophet Abraham and all other Prophets, was himself a Muslim, and not a Muhammadan! Judaism means the religion of Judah, but what was Judah himself? Surely not a Judaist! And similarly was Christ a Christian or a Jesuit? Certainly neither of them! What were, then, the names of these two distinct religions? No names at all!

Then we have the barbarous Latin word "religion," meaning "the fear of the gods." It is now used to express "any mode of faith and worship." Now what is the equivalent word for "religion" in the Bible? What expression did Moses or Jesus use to convey the meaning of religion? Of course, the Bible and its authors make no use of this word at all.

Now the Scriptural term used in the vision of Daniel is the same as applied repeatedly by the Qur'an to Islam, namely, "Din" (and in the Qur'an, "Din"), which means "recompense on the Day of Judgement." And the tribunal is the "Dayyana" or the "Judge." Let us read the description of this celestial Court of Judgement: "the tribunals are set, the books are opened, and the 'Dina' - recompense of judgment - is established." By the "Books" is to be understood the "Preserved Tablets" wherein the decrees of God are inscribed from which the Qur'an was revealed by the Angel Gabriel to Prophet Muhammad; and also the books of accounts of every man's actions. It was according to the decrees and laws of God contained in that "Preserved Tablet," and the wicked actions of the Horn, that the Great "Dayyana" - the Judge condemned it to death and appointed Prophet Muhammad to be "Adon," i.e. "Commander" or "lord," to destroy the monster. All this language of Daniel is extremely Qur'anic. The religion of Islam is called "Dinul-Islam." It was according to the decrees and laws of this "Dina" that the "Bar nasha" destroyed the Devil's religion and his lieutenant the Horn. How can it, then, be at all possible that any man other than Prophet Muhammad could be meant by the appearance of a "Son-of-Man" in the presence of the Most High? Islam is, indeed, a "judgment of peace," because it possesses an authenticated Book of Law, with which justice is administered and iniquity punished, the truth discerned and the falsehood condemned; and above all, the Oneness of God, the eternal rewards for good deeds, and eternal damnation for wicked actions are clearly stated and defined. In English a magistrate is called "Justice of Peace;" that is to say, a "judge of peace." Now this is in imitation of a Muslim Judge, who settles a quarrel, decides a case, by punishing

the guilty and rewarding the innocent, thus restoring peace. This is Islam and the law of the Qur'an. It is not Christianity nor the Gospel, for the latter absolutely forbids a Christian to appeal to a judge, however innocent and oppressed he may be (Matt. v. 25, 26, 38-48).

2. The Son-of-Man, or Bar nasha, is certainly Prophet Muhammad. For he came after Constantine, and not before him as Jesus or any other Prophet did. The Trinitarian regime in the East represented by the Horn, which we rightly identify with the Emperor Constantine, was permitted to fight with the Unitarians and vanquish them for a period described in the figurative, prophetic language as "time, times and half a time," which phrase signifies three centuries and a half, at the end of which all the power of idolatry on the one hand and the Trinitarian dominion and tyranny on the other were eradicated and swept away entirely. There is nothing more absurd than the assertion that Judah the Maccabaeus (Maqbhaya) was the Bar nasha on the clouds, and the Horn Antiochus. It is alleged that (if I remember aright) Antiochus, after desecrating the Temple of Jerusalem, lived only three years and a half - or three days and a half - at the end of which time he perished. In the first place, we know that Antiochus was a successor of Alexander the Great and King of Syria, consequently one of the four heads of the winged Tiger and not the eleventh Horn of the fourth Beast as stated in the vision. In the eighth chapter of the Book of Daniel, the Ram and the He-goat are explained by a Saint as representing the Persian and the Greek Empires respectively. It is expressly explained that the Greek Empire immediately succeeded the Persian and that it was divided into four kingdoms, as stated in the first vision. Secondly, the Horn with the speech indicates that the person who blasphemed and changed the Law and holy days could not be a pagan, but one who knew God and associated with Him purposely the other two persons whom he had equally known, and perverted the faith. Antiochus did not pervert the faith of the Jews by instituting a trinity or plurality of Gods, nor did he change the Law of Moses and its festival days. Thirdly, it is childish to give such a magnitude and importance to local and insignificant events which took place between a petty king in Syria and a small Jewish chief, so as to compare the latter with the glorious man who received the homage of the millions of angels in the presence of the Almighty. Moreover, the prophetic vision describes and depicts the Bar nasha as the greatest and the noblest of all men, for no other human being is reported in the Old Testament to have been the object of such honor and grandeur as Prophet Muhammad.

3. It is equally futile to claim for Jesus Christ this celestial honor given to the Son-of-Man. There are two main reasons to exclude Jesus from this honor; (a) If he is purely a man and prophet, and if we consider his work a success or failure, then he is certainly far behind Muhammad. But if he is believed to be the third of the three in the Trinity, then he is not to be enlisted among men at all. You fall into a dilemma, and you cannot get out of it; for in either case the Bar nasha could not be Jesus. (b) If Jesus was commissioned to destroy the fourth Beast, then instead of paying poll-tax or tribute to Caesar and submitting himself to be bastinadoed or

whipped by the Roman governor Pilate, he would have chased away the Roman legions from Palestine and saved his country and people.

4. There has never lived upon this earth a Prince - Prophet like Muhammad, who belonged to a dynasty that reigned for a long period of about 2,500 years, was absolutely independent and never bent its neck under a foreign yoke. And certainly there has never been seen on earth another man like Prophet Muhammad, who has rendered more material and moral service to his own nation in particular and to the world in general. It is impossible to imagine another human being so dignified and so worthy as Prophet Muhammad for such a magnificent glory and honor as depicted in the prophetic vision. Let us just compare the great Prophet Daniel with the Bar nasha he was beholding with awe and wonder. Daniel was a slave or captive, though raised to the dignity of a vizier in the courts of Babylon and Susa. What would, in the presence of the Almighty, be his position when compared with Prophet Muhammad, who would be crowned as the Sultan of the Prophets, the Leader of mankind, and the object of the angels' homage and admiration? Small wonder that the Prophet David calls Prophet Muhammad "My Lord" (Psa, c. 10).

5. It is no wonder to find that on his night journey to Heaven Prophet Muhammad was received with the highest honors by the Almighty and invested with power to extirpate idolatry and the blasphemous Horn from countries given by God to him and to his people as an everlasting heritage.

6. Another most amazing feature in this prophetic vision is, according to my humble belief, that the sight of a Barnasha upon the clouds and his presentation to the Almighty corresponds with and is simultaneous with the Mi'raj - or night journey of the Prophet Muhammad; in other words, this second part of the vision of Daniel is to be identified with the Mi'raj! There are, indeed, several indications both in the language of Daniel and in the "Hadith" - the quotations of the Prophet of Allah - which lead me to this belief. The Qur'an declares that during that night-journey God transported His worshiper from the Sacred Mosque at Mecca to the Father Temple of Jerusalem. He blessed the precincts of that Temple, then in ruins, and showed him His signs (chap. xvii).

It is related by the Holy Prophet that at the Temple of Jerusalem he officiated in his capacity of the Imam, and conducted the prayers with all the company of the Prophets following him. It is further related that it was from Jerusalem that he was carried up unto the Seventh Heaven, being accompanied by the spirits of the Prophets and Angels until he was taken to the presence of the Eternal. The modesty of the Prophet which forbade him to reveal all that he saw, heard and received from the Lord of Hosts is made good by Daniel, who narrates the decision of God's Judgement. It appears that the Spirit which interpreted the vision to Daniel was not an Angel, as thoughtlessly remarked by me elsewhere, but the Spirit or the Soul of a Prophet, for he calls "Qaddish" (in the masculine gender) and "Qaddush" (iv. 10; viii. 13), which means a Saint or a Holy Man - a very usual name of the Prophets and Saints. How glad must have been the holy souls of the Prophets and the Martyrs who had been persecuted by those four beasts especially more so when they saw the decree of death being pronounced by the Almighty against the

Trinitarian regime of Constantine and the Seal of the Prophets being commissioned to kill and annihilate the uttering Horn! It will also be remembered that this vision was seen as well during the same night in which took place the journey of the Son of Man nasha from Mecca to the heavens!

From the testimony of Daniel we, as Muslims, must admit that Prophet Muhammad's journey was corporeally performed - a thing of no impossibility to the Omnipotent.

There must exist a law in physics according to which a body is not controlled by the main body to which it belongs, or by the law of gravitation, but by the law of velocity. A human body belonging to the earth cannot escape from it unless a superior force of velocity should detach it from the force of gravitation. Then there must also exist another law in physics according to which a light body can penetrate into a thick one and a thick body into an even still thicker or harder one through the means of a superior force, or simply through the force of velocity. Without entering into the details of this subtle question, suffice it to say that before the force of velocity the weight of a solid body, whether moved or touched, is of no concern. We know the rate of the velocity of the light from the sun or a star. If we discharge a bullet at the rate, say, of 2,500 meters a second, we know it penetrates and pierces a body of iron plate which is several inches thick. Similarly, an angel, who can move with an infinitely greater velocity than that of the light of the sun and even the thought in the mind, could, of course, transport the bodies of Prophet Jesus, to save him from the crucifixion, and Prophet Muhammad in his miraculous challenge of the Ascent Journey (Miraj) with an astounding facility and rapidity, and set at nought the law of gravitation of the globe to which they belonged.

Paul also mentions a vision he had seen fourteen years before of a man who had been taken up into the third heaven and then unto Paradise, where he heard and saw words and objects that could not be described. The Churches and their commentators have believed this man to be Paul himself. Although the language is such as to convey to us the idea that he himself is the man, yet out of modesty it is that he keeps it a secret lest he should be considered a proud man! (2 Cor. xii. 1-4). Although the Qur'an teaches us that the Apostles of Jesus Christ were good people, their writings cannot be relied upon, because the wrangling and disputant Churches have subjected them to interpolations. The Gospel of St. Barnabas states that Paul afterwards fell into an error and misled many of the believers.

That Paul does not reveal the identity of the person seen by him in the vision, and that the words which he heard in Paradise "cannot be spoken and no man is permitted to speak them," shows that Paul was not himself the person who was taken up to Heaven. To say that Paul, for reason of humility and out of modesty, does not praise himself is simply to mis-represent Paul. He boasts of having rebuked St. Peter to his face, and his epistles are full of expressions about himself which do rather confirm the idea that Paul was neither humble nor modest.

Besides, we know from his writings to the Galatians and the Romans what a prejudiced Jew he was against Hagar and her son Ishmael. The glorious person he saw in his vision could be no other than the person seen by Daniel! It was Prophet

Muhammad that he saw, and dare not report the words which were spoken to him because on the one hand he was afraid of the Jews, and because on the other he would have contradicted himself for having glorified himself so much with the Cross and the crucified. I am half convinced that Paul was allowed to see the Barnasha whom Daniel had seen some six centuries before, but "the angel of satan who was continually pouring blows upon his head" (2 Cor. xii 7) forbade him to reveal the truth! It this an admission by Paul that "the angel of Satan," as he calls him, prohibited him from revealing the secret of Prophet Muhammad, whom he had seen in his vision. If Paul was a true righteous worshiper of God, why was he delivered into the hands of the "angel of the Devil" who was continually beating him on the head? The more one reflects on the teachings of Paul, the less one doubts that he was the prototype of Constantine the Great!

In conclusion, I may be permitted to draw a moral for the non-Muslims from this wonderful vision of Daniel. They should take to heart a lesson from the fate which befell the four beasts, and particularly the Horn, and to reflect that Allah alone is the One True God; that the Muslims alone faithfully profess His absolute Oneness; that He is Aware of their oppressions, and that they have their Caliph of the Prophets near to the Throne of the Most High.

(7) King David Calls Him: 'My Lord'

The history of David, his exploits and prophetic writings, are found in two books of the Old Testament, Samuel and the Psalms. He was the youngest son of Yishai (Jessie) from the tribe of Judah. While still a young shepherd, he had killed a bear and torn into halves a lion. The valiant young man swung a small stone right through the forehead of Goliath, an armed Philistine champion and saved the army of Israel. The highest reward for a successful feat displaying valor was the hand of Michal, a daughter of King Saul. David played on a harp and flute, and was a good singer. His flight from his jealous father-in-law, his adventures and attributed exploits as a bandit, are well known in the Bible. On the death of Saul, David was invited by the people to assume the reins of the kingdom, for which he had long before been anointed by the Prophet Samuel. He reigned for some seven years at Hebron. He took Jerusalem from the Jebusites and made it the capital of his kingdom. Its two hills, or mounts, were named "Moriah" and "Sion." Both these words have the same signification and import as the famous mounts of "Marwa" and "Sapha" in Mecca, which words respectively mean "the place of the vision of the Lord," and "the rock" or "stone." David's wars, his very grave family troubles, his sin against the faithful soldier, Uriah, and his wife, Bathsheba, was not left with impunity. He reigned forty years; his life was marked with wars and family griefs. In the Bible there are some contradictory accounts about him which are evidently to be ascribed to the two opposite sources.

The alleged crime of David claimed in the Bible in connection with Uriah and his wife (2 Sam. xi.) is not even alluded to in the Qur'an, rather the Qur'an refers to his excellent pious character and that he was one of the top ranking Messengers. It is one of the superiorities of the Holy Qur'an that it teaches us that all prophets are born sinless and die sinless. It does not, like the Bible, impute to them crimes and

sins - e.g. the double crime of David, mentioned in the Bible, which, according to the Law of Moses, is punishable by death - which, let alone a prophet who is a chosen worshiper of God the Almighty, we would not even think of attaching to the name of an ordinary human being.

The story of David committing adultery and two angels having come to him thus to remind him of the sin is a puerile falsehood - wherever it may be found. It has been repudiated by the best Muslim opinion. Razl says: "Most of the learned, and those who have searched for the truth among them, declare this charge false and condemn it as a lie and a mischievous story. The words istaghfora and ghafarna occurring in the text of verse 24, chap. 38 of the Holy Qur'an by no means indicate that David had committed a sin, for istighfar really signifies the seeking of protection; and David sought Divine protection when he saw that his enemies had grown so bold against him; and by ghafarana is meant the rectification of his affairs; for David, who was a great ruler, could not succeed in keeping his enemies under complete control.

The Old Testament does not mention the time when the gift of prophecy was granted to David. We read there that after David had committed the two sins it was Nathan the Prophet who was sent by God to chastise David. Indeed, until late in his life we find him always having recourse to other prophets. According to the Biblical accounts, therefore, it would seem that the gift of prophecy came to him after he had thoroughly repented of his sin.

In one of the previous articles I remarked that after the split of the Kingdom into two independent States which were often at war with each other, the ten tribes which formed the Kingdom of Israel were always hostile to the dynasty of David and never accepted any other portion of the Old Testament except the Torah - or the Law of Moses as contained in the Pentateuch. This is evident from the Samaritan version of the first five books of the Old Testament. We do not meet with a single word or prophecy about David's posterity in the discourses of the great prophets, like Elijah, Elisha, and others, who flourished in Samaria during the reigns of the wicked kings of Israel. It is only after the fall of the Kingdom of Israel and the transportation of the ten tribes into Assyria that the Prophets of Judeah began to predict the advent of some Prince from the House of David who was soon to restore the whole nation and subdue its enemies. There are several of these obscure and ambiguous sayings in the writings or discourses of these later prophets which have given a rapturous and exotic exultation to the Fathers of the Church; but in reality they have nothing to do with Jesus Christ. I shall briefly quote two of these prophecies. The first is in Isaiah (Chap. vii., verse 14), where that Prophet predicts that "a damsel already pregnant with child shall bear forth a son, and thou shalt name him Emmanuel." The Hebrew word a'lmah does not mean "virgin," as generally interpreted by the Christian theologians and therefore applied to the Virgin Mary, but it signifies "a marriageable woman, maiden, damsel." The Hebrew word for "virgin" is bthulah. Then the child's name is to be Emmanuel, which means "God-is-with-us." There are hundreds of Hebrew names which are composed of "el" and another noun, which forms either the first or the last syllable of such compound

nouns. Neither Isaiah, nor King Ahaz, nor any Jew, ever thought that the newly born infant would be himself "God-with-us." They never thought anything else but that his name only would be as such. But the text expressly says that it was Ahaz (who seems to have known the maiden with child), that would give the boy that name. Ahaz was in danger, his enemies were pressing hard against Jerusalem, and this promise was made to him by showing him a sign, namely, a pregnant maiden, and not a Virgin Mary, that would come into the world more than seven hundred years later! This simple prediction of a child that would be born during the reign of Ahaz was equally misunderstood by the writer of the Gospel of Matthew (Matt. i. 23). The name "Jesus" was given by the Angel Gabriel (Matt. i. 21), and he was never called "Emmanuel." Is it not scandalous to take this name as an argument and proof of the Christian doctrine of the "Incarnation"?

The other strange interpretation of a prophetic prediction is from Zachariah (ix. 9), which is misquoted and utterly misunderstood by the writer of the first Gospel (xxi. 5). The Prophet Zachariah says: "Rejoice much, O daughter of Sion; shout, O daughter of Jerusalem: behold, thy King is coming unto thee; righteous and with salvation is he; meek and mounted upon an ass; and upon a colt, son of a she-ass." In this poetical passage the poet simply wishes to describe the male ass - upon which the King is seated - by saying that it was a young ass, and this colt, too, is described as the son of a female ass. It was only one male colt or young donkey. Now Matthew quotes this passage in the following way: - "Tell the daughter of Sion, Behold, thy King is coming unto thee; Meek, and mounted on a female ass, And on a colt, the son of a female ass."

Whether or not the person who wrote the above verse did really believe that Jesus, when making his triumphal entry into Jerusalem by mounting or sitting at the same time both upon the mother ass and her young colt, worked a miracle is not the question; nevertheless it is true to say that the majority of the Christian Fathers so believed; and it never occurred to them that such a show would look rather a comedy than a royal and pompous procession. Luke, however, is careful, and has not fallen into Matthew's mistake. Were these authors both inspired by the same Spirit?

Zachariah foretells in Jerusalem, after the return of the Jews from captivity, the coming of a king. Though meek and humble, mounted upon a colt of an ass, still he is coming with salvation and would rebuild the house of God. He prophesies this at a time when the Jews are endeavoring to rebuild the Temple and the ruined town; their neighboring peoples are against them; the work of building is stopped until Darius, King of Persia, issues a firman for the construction. Although no Jewish king had ever appeared since the sixth century before Christ, nevertheless they had had autonomous governments under foreign sovereigns. The salvation here promised, be it noted, is material and immediate, and not a salvation to come five hundred and twenty years afterwards, when Jesus of Nazareth would ride upon two asses simultaneously and enter into Jerusalem, already a large and wealthy city with a magnificent temple, simply to be captured and crucified by the Jews themselves and by their Roman masters, as the present Gospels tell us! This would

be no solace at all for the poor Jews surrounded with enemies in a ruined city. Consequently, by the word "king" we may understand one of their chief leaders - Zerobabel, Ezra, or Nehemiah.

These two examples are intended to show chiefly to my Muslim readers - who may not be well acquainted with the Jewish Scriptures - how the Christians have been misguided by their priests and monks in giving stupid interpretations and meanings to the prophecies contained therein.

Now I come to David's prophecy: - "YahwaH said to my ADON, Sit at my right until I place Thine enemies a footstool under thy feet."

This verse of David is written in Psalm cxi, and quoted by Matthew (xxii. 44), Mark (xii. 36), and Luke (xx 42). In all languages the two names contained in the first unstitch are rendered as "The Lord said unto my Lord." Of course, if the first Lord is God, the second Lord is also God; nothing more convenient to and suitable an argument for a Christian priest or pastor than this, namely, the speaker is God, and also the spoken to is God; therefore David knows two Gods! Nothing more logical than this reasoning! Which of these two Domini is "the Lord" of David? Had David written, "Dominus meus dixit Domino meo," he would have made himself ridiculous, for then he would have admitted himself to be a slave or worshiper of two Lords, without even mentioning their proper names. The admission would go even farther than the existence of two Lords; it would mean that David's second Lord had taken refuge with his first Lord, who ordered him to take a seat on his right side until he should put his enemies a footstool under his feet. This reasoning leads us to admit that, in order to understand well your religion, you are obliged to know your Bible or Qur'an in the original language in which it was written, and not to depend and rely upon a translation.

I have purposely written the original Hebrew words YaHWaH and Adon, in order to avoid any ambiguity and misunderstanding in the sense conveyed by them. Such sacred names written in religious Scripture should be left as they are, unless you can find a thoroughly equivalent word for them in the language into which you wish to translate them. The tetragram Yhwh used to be pronounced Yehovah (Jehovah), but now it is generally pronounced Yahwah. It is a proper name of God the Almighty, and it is held so holy by the Jews that when reading their Scriptures they never pronounce it, but read it "Adon" instead. The other name, "Elohim," is always pronounced, but Yahwah never. Why the Jews make this distinction between these two names of the same God is a question for itself, altogether outside the scope of our present subject. It may, however, in passing, be mentioned that Yahwah, unlike Elohim, is never used with pronominal suffixes, and seems to be a special name in Hebrew for the Deity as the national God of the people of Israel. In fact, "Elohim" is the oldest name known to all Semites; and in order to give a special character to the conception of the true God, this tetragram is often conjointly with Elohim applied to Him. The Arabic form, Rabb Allah, corresponds to the Hebrew form, Yahwah Elohim.

The other word, "Adon," signifies a "Commander, Lord, and master," or the same as the Arabic and Turkish nouns Amir, Sayyid, and Agha. Adon stands as the opposite

term of "soldier, slave, and property." Consequently the first part of the distich is to be rendered as "God said to my Lord."

David, in his capacity of a monarch, was himself the Lord and Commander of every Israelite and the Master of the Kingdom. Whose "servant" was he, then? David, being a powerful sovereign, could not be, as a matter of fact, a slave or worshiper of any living human being whatsoever. Nor is it imaginable that he would call "his Lord" any dead prophet or saint, such as Abraham or Jacob, for whom the usual and reasonable term was "Father." It is equally conceivable that David would not use the appellation "my Lord" for any of his own descendants, for whom, too, the usual term would be "son." There remains, besides God, no other conceivable being who could be David's Lord, except the noblest and the highest man of the race of mankind. It is quite intelligible to think that in the sight and choice of God there must be a man who is the noblest, the most praised, and the most coveted of all men. Surely the Seers and the Prophets of old knew this holy personage and, like David, called him "my Lord."

Of course, the Jewish Rabbins and commentators of the Old Testament understood by this expression the Messiah, who would descend from David himself, and so replied they to the question put to them by Jesus Christ as quoted above from Matthew (xxii.), and the other Synoptic. Jesus flatly repudiated the Jews when he asked them a second question: "How could David call him 'my Lord' if he were his son?" This question of the Master put the audience to silence, for they could find no answer to it. The Evangelists abruptly cut short this important subject of discussion. To stop there without a further explanation was not worthy either of the Master or of his reporters. For, leaving the question of his god-head, and even of his prophetic character, aside, Jesus as a teacher was obliged to solve the problem raised by himself when he saw that the disciples and the hearers were unable to know who then that "Lord," could be!

By his expression that the "Lord," or the "Adon," could not be a son of David, Jesus excludes himself from that title. This admission is decisive and should awaken the religious teachers of the Christians to reduce Christ to his due status of a high and holy worshiper of God, and to renounce the extravagant divine character ascribed to him much to his own disgust and displeasure.

I cannot imagine a teacher who, seeing his pupils unable to answer his question, should keep silent, unless he is himself ignorant like them and unable to give a solution to it. But Jesus was not either ignorant or a malevolent teacher. He was a prophet with a burning love to God and man. He did not leave the problem unsolved or the question without an answer. The Gospels of the Churches do not report the answer of Jesus to the question: "Who was the Lord of David?" But the Gospel of Barnabas does. This Gospel has been rejected by Churches because its language is more in accordance with the revealed Scriptures and because it is very expressive and explicit about the nature of Jesus Christ's mission, and above all because it records the exact words of Prophet Jesus concerning Prophet Muhammad. A copy of this Gospel can easily be procured. There you will find the answer of Jesus himself, who said that the Covenant between God and Prophet Abraham was made on

Ishmael, and that "the most glorious or praised" of men is a descendant of Prophet Ishmael and not of Prophet Isaac through Prophet David. Prophet Jesus repeatedly is reported to have spoken of Prophet Muhammad, whose spirit or soul he had seen in heaven.

I shall have, if God wills, an occasion to write on this Gospel later.

There is no doubt that the prophetic eye of Daniel that saw in a wonderful vision the great Barnasha, who was Prophet Muhammad, was also the same prophetic eye of David. It was this most glorious and praised of men that was seen by the Prophet Job (xix 25) as a "Savior" from the power of the Devil.

Was it, then, Prophet Muhammad who Prophet David calls "my Lord" or my Adon"? Let us see.

The arguments in favor of Prophet Muhammad, who is styled "Sayyidu 'l-Mursalin." the same as "Adon of the Prophets," are decisive; they are so evident and explicit in the words of the Old Testament that one is astonished at the ignorance and the obstinacy of those who refuse to understand and obey.

1. The greatest Prophet and Adon, in the Eyes of God, and man, is not a great conqueror and destroyer of mankind, nor a holy recluse who spends his life in a cave or cell to meditate upon God only to save himself, but one who renders more good and service to mankind by bringing them into the light of knowledge of the One True God, and by utterly destroying the power of the devil and his abominable idols and wicked institutions. It was Prophet Muhammad who "bruised the head of the serpent," and that is why the Qur'an rightly calls the devil, iblis, namely the bruised one!! He purged the Temple of the Ka'aba and all Arabia of the idols, and gave light, religion, happiness, and power to the ignorant Arab idolaters, who in a short time spread that light into the four directions of the earth. In the service of God, the works and the success of Prophet Muhammad are incomparable and unrivalled.

The Prophets, Saints, and Martyrs form the army of God against the Power of the Devil; and Prophet Muhammad alone is decidedly the Commander-in-Chief of them all. He is indeed, alone the Adon and Lord not only of David but of all the Prophets, for he has purified Palestine and the countries visited by Abraham of idolatry.

2. Since Jesus Christ admits that he himself was not the "Lord" of David nor that the Messiah was to descend from David, there remains none other than Prophet Muhammad among the Prophets to be the Adon or Lord of David. And when we come to compare the praiseworthy religious revolution that the Noble Son of Ishmael brought about in the world, with what all the thousands of prophets put together have achieved, we have to come to the conclusion that it is alone Prophet Muhammad who deserves the meritorious title of Adon.

3. How did David know that "Wahwah said to Adon, 'Sit thou at my right until I put thine enemies a footstool under thy feet'?" and when did David hear this word of God? Christ himself gives the answer, namely "David in spirit wrote this." He saw the Adon Muhammad just as Daniel had seen him (Dan. vii), and Paul had seen him (2 Cor. xii) and many others had. Of course, this mystery of "Sit thou at my right" is hidden from us. Yet we may safely conjecture that this official investiture

with the honor of seating himself at the right of the Throne of God, and therefore raised to the dignity of the "Adon." not only of the Prophets but of all the Creatures, took place on the famous night of his Mi'raj to Paradise.

4. The only principle objection to Prophet Muhammad's Divine mission and superiority is his condemnation of the trinity. But the Old Testament knows no other God besides Allah, and the Lord of David did not sit at the right hand of a triple god, but at that of the One Allah. Hence among the Prophets who believed in and worshiped Allah none was so great, and accomplished such a stupendous service for Allah and mankind, as Prophet Muhammad, upon whom be peace and blessings.

(8) The Lord And The Prophet Of The Covenant

The last book of the Canonical Jewish Code of the Bible bears the name of "Malachai," which looks to be more a sur-name than a proper noun. The correct pronunciation of the name is Malakh, which means "my angel" or "my messenger." The Hebrew word, "mal'akh," like the Arabic "malak," like the Greek term "angelos" from which the English name "angel" is derived, signifies "a messenger," one commissioned with a message or news to deliver to somebody.

Who this Malakhi is, in what period of the Jewish history he lived and prophesied, is not known either from the book itself or from any other portion of the Old Testament. It begins with the words: "The 'missa' of the Word of Yahweh the El of Israel by the hand of Malakhi," which may be translated: "The discourse of the Word of Yahweh God of Israel, by the hand of Malakhi." It contains four short chapters.

The oracle is addressed, not to a king and his courtiers, but to a people already settled in Jerusalem with the Temple and its services. The sacrifices and oblations are of the meanest and worst kind; the sheep and cattle offered at the altars are not of the best quality; they are blind, lame, and lean animals. The tithes are not regularly paid, and if at all paid are of the inferior material. The priests, too, naturally, cannot devote their time and energy to perform their sacred duty. For they cannot chew the beefsteaks and roasted mutton-chops of the lean old, crippled sacrifices. They cannot live on the scanty tithes or insufficient stipends. Yahweh, as usual with this incorrigible people, now threatens, now holds out promises, and at times complain.

This discourse, or oracle, seems to have been delivered by the Prophet Malakhi in about the beginning of the fourth century before the Christian era, when the people of Israel were also tired of Yahweh; and used to say: "The Table of the Lord (Yahweh) is an abomination, and His meal is contemptible" (Mal. i. 12). "He who doeth evils is good in the eyes of Yahweh, and He is pleased with them; or, where is the God of the judgment?" (Mal. ii. 17).

The Book of Malakhi, notwithstanding its being of a post captivatem date, is, however, written in a seemly good Hebrew style. To say that this "misa," or discourse, has come down to us intact and unadulterated is to confess ignorance of the language. There are several mutilated sentences, so that it is almost impossible to understand the exact sense they intend to convey.

The subject of our discussion in this article is the famous prediction couched in Mal. iii. 1. The prophecy runs thus: -

"Behold, I send My Messenger, and he shall prepare the way before Me; and suddenly shall come to his temple the Adon whom ye are seeking, and the Messenger of the Covenant whom ye desire. Behold, he cometh, says the Lord of Hosts" (Mal. iii. 1).

This is a well-known Messianic prophecy. All Christian Saints, Fathers, Popes, Patriarchs, Priests, monks, nuns, and even the Sunday-school children, will tell us that the first messenger mentioned in the text is St. John the Baptist, and the second messenger, whom their vernacular versions have rendered "Angel of the Covenant," is Jesus Christ!

A definite determination of the subject of this prophecy is of extreme importance, because the Christian Churches have ever since believed that two distinct persons are indicated therein; and the author of this erroneous belief is a singularly remarkable blunder of St. Matthew's. One of the characteristic features of the First Gospel - Matthew - is to show and prove the fulfillment of some particular statement or prediction in the Old Testament concerning nearly every event in the life of Jesus Christ. He is very careless to guard himself against contradictions, and less scrupulous in his quotations from the Hebrew Scriptures. He is certainly not well versed in the literature of his own language. I had occasion to refer in the preceding article of this series to one of his blunders concerning the ass upon which Jesus mounted. This is a most serious point directly touching the authenticity and the validity of the Gospels. Is it possible that the Apostle Matthew should himself be ignorant of the true character of the prophecy of Malakh, and ignorantly ascribe to his master a misquotation which would naturally put to question his very quality of a divinely inspired Prophet? Then, what should we think of the author of the Second Gospel - of St. Mark - who ascribes the passage in Malakh-I to Isaiah? (Mark i. 2). Jesus is reported by Matthew (xi. 1-15), and this too is followed or copied by Luke (vii. 18-28), to have declared to the multitude that John the Baptist was "more than a Prophet," that it was he "about whom it was written: Behold, I am sending My Angel before thy face, and he shall prepare thy way before thee;" and that "none among those born by women was greater than John, but the least in the kingdom of heaven is greater than he." The corruption of the text of Malakh is plain and deliberately made. The original text tells us that Yahweh Sabaoth, i.e. God of Hosts, is the speaker and the believers are the people addressed, as can be readily seen in the words "whom ye are seeking ... whom ye desire." God says: "Behold, I send My Messenger, and he shall prepare the way before My face." But the Gospels have interpolated the text by effacing the personal pronoun of the first person singular, and inserted "before thee" (or "thy face," as in Hebrew) twice. It is generally believed that Matthew wrote his Gospel in the then vernacular Hebrew or Aramaic in order to prove to the Jews that God, addressing Jesus Christ, said: "Behold, I send My messenger (Angel) [such is the version in Matthew xi. 10] before thee, and he shall prepare thy way before thee;" and wishes to show that this angel or messenger was John the Baptist. Then a contrast between the Prophets John and

Jesus is left to Prophet Jesus, who describes John as above every prophet and greater than the sons of all human mothers, but the least in the Kingdom of Heaven - of which Jesus is meant to be the King - is greater than John.

I do not believe for a second that Jesus or any of his disciples could have made use of such language with the object of perverting the Word of God, but some fanatical monk or an ignorant bishop has forged this text and put into the mouth of Jesus the words which no prophet would speak.

The traditional idea that the Messenger commissioned to prepare or repair the way before the "Adon" and the "Messenger of the Covenant" is a worshiper and subordinate of the latter, and therefore to conclude that two distinct persons are predicted is a creation of the ignorance concerning the importance of the mission and the magnitude of the work assigned to that messenger. He is not to be supposed as a pioneer or even an engineer appointed to construct roads and bridges for the passing of a royal procession. Let us therefore pore over this subject more deeply and in a courageous, impartial, and dispassionate manner.

1. In the first place, we must well understand that the Messenger is a man, a creature of human body and soul, and that he is not an Angel or a superhuman being. In the second place, we should open our eyes of wisdom and judgment to see that he is not dispatched to prepare the way before another Messenger called "Adon" and the "Messenger of the Promise," but he is commissioned to establish a straight, safe, and good Religion. He is commissioned to remove all the obstacles in the way between God and His creatures; and to fill up all the gaps and chasms in this grand path, so that it may be smooth, easy to walk on, well lighted, and protected from all danger. The Hebrew phrase, "u pinna derekh," means to say that the Messenger "will put straight and clear the worship or the religion." The verb "darakh" of the same root as the Arabic "daraka," means "to walk, reach, and comprehend;" and the substantive "derekh" signifies, "road, way, step," and metaphorically "worship and religion." It is used in this spiritual sense all through the Psalms and the Prophets. Surely this high Messenger of God was not coming to repair or reform a way, a religion for the benefit of a handful of Jews, but to establish a universal and an unchangeable religion for all men. Though the Jewish religion inculcates the existence of one true God, still their conception of Him as a national Deity of Israel, their priesthood, sacrificial rites and ceremonies, and then the non-existence of any positive articles of belief in the immortality of the soul, the resurrection of the dead, the last judgment, the eternal life in heaven or hell, and many other deficient points, make it absolutely unfit and insufficient for the peoples of diverse languages, races, climates, temperaments, and habits. As regards Christianity, it, with its meaningless seven sacraments, its beliefs in original sin, the incarnation of a god - unknown to all previous religious and mythological literature - and in a trinity of individual gods, and finally because it does not possess a single line in scripto from its supposed founder, Jesus Christ, has done no good to mankind. On the contrary, it has caused divisions and sects, all imbued with bitter feelings of hatred and rancor against each other.

The Messenger, then, was commissioned with the abrogating of both those religions and the establishing of the ancient religion of Prophets Abraham and Ishmael and the other Prophets, with new precepts for all men. It was to be the shortest road to "reach" God; the simplest religion to worship Him, and the safest Faith to remain ever pure and unadulterated with superstition and stupid dogmas. The Messenger was commissioned to prepare a road, a religion that will conduct all who wish to believe in and love the One God without having need of the leadership of hundreds of self-appointed guides and pretenders. And above all, the Messenger was to come suddenly to his temple, whether it be the one in Jerusalem or the one in Mecca; he was to root out all idolatry in those countries, not only by the destruction of idols and images, but also inculcating in their former worshipers the faith in one true Allah. And the accomplishment of this stupendous task, namely, to construct a new Path, a universal religion, that teaches that between God and man no absolute mediator, no priest, saint or sacrament, is at all permissible, has only been done by a Prophet whose name is Muhammad al-Mustapha!

2. John the Baptist was not the Messenger foretold by Malakhi. The accounts given about him by the four Evangelists are very contradictory, but the one thing that they together agree on is that he prepared no way at all; for he was not accredited with a sacred scripture: he neither founded a religion nor reformed the old one. He is reported to have left his parents and home while still a youth; he lived in the desert on honey and the locust; and spent there his life until he was about thirty years old, when he showed himself to the multitudes on the banks of the River Jordan, where he used to baptize the penitent sinners who confessed their sins to him. While Matthew knows nothing of his relationship with Jesus, or does not care to report it, Luke, who wrote his Gospel, not from a revelation, but from the works of the disciples of the Master, records the homage rendered by John to Jesus when both in the wombs of their mothers (Luke i. 39-46). He baptizes Jesus in the waters of the River Jordan like everybody else, and is reported to have said that he (John) was "not worthy to bow down to untie the laces of the shoes" (Mark i. 7) of Jesus, and according to the Fourth Gospel he (John) exclaimed that Jesus was "the Lamb of God that takes away the sins of the world" (John i. 29). That he knew Jesus and recognized him to be the Christ is quite evident. Yet when he was imprisoned he sends his disciples to Jesus, asking him: "Art thou he who is to come, or should we anticipate another one?" (Matt. xi. 3, etc.). The Baptist was martyred in the prison because he reprimanded an infidel Edomite, King Herod the Tetrarch, for having married the wife of his own brother. Thus ends, according to the narrative of the Evangelists, the life of a very chaste and holy prophet.

It is strange that the Jews did not receive John as a prophet. It is also stranger still to find that the Gospel of Barnabas does not mention the Baptist; and what is more, it puts the words said to have been uttered by John concerning Christ into the mouth of the latter about Muhammad, the Prophet of Allah. The Qur'an mentions the miraculous birth of John under the name of "Yahya," but does not refer to his mission of baptism.

The description of his sermon is given in the third chapter of Matthew. He seems to have announced the approach of the Kingdom of Heaven and the advent of a Great Messenger and Prophet of God who would baptize the believers, not with water, "but with fire and with the holy spirit."

Now, if John the Baptist were the Messenger appointed by God to prepare the way before Jesus Christ, and if he was his herald and subordinate, there is no sense and wisdom whatever in John to go about baptizing the crowds in the waters of a river or a pond and to occupy himself with half a dozen disciples. He ought to have immediately followed and adhered to Jesus when he had seen and known him! He did nothing of the kind! Of course, a Muslim always speaks of a prophet with utmost respect and reverence, and I am not expected to comment further, as an Ernest Renan or an indifferent critic would do! But to say that a prophet whom they describe as a dervish (Sufi) of the wilderness clad in the skins of animals, and a dervish who comes forth and sees his "Adon" and the "Angel of the Covenant," and then does not follow and cleave to him, is ridiculous and incredible. To think and believe that a prophet is sent by God to prepare the way, to purify and clear the religion for the coming of his superior, and then describing him as living all his life in the desert among the animals, is to tell us that he was constructing chaussees, causeways or railways, not for men, but for beasts and genii.

3. Nor was John the Baptist the Prophet Elijah or Elias, as Christ is made to have said. The Prophet Malakhi, in his fourth chapter (verses 5, 6), speaks of the coming of Elijah, which fact is foretold to take place some time before the day of the Resurrection and not before the Appearance of the Messenger in question. Even if Christ had said that John was Elijah, the people did not know him. What Jesus meant to say was that the two were similar in their ascetical life, their zeal for God, their courage in scolding and admonishing the kings and the hypocrite leaders of the religion.

I cannot go on discussing this untenable claim of the Churches concerning John being the Messenger "to prepare the way." But I must add that this Baptist did not abrogate one iota of the Law of Moses, nor add to it a tittle. And as to baptism, it is the old Jewish ma'muditha or ablution. Washing or ablution could not be considered a "religion" or "way" whose place has been taken by the famous and mysterious Church institution of the sacrament of Baptism!

4. If I say that Jesus Christ is not intended in the prophecy of Malakhi, it would seem that I was advancing an argumentum in absurdum, because nobody will contradict or make an objection to my statement. The Churches have always believed that the "Messenger of the way" is John the Baptist, and not Jesus. The Jews, however, accept neither of the two. But as the person foretold in the prophecy is one and the same, and not two, I most conscientiously declare that Prophet Jesus is not, and could not be, that person. If Jesus was a god, as he is now believed to be, then he could not be employed to prepare the way before the face of Yahweh Sabaoth! If Prophet Jesus were the Yahweh Sabaoth who made this prophecy, then who was the other Yehweh Sabaoth before whose face the way was to be prepared? If he were a simple man, made of flesh and blood, and worshiper of the Lord of

Hosts, then the claim falls to the ground. For Jesus as a simple human being and prophet could not be the founder of the trinitarian Churches. Whichever form of the Christian religion we may take, whether it be the Orthodox, Catholic, Protestant, Salvationist, Quaker, or any of the multitudinous sects and communities, none of them can be the "way," the "religion" indicated by Malakhi; and Prophet Jesus is not its founder or preparer. So long as we deny the absolute Oneness of God, we are in error, and Jesus cannot be our friend nor can he help us.

5. The person indicated in the prophecy has three qualifications, namely, the Messenger of Religion, the Lord Commander, and the Messenger of the Convent. He is also described and distinguished by three conditions, namely "he is suddenly coming to his Mosque or Temple, he is looked for and sought by men, and is greatly desired and coveted."

Who can, then, be this glorious man, this Great Bene-factor of humanity, and this valiant Commander who rendered noble services in the cause of Allah and His religion other than Prophet Muhammad? - upon whom may rest God's peace and blessing.

He brought to the world an unrivalled Sacred Book, Al-Qur'an, a most reasonable, simple, and beneficial religion of Islam, and has been the means of guidance and conversion of millions and millions of the heathen nations in all parts of the globe, and has transformed them all into one universal and united Brotherhood, which constitutes the true and formal "Kingdom of Allah" upon the earth announced by Prophets Jesus and John the Baptist. It is futile and childish to compare either Jesus or John with the great Messenger of Allah, when we know perfectly well that neither of these two did ever attempt to convert a single pagan nor succeeded in persuading the Jews to recognize his mission.

(9) Genuine Prophets Preach Only Islam

There is no nation known to history like the people of Israel, which during a period of less than four hundred years, was infested with myriads of false prophets, not to mention the swarms of sorcerers, soothsayers and all sorts of witchcrafts and magicians. The false prophets were of two kinds: those who professed the religion and the Torah (Law) of Yahweh and pretended to prophesy in His Name, and those who under the patronage of an idolater Israelite monarch prophesied in the name of Baal or other deities of the neighboring heathen peoples. Belonging to the former category there were several impostors as contemporaries with the true prophets like Mikha (Micah) and Jeremiah, and to the latter there were those who gave much trouble to Elijah, and caused the massacres of the true prophets and believers during the reign of Ahab and his wife Jezebel. Most dangerous of all to the cause of true faith and religion were the pseudo-prophets, who conducted the divine services in the temple as well as in the Misphas and pretended to deliver the oracles of God to the people. No prophet, perhaps, received at the hands of these impostors more of persecution and hardships than the Prophet Jeremiah.

While still a young man, Jeremiah began his prophetic mission about the latter quarter of the seventh century before the Christian era, when the Kingdom of Judah was in great danger of invasion by the armies of the Chaldeans. The Jews

had entered into alliance with the Pharaoh of Egypt, but as the latter had been badly defeated by the troops of Nebuchadnezzar, Jerusalem's doom was merely a question of time. In these critical days, during which the fate of the remnant of the people of God was to be decided, the Prophet Jeremiah was stoutly advising the king and the leaders of the Jews to submit and serve the King of Babylon, so that Jerusalem might be saved from being burnt down to ashes and the people from being deported into captivity. He poured out all his eloquent and fiery discourses into the ears of the kings, the priests, and the elders of the people, but all of no avail. He delivered message after message from God, saying that the only remedy for saving the country and the people from the imminent destruction was to submit to the Chaldeans; but there was no one to lend ear to his warnings.

Nebuchadnezzar comes and takes the city, carries away with him the king, the princes, and many captives, as well as all the treasures of the temple, including the gold and silver vessels. Another prince, and a third one, is appointed by the Emperor of Babylon to reign as his vassal in Jerusalem. This king, instead of being wise and loyal to his master of Babylon, revolts against him. Jeremiah incessantly admonishes the king to remain loyal and to abandon the Egyptian policy. But the false prophets continue to harangue in the temple, saying: "Thus says the Lord of hosts, Behold, I have broken the yoke of the King of Babylon, and in two years' time all the Jewish captives and the vessels of the House of God will be returned to Jerusalem." Jeremiah makes a wooden yoke round his own neck and goes to the temple and tells the people that God has been pleased to place in this way the yoke of the monarch of Babylon upon the neck of all the Jews. He is struck on the face by one opponent prophet, who breaks to pieces the wooden yoke from Jeremiah's neck and repeats the harangue of the false prophets. Jeremiah is thrown into a deep dungeon full of mire, and is fed only on a dry loaf of barley a day until a famine prevails in the city, which is besieged by the Chaldeans. The pseudo-prophet Hananiah dies as Jeremiah had foretold. The wall of the city is thrown down somewhere, and the victorious army rushes into the city, the fleeing King Zedekiah and his retinue are seized and taken to the King of Babylon. The city and the temple, after being pillaged, are set on fire and all the inhabitants of Jerusalem are carried into Babylonia; only the poorer classes are left to cultivate the land. By order of Nebuchadnezzar, Jeremiah is granted a favor of staying in Jerusalem, and the newly appointed governor, Gedaliah, is charged to guard and well look after the prophet. But Gedaliah is killed by the rebellious Jews, and then they all flee to Egypt, carrying Jeremiah with them. Even in Egypt he prophesies against the fugitives and the Egyptians. He must have ended his life in Egypt.

His books, as it now stands, is quite different from the text of the Septuagint; evidently the copy from which the Greek text was written by the Alexandrian translators had a different order of chapters.

The Biblical critics consider that Jeremiah was the author, or, at any rate, a compiler, of the fifth book of the Pentateuch called Deuteronomy. I myself am of the same opinion. Jeremiah was a Levite and a priest as well as a prophet. There is much of Jeremiah's teachings in Deuteronomy which are unknown in the rest of the

Old Testament writings. And I take one of these teachings for my present subject, which I consider as one of the gems or golden texts of the Old Testament and must be esteemed very precious and holy.

After this detailed explanation I hasten to the main point which I have selected for the topic of this article: How to distinguish a genuine prophet from a false prophet. Jeremiah has supplied us with a fairly satisfactory answer, namely:

"THE PROPHET WHO TEACHES ISLAM"

In the Book of Deuteronomy (xiii. 1- 5, xviii. 20 - 22) God the Almighty gives some instructions concerning the false prophets who may prophesy in the Name of the Lord and in such an insidious way that they could mislead His people. Further, he tells us that the best way to find out the impostor's perfidy was to anticipate the fulfillment of his predictions, and then to put him to death when his fraud was divulged. But, as is well known, the ignorant cannot well distinguish between the genuine prophet and the impostor, just as much as they to-day are unable to definitely discover which of the two, a Roman Catholic priest or a Calvinist minister, is a genuine follower of Jesus Christ! A false prophet would also foretell events, work wonders, and do other religious things similar - at least in appearance - to those performed by a true one. The competition between the Prophet Moses and the magicians of Egypt is an apt illustration of this statement. Thus it is Jeremiah who gives us the best way of testing the veracity, the genuineness, of a prophet, and that way is the sign of Islam. Please read the whole chapter xxviii. of Jeremiah, and then ponder and reflect on the ninth verse: -

"The prophet which foretells the Islam (Shalom), at the coming of the word of the Prophet, that prophet will be recognized to have been sent by God in truth" (Jer. xxviii. 9).

This translation is strictly literal. The original verb naba, usually translated as "to foretell" or "to prophesy," and the noun nabi, "a prophet" has given the impression that a prophet is a person who foretells the future or past events by the aid of divine revelation. This definition is only partially true. The complete definition of the word "Prophet" must be: "one who receives oracles or messages from God, and delivers them faithfully to the person or people intended." It is evident that a divine message need not necessarily be a foretelling of past and future events. In the same way verb "prophesy" does not necessarily mean to reveal the past or future occurrences, but rather to preach or promulgate the message from God. Consequently to prophesy is to deliver and utter a new oracle, its nature or character being quite immaterial. To read the words of a prophet would be to prophesy no more than would a prophet deliver an oracle when making a discourse or public speech of his own accord. In the Qur'an God orders His beloved worshiper Prophet Muhammad to declare: "Say: 'I am only human like you, revealed to me is that your God is One God....'" Ch. 18:110 so that we may be careful not to attribute to any of the prophets the quality of knowing and saying everything through the Revelation. The Divine Revelations used to come at intervals, while the prophets in their personal intercourse and knowledge might be liable to mistakes and errors. A prophet is not appointed by God to teach humanity physics, mathematics, or any other positive science. It would

be very unjust on our part to blame a prophet for a slip of language or a mistake committed as a man.

A prophet, therefore, is the subject of test and examination only when he officially and formally delivers the Message he has received from his Lord. His private affairs, his family concerns, and his personal attainments do not concern us so much as his mission and office. In order to find out whether a prophet is genuine or an impostor, it is not fair to give a verdict against his prophetic character because he is reported to have been a little harsh or rude to his mother or because he believed in the literal inspiration and the Mosaic authorship of the Pentateuch. While making this observation, I have in mind the case of Jesus Christ, and many others in the history of Israel on other points.

It is mala fides and ill will to accuse prophets of sensuality, rudeness, ignorance in sciences, and of other personal frailties. They were men like ourselves and subject to the same natural inclinations and passions. They were protected from mortal sins and from the perversion of the message they had to hand further. We must be extremely careful not to exalt the prophets of God too high in our imagination, lest God be displeased with us. They are all His creatures and worshipers; they accomplished their work and returned to Him. The moment we forget God and concentrate our love and admiration upon the person of any of the messengers of God we are in danger of falling into the sin of polytheism.

Having so far explained the nature and the signification of the prophet and the prophecy, I shall now endeavor to prove that no prophet could be genuine unless, as Jeremiah expressly says, he preaches and propagates the religion of Islam.

In order to understand better the sense and the importance of the passage under our contemplation we should just cast a glance over the preceding verse where Jeremiah tells his antagonist Prophet Hananiah: "The prophets that have been before me and before thee from old (times) prophesied against many lands, and against great kingdoms, concerning war and evil and pestilence." Then he proceeds:

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"The prophet that prophesies concerning Islam as soon as the word of the prophet comes, that prophet is known to have been sent by the Lord in truth."

There can be raised no serious objection to the English wording of this passage excepting the clause "l shalom" which I have translated as "concerning Islam." The preposition "l" before "shalom" signifies "concerning" or "about," and places its subject in the objective case and not in the dative, as it would be if the predicate were a verb like "come," "go," or "give."

That "shalom" and the Syriac "Shlama," as well as the Arabic "salam" and "Islam," are of one and the same Semitic root, "shalam," and mean the same thing, is an admitted truth by all the scholars of the Semitic languages. The verb "shalam" signifies "to submit, resign oneself to," and then "to make peace;" and consequently "to be safe, sound, and tranquil." No religious system in the world has ever been qualified with a better and more comprehensive, dignified, and sublime name than that of "Islam." The true Religion of the True God cannot be named after the name of any of His worshipers, and much less after the name of a people or country. It is,

indeed, this sanctity and the inviolability of the word "Islam" that strikes its opponents with awe, fear, and reverence even when the Muslims are weak and unhappy. It is the name and title of a religion that teaches and commands an absolute submission and resignation of will and self to the Supreme Being, and then to obtain peace and tranquillity in mind and at home, no matter what tribulations or passing misfortunes may threaten us that fills its opponents with awe (1).

----- **Footnote (1) It is interesting and significant to note how the observations of the learned professor coincide with those of the ex-Kaiser of Germany who on the occasion of his seventieth birthday celebrations at Doorn, Holland, was reported to have said in his speech: "And understand this - if ever the Muhammadans should conceive the idea that it is the command of Allah to bring order into a declining West and subjugate to His will, then - with faith in God - they will come upon the godless Europeans like a tidal wave, against which even the reddest Bolshevik, full of eagerness for combat, will be helpless."(Evening Standard, London, January 26, 1929.) ----- End of footnote**

It is the firm and unshaking belief in the Oneness of Allah and the unswerving confidence in His Mercy and justice that makes a Muslim distinguishable and prominent among non-Muslims. And it is this sound faith in Allah and the sincere attachment to His Holy Qur'an and the Prophet that the Christian missionaries have been desperately attacking and have hopelessly failed. Hence, Jeremiah's words that "the Prophet who prophesies, namely, who preaches and speaks concerning the affairs of Islam as his religion, he will at once be known to have been sent by the Lord in truth." Let us, therefore, take into serious consideration the following points:-

1. The Prophet Jeremiah is the only prophet before Christ who uses the word Shalom in the sense of a religion. He is the only prophet who uses this word with the object of setting or proving the veracity of a messenger of God. According to the Qur'anic revelation, Prophets Abraham, Ishmael, Isaac, Jacob, Moses, and all the prophets were Muslims, and professed Islam as their religion. The term "Islam" and its equivalents, "Shalom" and Shlama," were known to the Jews and Christians of Mecca and Medina when Prophet Muhammad appeared to perfect and universalize the religion of Islam. A prophet who predicts "peace" as an abstract, vague and temporary condition cannot succeed in proving his identity thereby. In fact, the point of dispute, or rather the critical national question, controverted by the two eminent prophets known to the court and the nation like Jeremiah and Hananiah (Jer. xxviii.), could not be solved and definitely settled by the affirmation of the one and the denial of the other, of the imminent catastrophe. To predict "peace" by Jeremiah when he had all the time been predicting the great national disaster - either by the submission of the King Sidaqia to the Chaldean sovereign or by his resistance - would not only involve his failure, not to talk of his being a success in proving his veracity, but also it would make him even ridiculous. For, in either case, his presumed "peace" would mean no peace at all. On the contrary, if the Jews resisted the Chaldean army, it meant a complete national ruin, and if they

submitted, an unconditional servitude. It is evident, therefore, that Jeremiah uses the term "Shalom" in the sense of a tangible, concrete, and real religious system which Islam comprises. To make it more clear, we should attentively listen to the arguments of the two opponent prophets discussing and disputing the national question in the presence of a wicked king and his court of vile flatterers and depraved hypocrites. Jeremiah has at heart the cause of God and His religion of peace, and in the vital interests of the religion of peace, or Islam, he advises the wicked king and his courtiers to submit to the yoke of Babylon and serve the Chaldeans and live. For there was no other alternative open to them. They had abandoned the God of their forefathers, polluted His temple, mocked and reviled His prophets, and committed evil and treachery (2 Chron. xxxvi. etc.). So God had delivered them into the hands of Nebuchadnezzar, and would not save them. For a true and sincere worshiper of God, the religion comes first and the nation after. It is the government and the nation - especially when they have forsaken God - that are to be sacrificed for the cause of religion, and not vice versa! The other Prophet of Gibeon, called Hananiah, sought to please his master the king; he was a courtier and favorite, rich and in splendor, whereas his antagonist was always languishing and starving in the prisons and dungeons. He cares not a fig for the religion and the real welfare of the people. He is also a prophet, for so says the Book of Jeremiah, yet he is a villain, and has exchanged God for a depraved king! He prophesies in the name of the same God as does Jeremiah, and announces the return of the booty and the captives from Babylon in two years' time.

Now, from the above imperfect description of the prophets, which of the two would you qualify as the true worshiper of God and as the loyal defender of God's religion? Surely Jeremiah would at once attract your sympathy and choice.

2. It is only the religion of Shalom, of Islam, that can testify to the character and the office of a true prophet, Imam, or any minister of God on earth. God is One, and His religion is one. There is no other religion in the world like Islam, which professes and defends this absolute Oneness of the Deity. He who, therefore, sacrifices every other interest, honor and love for the cause of this Holy Religion, he is undoubtedly the genuine prophet and the minister of God. But there is still one thing more worthy of our notice, and that thing is this. If the religion of Islam is not the standard and the measure by which to test the veracity of a prophet or minister of God, then there is no other criterion to answer that purpose. A miracle is not always a sufficient proof, for the sorcerers also work wonders. The fulfillment of a prophecy or prediction, too, is not in itself a sufficient proof; for just as one holy Spirit reveals a future event to a true prophet, so does sometimes an evil spirit the same to an imposter. Hence it is clear that the prophet who "prophesies concerning Shalom - Islam - as being the name of Faith and path of life, as soon as he receives a message from God he will be known to have been sent by Him." Such was the argument which Jeremiah had recourse to and with which he wished to convince his audience of the falsity of Hananiah. But the wicked king and his entourage would not listen to and obey the Word of God.

3. As argued in the preceding paragraph, it should be noted that neither the fulfillment of a prediction nor the working of a miracle was enough to prove the genuine character of a prophet; that the loyalty and strict attachment to the religion is the best and the decisive proof for the purpose; that "Shalom" was used to express the religion of peace. Once again we repeat the same assertion that Shalom is no other than Islam. And we demand from those who would object to this interpretation to produce an Arabic word besides Islam and Salam as the equivalent of the Shalom, and also to find for us another word in Hebrew besides Shalom that would convey and express the same meaning as Islam. It is impossible to produce another such an equivalent. Therefore we are forced to admit that Shalom is the same as "salam" or "peace" in the abstract, and "Islam" as a religion and faith in the concrete.

4. As the Qur'an in chap. ii expressly reminds us that Abraham and his sons and grandsons were the followers of Islam; that they were neither Jews nor Christians; that they preached and propagated the worship and the faith in the one God to all the peoples among whom they sojourned or dwelt, we must admit that not only the Jews, but several other nations that descended from the other sons of Abraham and many tribes converted and absorbed by them, were also Muslims; that is to say, believers in Allah and resigned to His Will. There were the people of Esau, the Edomites, the Midianites, and numerous other peoples living in Arabia, who knew God and worshipped Him like the Israelites. These peoples had also their own prophets and religious guides like Job, Jethro (the father-in-law of the Prophet Moses), Balaam, Hud, and many others. But they, like the Jews, had taken to idolatry until it was totally eradicated by the Prince of the prophets. The Jews, in about the fifth century B.C., produced the greater portion of their canonical books of the Old Testament, when the memories of the conquest of the land of Canaan by Joshua, the temple and Jerusalem of Solomon, were events buried in the past epochs of their wondrous history. A nationalistic and Judaistic spirit of solicitude and seclusion reigned among the small remnant of Israel; the belief in the coming of a great Savior to restore the lost throne and crown of David was regnant, and the old meaning of "Shalom" as the name of the religion of Abraham and common to all the different peoples descended from him was no longer remembered. It is from this point of view that I regard this passage of Jeremiah as one of the golden texts in the Hebrew sacred writings.

(10) Islam Is The Kingdom Of God On Earth

In examination of that marvelous vision of the Prophet Daniel (Chap. vii.) we saw how Prophet Muhammad was escorted by the myriads of celestial beings and conducted to the glorious presence of the Eternal; how he heard the words of honor and affection which no creature had ever been favored with (2 Cor. xii.); how he was crowned to the dignity of the Sultan of the Prophets and invested with power to destroy the "Fourth Beast" and the "Blasphemous Horn." Further, we saw how he was authorized to establish and proclaim the Kingdom of God on earth; how all that human genius can possibly imagine of the highest honors accorded by the Almighty to a beloved worshiper and to His most worthy Messenger could be ascribed to

Prophet Muhammad alone. It should be re- membered that among all the Prophets and Messengers of Allah, Prophet Muhammad alone figures like a tower above all; and the grand and noble work he accomplished stands a permanent monument of his honor and greatness. One cannot appreciate the value and importance of Islam as the unique bulwark against idolatry and polytheism unless the absolute Oneness of God is earnestly admitted. When we fully realize that Allah is the same God whom Adam and Abraham knew, and whom Moses and Jesus worshipped, then we have no difficulty in accepting Islam as the only true religion and Prophet Muhammad as the Prince of all the Prophets and Worshipers of God. We cannot magnify the greatness of Allah by con- ceiving Him now as a "Father," now as a "Son," and now as a "Holy Ghost," or to imagine Him as having three persons that can address each other with the three singular personal pronouns: I, thou, he. By so doing we lose all the true con- ception of the Absolute Being, and cease to believe in the true God. In the same way, we cannot add a single iota to the sanctity of the religion by the institution of some meaningless sacraments or mysteries; nor can we derive any spiritual food for our spirits from feeding upon the corpse of a prophet or an incarnate deity; for by so doing we lose all idea of a true and real religion and cease to believe in the religion altogether. Nor can we in the least promote the dignity of Prophet Muhammad if we were to imagine him a son of God or an incarnate deity; for by so doing we would entirely lose the real and the historical Prophet of Mecca and fall uncon- sciously into the abyss of polytheism. The greatness of Prophet Muhammad consists in his establishing such a sound, plain, but true religion, and in the practical application of its precepts and principles with such precision and resolution that it has never been possible for a true Muslim to accept any other creed or faith than that which is professed in the for- mula: "I believe there is no god except Allah, and that Muhammad is the Messenger of Allah." And this short creed will continue to be the faith of every true believer in Allah to the Day of the Resurrection.

The great destroyer of the "Eleventh Horn," that personified Constantine the Great and the Trinitarian Church, was not a Bar Allaha ("Son of God"), but a Bar Nasha ("Son of Man") and none other than Prophet Muhammad al-Mustapha who actually established the Kingdom of God upon earth. It is this Kingdom of God that we are now to examine and expound. It would be remembered that it was during the Divine audience of the Sultan of the Prophets, as given in Daniel, that it was promised that:

"The kingdom and the dominion and the greatness of the kingdom under all heaven shall be given to the people of the Saints of the Most High; its (the people's) kingdom (shall be) a kingdom for ever, and all dominions shall serve and obey it" (Dan. vii. 22 and 27).

The expressions in this prophetic passage that the Kingdom of God shall consist of "the People of the Saints of the Most High," and that all other dominions or powers shall serve and obey that people, clearly indicate that in Islam the Religion and State are one and the same body, and consequently inseparable. Islam is not only the Religion of God, but also His earthly empire or kingdom. In order to be able to

form a clear and true idea concerning the nature and the constitution of the "Kingdom of God on earth" it is necessary to cast a glance upon the history of the religion of Islam before it was perfected, completed, and formally established by God Himself under His Messenger Muhammad.

1. ISLAM BEFORE PROPHET MUHAMMAD WAS NOT THE KINGDOM OF GOD UPON EARTH, BUT ONLY GOD'S TRUE RELIGION

Those who believe that the true religion of Allah was revealed only to Abraham and preserved by the people of Israel alone, must be very ignorant students of the Old Testament literature, and must have a very erroneous notion of the nature of that religion. Abraham himself offered tithes to the King and Imam (I.) of Jerusalem and was blessed by him (Gen. xiv. 18). The father-in-law of Moses was also an Imam and a Prophet of Allah; Job, Balaam, Ad, Hud, Loqman, and many other prophets were not Jews. The various tribes and nations like the Ishmaelites, Moabites, Ammonites, Edomites, and others which descended from the sons of Abraham and Lot, knew God the Almighty though they too, like the Israelites, fell into idolatry and ignorance. But the light of Islam was never entirely extinguished or substituted by idolatry. Idols or images, which were considered as "sacred" and as household gods by the Jews, as well as their kindred nationalities, and usually called "Traphim" (Gen. xxxi.) in the Hebrew, were, in my humble opinion of the same nature and character as the images and idols which the Orthodox and Catholic Christians keep and worship in their houses and temples. In those olden times of ignorance the idols were of the kind of "identity card" or of the nature of a passport. Is it not remarkable to find that Rachel (Rahil), the wife of Jacob and the daughter of Laban, should steal the "traphim" of her father? (Gen. xxxi). Yet Laban as well as her husband were Muslims, and on the same day raised the stone "Mispha" and dedicated it to God!

----- **Footnote (1) In Hebrew these old Imams are called Cohen,' and rendered by Christians as 'Priest.' A Jewish priest can never be identified with a Christian Sacramentarian priest. ----- end of footnote**

The Jews in the wilderness, inebriate with the wonders and miracles worked day and night - their camp shadowed by a miraculous cloud at daytime and illuminated by a pillar of fire at night, themselves fed with the "manna" and "Salwai" - as soon as the Prophet Moses disappeared for a few days on the misty top of Mount Sinai, made a golden calf and worshipped it. The history of that stubborn people from the death of Joshua to the anointment of King Saul, covering a period of more than four centuries, is full of a series of scandalous relapses into idolatry. It was only after the close of the revelation and the Canon of their holy Scriptures in the third century before Christ that the Jews ceased to worship idols, and have since remained monotheists. But their belief in the Oneness of God, though it makes them Unitarians, does not entitle them to the qualification of being called "Muslims," because they have stubbornly rejected both the persons and the revelations of Prophets Jesus and Muhammad. It is only through submission to the Will of God that a man can attain peace and become Muslim, otherwise the faith

without obedience and submission is similar to that of the devils who believe in the existence of Allah and tremble.

As we possess no records concerning the other peoples who were favored with Divine Revelations and with the Prophets and Imam sent to them by God, we shall only content ourselves with the declaration that the religion of Islam existed among Israel and other Arab peoples of old, sometimes more luminous, but mostly like a flickering wick or like a dim spark glimmering in a dark room. It was a religion professed by a people who soon forgot it, or neglected it, or transformed it into pagan practices. But all the same there were always individuals and families who loved and worshipped God.

It seems that the Jews, especially the masses, had no true conception of God and of religion as the Muslims have had of Allah and Islam. Whenever the people of Israel prospered and was successful in its wars, then Jahwah was acknowledged and worshipped; but in adverse circumstances He was abandoned and the deity of a stronger and more prosperous nation was adopted and its idol or image worshipped. A careful study of the Hebrew Scripture will show that the ordinary Jew considered his God sometimes stronger or higher, and sometimes weaker, than those professed by other nations. Their very easy and reiterated relapse into idolatry is a proof that the Israelites had almost the same notion about their El or Yahwah, as the Assyrians had of their own Ashur, the Babylonians of Mardukh, and the Phoenicians of their Ba'al. With the exception of the Prophets and the Sophis, the Muslims of Torah, the Israel of the Mosaic Law, never rose equal to the height of the sanctity of their religion nor of the true conception of their Deity. The faith in Allah and a firm conviction and belief in a future life was not ingrained and implanted in the spirit and in the heart of that people.

What a contrast, then, between the Muslims of the Qur'an, the believers of the Islamic Law, and the Muslims of Torah or the Mosaic Law! Has it ever been seen and proved that a Muslim people abandoned its Mosque, Imam, and the Qur'an, and embraced any other religion and acknowledged that Allah was not its God? Never! It is extremely unlikely that a Islamic Muslim community, so long as it is provided with the Book of Allah, the Mosque and the Mullah, could relapse into idolatry or even into Christianity.

I am aware of the certain so-called Tartar families who embraced the Orthodox Christian Faith in Russia. But I can assure my readers, on authentic authority, that these "Tartars" were those Mongols who, long after the subjugation of Russia and the establishment of the "Altin Ordu" by Batu Khan, were either still pagans or newly converted to Islam and seem to have been forced or induced to join the Russian Church. And in this connection it should not be ignored that this happened after the Muslim power of the "Golden Horde" ("Altin Ordu") tumbled down at the tremendous invasion of Timur Lang (Tamerlane). On the contrary, Muslim traders and merchants, in China as well as in the dark continent of Africa, have always propagated their Holy Religion; and the millions of Chinese and negro Muslims are the fruit of these unpaid and unofficial Mussulman missionaries. It is evident from the above that the true religion of God before Prophet Muhammad was only in its

infancy, that it remained immature and undeveloped amongst the Hebrews, although it shone brilliantly in the life of the true worshipers of Yahwah. Under the direction of the God-fearing Judges and the pious Kings of Israel, the government was always theocratic, and as long as the oracles of the Prophets were favorably received and their injunctions duly executed, both the religion and the nation prospered.

But the True Religion of God never took the form of the Kingdom of God as it did under the Qur'anic regime. Allah in His Infinite Wisdom had decreed that four great Powers of Darkness should succeed each other before His own Kingdom was to be established. The great ancient civilizations and empires of the Assyro-Chaldeans, of the Medo-Persians, of the Greeks and of the Romans, had to appear and flourish, to persecute and oppress the people of God, and to perpetrate all the evil and wickedness that the Devil could devise. All the glory of these great powers consisted in their worshipping the Devil; and it was this "glory" that the "Prince of the Darkness" promised to grant to Jesus Christ from the top of a high mountain if he were only to follow him and worship him.

2. CHRIST AND HIS DISCIPLES PREACHED THE KINGDOM OF GOD

They were, it is true, the harbingers of the Kingdom of God upon earth. The soul and the kernel of the Gospel of Jesus is contained in that famous clause in his prayer: "Thy Kingdom come." For twenty centuries the Christians of all denominations and shades of belief have been praying and repeating this invocation, "Thy Kingdom come," and God alone knows how long they will continue to pray for and vainly anticipate its coming. This Christian anticipation of the coming of the Kingdom of God is of the same nature as the anticipation of Judaism for the coming of Messiah. Both these anticipation exhibit an inconsiderate and thoughtless imagination, and the wonder is that they persistently cling to this futile hope. If you ask a Christian priest or parson what he thinks of the Kingdom of God, he will tell you all sorts of illusory and meaningless things. This Kingdom is, he will affirm, the Church to which he belongs when it will overcome and absorb all the other heretical Churches. Another parson or priest will harangue on the "millennium." A Salvationist or a Quaker may tell you that according to his belief the Kingdom of God will consist of the new-born and sinless Christians, washed and cleansed with the blood of the Lamb; and so forth.

The Kingdom of God does not mean a triumphant Catholic Church, or a regenerated and sinless Puritan State. It is not a visionary "Royalty of the Millennium." It is not a Kingdom composed of celestial beings, including the departed spirits of the Prophets and the blessed believers, under the reign of a divine Lamb; with angels for its police and gendarmes; the Cherubs for its governors and judges; the Seraphs for its officers and commanders; or the Archangels for its Popes, Patriarchs, Bishops, and evangelical preachers. The Kingdom of God on earth is a Religion, a powerful society of believers in One God equipped with faith and sword to fight for and maintain its existence and absolute independence against the Kingdom of Darkness, against all those who do not believe that God is One, or against those who believe that He has a son, a father or mother, associates and coevals.

The Greek word euangelion, rendered "Gospel" in English, practically means "the enunciation of good news." And this enunciation was the tidings of the approaching Kingdom of God, the least among whose citizens was greater than John the Baptist. He himself and the Apostles after him preached and announced this Kingdom to the Jews, inviting them to believe and repent in order to be admitted into it. Jesus did not actually abrogate or change the Law of Moses, but interpreted it in such a spiritual sense that he left it a dead letter. When he declared that hatred was the root of murder, lust the source of fornication; that avarice and hypocrisy were as abominable sins as idolatry; and that mercy and charity were more acceptable than the burntofferings and the strict observance of the Sabbath, he practically abolished the letter of the Law of Moses in favor of its spiritual sense. These spurious and much interpolated Gospels report frequent parables and references of Christ to the Kingdom of God, and to Bar-Nasha or the Son of Man, but they are so corrupted and distorted that they have succeeded, and still succeed, in misleading the poor Christians to believe that by "Kingdom of God" Jesus only meant his Church, and that he himself was the "Son of Man."

These important points will be fully discussed, if Allah wills, later on; but for the present I have to content myself with remarking that what Prophet Jesus announced was, it was Islam that was the Kingdom of God and that it was Prophet Muhammad who was the Son of Man, who was appointed to destroy the Beast and to establish the powerful Kingdom of the People of the Saints of the Most High. The religion of God, until Jesus Christ, was consigned chiefly to the people of Israel; it was more material and of a national character. Its lawyers, priests, and scribes had dis-figured that religion with a gross and superstitious literature of the traditions of their forefathers. Christ condemned those traditions, denounced the Jews and their leaders as "hypocrites" and "the children of the Devil." Although the demon of idolatry had left Israel, yet later on seven demons had taken possession of that people (Matt. xii. 43-45; Luke xi. 24-26).

Christ reformed the old religion; gave a new life and spirit to it; he explained more explicitly the immortality of the human soul, the resurrection and the life in the next world; and publicly announced that the next Messiah whom the Jews were expecting was not a Jew or a son of David, but a son of Ishmael whose name was Ahmad, and that he would establish the Kingdom of God upon earth with the power of the Word of God and with sword. Consequently, the religion of Islam received a new life, light and spirit, and its adherents were exhorted to be humble, to show forbearance and patience. They were beforehand informed of persecutions, tribulations, martyrdoms, and prisons. The early "Nassara," as the Qur'an calls the believers in the Gospel of Jesus Christ, suffered ten fearful persecutions under the Roman Emperors. Then comes the Emperor Constantine and proclaims liberty for the Church; but after the decisions and the Trinitarian Creed of the Nicene Council in 325 A.C., the Unitarian Muslims (I) were submitted to a series of new and even more cruel persecutions by the Trinitarians, until the advent of Prophet Muhammad (upon whom be peace and blessings).

----- **Footnote 1. Jesus Christ has never authorized his followers to call themselves 'Christians'. There is no better title for the early Unitarians than 'Muslims.'**AD. ----- **end of footnote 3. THE NATURE AND CONSTITUTION OF THE KINGDOM OF GOD**

There is a call to prayer repeated aloud five times a day from the minarets and the mosques in every part of the globe where the Muslims live. This anthem is followed by a most solemn worship of Allah by His faithful worshipers. This call to prayer is called Adhan (Azan). This is not all; every action, enterprise and business, however important or trifling it may be, is begun with the words Bismi 'l-Lah, which means "in the Name of Allah," and ends with an Al-Hamdu li'l-Lah, meaning "praise be to Allah!" The bond of faith which binds a Muslim to his Eternal King is so strong, and the nearness between the Sovereign and His worshiper is so close, that nothing, however powerful or seductive, can separate him from Allah. The Qur'an declares that Allah is nearer to one than the life-vain.

Never was there a favorite courtier who, in his sentiments of affection, devotion, obedience, and respect for his beneficent monarch, could ever equal those which a Muslim entertains towards his Lord. Allah is the Owner of the Heavens, Earth and Universe, He is the King of kings and the Lord of lords. He is the King and the Lord of every Muslim in particular, for it is a Muslim alone who thanks and praises the Almighty King for all that happens and befalls him, be it prosperity or adversity. Nearly three hundred million Muslims or more are endowed with the same feelings of faith and trust in Allah.

It is evident, therefore, that the nature of Islam consists in its being the only real and truly Theocratic Kingdom on earth. Allah need no longer send Messengers or Prophets to convey His Messages to the Muslims as He used to do to Israel and other Hebrew peoples; for His will is fully revealed in the Holy Qur'an and imprinted on the minds of His faithful worshipers.

As to the formation and the constitution of the Kingdom of God, inter alia, the following points should be noted: -

(a) All Muslims form one nation, one family, and one brotherhood. I need not detain my readers to study the various quotations from the Qur'an and the Hadith (Quotations of the Prophet) on these points. We must judge the Muslim society, not as it presents itself now, but as it was in the time of Prophet Muhammad and his immediate successors. Every member of this community is an honest worker, a brave soldier, and a fervent believer and devotee. All honest fruit of the toil belongs by right to him who earns it; nevertheless the law makes it impossible for a true Muslim to become excessively wealthy. One of the five foundations of Islam is the duty of almsgiving, which consists of sadaqa and zakat, or the voluntary and the obligatory alms. In the days of the Prophet and the first four Caliphs, no Muslim was known to be enormously rich. The national wealth went into the common treasury called "Baitu 'l-Mal," and no Muslim was left in need or want.

----- **Footnote (1) The Jihad or 'Holy War' is also an obligatory practice of piety.** ----- **end of footnote**

The very name "Muslim" signifies literally "a maker of peace." You can never find another human being more docile, hospitable, inoffensive and peaceful a citizen than a good Muslim. But the moment his religion, honor, and property are attacked, the Muslim becomes a formidable foe. The Qur'an is very precise on this point: "Wa la ta'tadu" - "And you must not transgress" (or take the offensive). The Holy Jihad is not a war of offence, but of self-defense. Though the robbers, the predatory tribes, the semi-barbarous nomad Muslims, may have some religious notions and believe in the existence of Allah, it is the lack of knowledge and of religious training which is the root-cause of their vice and depravity. They are an exception. One can never become a good Muslim without the religious training and education.

(b) According to the description of the Prophet Daniel, the citizens of the Kingdom of God are "the People of the Saints." In the original Chaldish or Aramaic text, they are described as "A'mma d' qaddishid' I'lonin," an epithet worthy only of the Prince of the Prophets and of his noble army of the Muhajirm (Emigrants) and the Ansar (Helpers), who uprooted idolatry from a great part of Asia and Africa and destroyed the Roman Beast.

All the Muslims, who believe in Allah, in His angels, Books, and Prophets; in the Day of the Resurrection and Judgment; that the good and evil are from Allah; and perform their pious practices according to their ability and with good will, are holy saints and blessed citizens of the Kingdom. There is no grosser religious ignorance than the belief that there is a person called the Holy Ghost who fills the hearts of those who are baptized in the names of three gods, each the third of the three, or the three of the third, and thus sanctifies the believers in their absurdities. A Muslim believes that there is not one Holy Spirit, but innumerable holy spirits all created and ministers of the One Allah. The Muslims are sanctified, not by baptisms or ablution, but their spirits are purified and sanctified by the light of faith and by the fire of zeal and courage to defend and fight for that faith. John the Baptist, or rather Christ himself (according to the Gospel of Barnabas), said: "I baptize you with water unto repentance, but he who comes after me, he is stronger than I; he will baptize you with fire and with the holy spirit." It was this fire and this spirit with which Prophet Muhammad baptized the semi-barbarian nomads, the heathen Gentiles, and converted them into an army of heroic saints, who transformed the old waning synagogue and the decaying church into a permanent and strong Kingdom of Allah in the promised lands and elsewhere.

4. THE PERMANENCE AND THE DIGNITY OF THE KINGDOM OF ALLAH

This is doubly assured by an Angel to Daniel. It is stated that "all the nations under the heaven shall serve the People of the Saints of the Most High." It requires no proof to say that all the Christian Powers show a particular respect, and even deference when necessary, not only to Muslim Powers, to Muslim sacred places and mosques, but also to the local institutions of their Muslim subjects. The mystery of this "service" lies in this: in the first place, the Muslims always inspire respect and fear through their dignified behavior, attachment to their religion and obedience to just laws, and their peacefulness; and secondly, because the Christian

Governments, as a rule, treat the Muslims with justice and do not interfere with their laws and religion.

Space does not permit us to extend our observations over other points of this Divine Religion and Kingdom, such as the Muslim Caliphas, Sultans, etc. Suffice it to say that the Muslim Sovereigns are subject to the same Qur'anic laws as their compatriots; that justice and modesty are the best safeguards for the prosperity and stability of every State, Muslim or non-Muslim; and that the spirit and the principles of the Book of Allah are the best guidance for all legislation and civilization.

(11) Isaiah 42 describes Muhammad

1- Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Until "...delighted"

If we consider "mine elect" as a noun then Mine elect = God's elect = Mustafa (in Arabic) the name of our Prophet Muhammad Mustafa (SAV). Otherwise it is true for all prophets of God.

After "..delighted..."

All prophets after Jacob (pbuh) mentioned in the Bible came for Israelites not Gentiles. This includes Jesus (pbuh) (look Matthew 15:21-26, Matthew 10:5-6 and many more). And Jesus (pbuh) did not stay on earth long enough to do that. But Muhammad (pbuh) was a Gentile and he brought message and judgment to Gentiles first.

2- He shall not cry, nor lift up, nor cause his voice to be heard in the street.

Here the word "not cry" is used as "not complain about the duty that I gave him" because we see in verse 13 God says "... he shall cry". There is a difference between these two using of the word cry. Now if we read your Bible Matthew 26:39-42, we can not say that Jesus (pbuh) never complained.

But if you read the life of Muhammad (pbuh), the history of Islam you cannot find even one complaining word of Muhammad (pbuh) about the mission (duty) that given by God Almighty.

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

This is true almost all prophets.

4- He shall not fall nor be discouraged, till he had set judgment in the earth: and the isles shall wait for his law.

Until "earth:"

Jesus (pbuh) couldn't finish his mission which had continued only for ~3 years. He fall and discouraged (you will find many places in NT about this) and he couldn't set judgment in the earth, because his followers were a few and they had little faith (you will find many places in NT about this). And yet they "forsook him and fled" at the time that Roman soldiers came to arrest Jesus (pbuh). And Jesus (pbuh) himself says "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence " John 18:36

But Muhammad established a state and ruled with his law that given by God. Therefore he set judgment in the earth and he did not fall and he was not discouraged.

After "earth:"

Here God says "his law", and in verse 9 says "former things come to pass". This means that he (new prophet) will bring new law. But if we read the Bible again, we see that Jesus (pbuh) says Matthew 5:17 "Think not I am come to destroy the law, or the prophets: I am not come to destroy but fulfill". And if we read further we understand that Jesus (pbuh) did not come with new law.

But Muhammad (pbuh) came with new law.

5- Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which come out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein;

6- I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

Muhammad (pbuh) is a descendent of Abraham (pbuh) and came to Gentiles.

7- To open blind eyes, to bring out prisoners from prison, and them that sit in darkness out of the prison house.

"To open blind eyes". If we read verse 19 we will see more clearly that the word blind is used as idiom.

Meaning, he will show people the things that they did not know and will show people how to comprehend God and His message.

Prison is used as an idiom too. If a spirit doesn't know God and doesn't obey Him, then that spirit is in prison of Satan, and that person is prisoner of Satan. By accepting oneness of God and by obeying Him, the spirit of a person will be free and this makes that person free from prison of Satan. And in verse 8 God clearly states what He meant.

8- I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

(With explanation of verse 7) we understand that the person that God is talking about will come to a place that people worship idols as their gods. If we read verse 17, we may understand this better.

From verses 7 and 8, we understand that God is not talking about Jesus (pbuh) but Muhammad (pbuh). Because Jesus (pbuh) came to Israelites and they were not worshipping idols. But Muhammad (pbuh) came during the Jahilliya (ignorance) period of Arabs and destroy the idols. If we read verse 17, it will be understood more clearly.

9- Behold, the former things come to pass, the new things do I declare: before they spring forth I tell you of them.

As we read in verse 4 and my explanation of it, the person, God is talking about, will come new law. And this person cannot be Jesus (pbuh) because of the reasons stated above. This person is nobody but prophet Muhammad (pbuh).

10- Sing unto the Lord a new song, and his praise, ye that go down to the sea, and all that is therein; the isles and inhabitants thereof.

If you want to hear this new song please listen to someone reciting the Qur'an. The new song that God talking about is Noble Qur'an. If you hear how people recite the Noble Qur'an, you will understand what God is talking about.

11- Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12- Let them give glory unto the Lord, and declare his praise in the islands.

Kedar is son of Ishmael (pbuh) (Genesis 25:13-16), and has nothing to do with Jesus (pbuh). This verse (verse 11) is not talking about Jesus (pbuh) but Muhammad (pbuh). As you know Muhammad (pbuh) is descendent of Abraham (pbuh) through Ishmael (pbuh). And the cities that they inhabited are in Arabia namely Tema (Tema/Teman), Yathrib (Al-Madinah Al-Munawwarah), Paran (Makkah) etc. And if you observe the ritual of Muslims (especially during Hajj), you will see that cities (Makkah and Al-Madinah) lift up their voices** and people shout and glorify Allah from top of mountains, especially Mt. Arafat**. The rock is the rock that God sent to Adam from heaven, and it is located at the side of Kaba. As you know Muslim people make 7 tours around Kaba and kiss this rock while glorifying the Lord.

**in fact, you can see this in every Muslim country, when people are called to prayer, muezzins read the Adhan (calling to prayer) that sounds like a song. And even far from city you can hear this Adhan, it will look like that city lifted up its voice. Meaning of Adhan is

Allah is the greatest, Allah is the greatest
Allah is the greatest, Allah is the greatest
I'm witness that there is no god but Allah
I'm witness that there is no god but Allah
I'm witness that Muhammad is His messenger
Come to prayer, come to prayer
Come to salvation, come to salvation
Allah is the greatest, Allah is the greatest
There is no god but Allah.

13- The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14- I have long time holding my peace; I have been still, and refrained myself: now will I cry like a travailing women; I will destroy and devour at once.

Until Islam, God had never ordered any prophets to fight against unbelievers to destroy them. Believer were fighting only to defense themselves. But Allah ordered Muhammad (pbuh) to fight against unbelievers, and slay them if they don't accept Allah. And if you study the life of Muhammad (pbuh) you will see that he was the commander of the army and he fought with his sword and he lost one of his teeth during the war. And God destroyed unbelievers at once (with only during of one prophet).

15- I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

Here God is talking about deserts of Arabia. In desert place, mountains and hills of sand are not steady, they diminish with winds and another one appears. And you can not find rivers but small water islands as described by God.

Also this verse has nothing to do with Jesus (pbuh)

16- And I will bring blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things I will do unto them, and not forsake them.

As God says above, He did not send to pagan Arabs until Muhammad (pbuh) as stated in verse 22. Until Muhammad (pbuh), Arabs were worshipping idols, killing baby girls, drinking alcohol, gambling etc. Allah a way (Islam, unity of God) that they did not know, made Qur'an and Muhammad (pbuh) guided (as light before) them, and made crooked things (mentioned above) straight.

This verse also has nothing to do with Jesus (pbuh).

17- They shall be turned back, they shall be greatly ashamed, that trust in graven images, that they say to the molten images, Ye are our gods.

This is exactly what pagan Arabs did, when they heard the message that given to Muhammad (pbuh) by God. They offered money, authority and many things to our prophet and he did not accept any of them. They ashamed, because they thought that all other Arabs will mock them, and will not visit the Kaba (at that time they were using Kaba as place of the idols that all other Arab tribes were using) and this would be their economic end. And they turned graven images and they asked help from those images.

This verse also has nothing to do with Jesus (pbuh).

18- Hear, ye deaf; and look, ye blind, that ye may see.

19- Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?

20- Seeing many things, but thou observest not; opening the ears, but he heareth not.

In this verses God talks to Christians and Jews.

In verse 18: Hear you (Christians and Jews) deaf, and look you (Christians and Jews) blind, you may see that above things are happening every day in Islamic world.

In verse 19: God says, "Who is blind or deaf? My messenger (Muhammad (pbuh) and his followers) or you?"

In verse 20: You do see these things but you don't pay attention, you don't comprehend. You do hear the Qur'an and you know that Muslims sing new song and Muslim cities lift up their voices and they shout from top of mountains, they glorify Me, but you don't pay attention, you don't comprehend.

Indeed, Christians and Jews think that Muslims do not see the right path (blind).

Even you wrote that "What Muslims do not understand...".

These verses also have nothing to do with Jesus (pbuh).

21- The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

In Qur'an many places Allah calls Prophet as "My friend" (friend is not exactly translation for Habeeb/Habib, because Habeeb is closer than friend but I couldn't find another word for this). And He magnified the law and people still follow his law. Jesus did not bring new law, and none of the Christians follows the law that he was following.

This verse also has nothing to do with Jesus (pbuh)

22- But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

In this verse God talks about corrupted society of pagan Arabs. And, indeed, He had not send any prophets to Arabs until Muhammad (pbuh). That's why "none saith, Restore". But up to Jesus (pbuh), many prophets had been send to Israelites.

This verse also has nothing to do with Jesus (pbuh)

23- Who among you will give ear to this? who will hearken and hear for the time to come?

Who will become Muslim?

Conclusion:

Isaiah 42 describes Prophet Muhammad.

Third Chapter

Testimonies of Jewish Converts To Islam

1. Rachel Singer
2. Rabbi of Makhachkala
3. Hajj Mustafa Ali (David Sterling)
4. Suleyman Ahmad
5. Jemima Goldsmith
6. Maryam Jameelah
7. Michelle
8. Kari Ann Owen
9. Emad ud Deen
10. Michael Wolfe
11. Muhammad Asad
12. From Messiah to Muslim (Shabbetai Zevi)
13. Abdullah Ibn Sailam, the first Rabbi convert

(1) WHOMEVER HEARS, ANSWER! Rashida S. (Rachel Singer - USA)

I came to Islam late, a daughter of a devout Roman Catholic mother/very devout Jewish father. By age 4 I knew of Allah and in 1991 I traveled to Egypt to read some of my writing. I had already spent almost 20 years among the most pious of Jews, had married, had children. When I heard the muezzin* before Fajr* his voice was like the arrow one dreams that a lover will shoot into the heart, it cut & held me unable to speak. Not even knowing Arabic, I knew the sound, it is like a recognition of something so profound, so great and if I may say, so sweet that one has been searching for. The Quran speaks to me clearly as if it was written for Jews to hear and wake up. I had to leave the community I lived in and my children. I did not chose to, I had to. Those of you, young and coming into Islam are truly blessed. You have your lives, will marry and raise Muslim children in'shallah.

The only people who can say they are Chosen, are those who search for the True path to Allah with all their heart.

* Muezzin: A person who calls for prayers in the mosque. The AZAN is the call. It usually occurs 5 times a day. The AZAN's context is the following: Allah is greater...I witness that there is no god but ALLAH. And I witness that Muhammad is the messenger of Allah. Come to the prayer.. come to success...Allah is greater...

* Fajr: Dawn.

(2) Rabbi of Makhachkala Synagogue embraced Islam

Every person has a different way of coming to the Truth. For Moisha Krivitsky this way led through a faculty of law, a synagogue and a prison. The lawyer-to-be becomes a Rabbi, then he converts into Islam and finds himself in prison. Today Musa (this is the name he has adopted when he became a Muslim) lives in a small mosque in Al-Burikent, a mountain area of Makhachkala, and works as a watchman in the Central Juma mosque.

- Musa, before we began talking, you asked what we were going to talk about. I said: 'About you.' 'What's so interesting about me?' you wondered. 'I live in the mosque'. How did you come to live in the mosque?

- Well, I just dropped in... and stayed.

- Did you find the way easily?

- With great difficulty. It was hard then, and it isn't much easier now. When you go deeply into Islam's inner meaning, you understand that this religion is very simple, but the way that leads to it may be extremely difficult. Often, people don't understand how a person could be converted into Islam 'from the other side', as it were. But there are no 'sides' here: Islam is everything there is, both what we imagine and what we don't imagine.

- Musa, as a matter of fact, we were given this fact as a certain sensation: a Rabbi has turned Muslim.

- Well, it has been no sensation for quite a long while already - it's more than a year that I did this. It was strange for me at first, too. But it wasn't an off-the-cuff decision. When I came into Islam, I had read books about it, I had been interested.

- Did you finish any high school before coming to the synagogue?

- Yes, I finished a clerical high school. After graduation, I came to Makhachkala, and became the local Rabbi.

- And where did you come from?

- Oh, from far away. But I've already become a true Daghestani, I've got a lot of friends here - both among Muslims and people who are far from Islam.

- Let's return to your work in the synagogue.

- It was quite a paradoxical situation: there was a mosque near my synagogue, the town mosque. Sometimes my fiends who were its parishioners would come to me - just to chat. I sometimes would come to the mosque myself, to see how the services were carried out. I was very interested. So we lived like good neighbours. And once, during Ramadan, a woman came to me - as I now understand, she belonged to a people that was historically Muslim - and she asked me to comment the Russian translation of the Qur'an made by Krachkovsky.

- She brought the Qur'an to you - a Rabbi?!

- Yes, and she asked me to give her the Torah to read in return. So I tried to read the Qur'an - about ten times. It was really hard, but gradually I began to understand, and to get a basic notion of Islam. *(Here, Musa looked at my friend's son, the six-year old Ahmed, who had fallen asleep in the mosque courtyard. "Should we probably take him inside the mosque?", asked Musa.)* And that woman had brought back the Torah. It turned out to be very difficult for her to read and understand it, because religious literature requires extreme concentration and attention.

- Musa, and when you were reading the translation, you must have begun to compare it with the Torah?

- I had found answers to many questions in the Qur'an. Not to all of them, of course, because it wasn't the Arabic original, but the translation. But I had begun to understand things.

- Does it mean that you couldn't find some answers in Judaism?

- I don't know, there's Allah's will in everything. Apparently, those Jews who became Muslims in the times of the Prophet (let Allah bless and greet him), couldn't find some answers in Judaism, but found them in Islam. Perhaps, they were attracted by the personality of the Prophet (let Allah bless him!), his behaviour, his way of communicating with people. It's an important topic.

- And what exactly were the questions that you couldn't find answers to in Judaism?

- Before I came into contact with Islam, there were questions which I had never even tried to find answers to. Probably, an important part here had been played by a book written by Ahmad Didat, a South African scholar, comparing the Qur'an and the Bible. There is a key phrase, well-known to those who are familiar with religious issues: "Follow the Prophet who is yet to come". And when I studied Islam, I understood that the Prophet Muhammad (let Allah bless him!) is the very Prophet to be followed. Both the Bible and the Torah tell us to do it. I haven't invented anything here.

- And what does the Torah say about the Prophet (let Allah bless him!)?

- We won't be able to find this name in the Torah. But we can figure it out using a special key. For example, we can understand what god this or that particular person in history worships. The formula describing the last Prophet (let Allah bless and greet him) is that he would worship One God, the Sole Creator of the world. The Prophet Muhammad (let Allah bless him!) matches this description exactly. When I read this, I got very interested. I hadn't known anything about Islam before that. Then I decided to look deeper into the matter and see whether there were any miracles and signs

connected with the name of the Prophet (let Allah bless him!). The Bible tells us that the Lord sends miracles to the prophets to confirm their special mission in people's eyes. I asked the alims about this, and they said: "Here's a collection of true hadiths which describe the miracles connected with the Prophet (let Allah bless him!)".

Then I read that the Prophet (let Allah bless him) had always said that there had been prophets and messengers before him (let Allah be content with them). We can find their names both in the Torah and in the Bible. When I was only starting to get interested, it sounded somewhat strange for me. And then... Well, my own actions led to what happened to me. Sometimes I get to thinking: why did I read all this? Perhaps, I should say the tauba (*a prayer of repenting*) right now for having thoughts like that.

- **Should I understand you, Musa, that you now feel a great responsibility for becoming a Muslim, or do you have some other feelings?**

- Yes, responsibility, but something else as well. I can't put my finger on it now. When a person knows Islam well, he's got both his feet firmly on the ground. Islam helps a person understand who he is, where he comes from, what he is there for.

I would be insincere if I said that the all the Daghestani are such 'knowing' Muslims. We sometimes talk about it in the mosque and I like to say that there are not so many real Muslims in Daghestan - only the ustaths (*learned theologians*) and their students, and the rest of us are just candidates. I can't say that we do what the sunna requires, we're only trying to. And when we don't do what we should, we're trying to invent some clever excuses. These efforts should have better been applied to doing our duty. It's hard for me to watch this. Sometimes, I'm distracted by what is happening around me, as well. I haven't got strength enough to fight this, and the weakness of my nature shows clearly here. I can't say I'm totally helpless, but I have no right to say that I've achieved anything in Islam. I've only got torments.

When I understood that I had to become a Muslim, I thought that Islam was a single whole - one common road, or a huge indivisible ocean. Then I saw that there were a lot of trends in Islam, and new questions appeared. All these trends are like whirlpools, they whirl and whirl... it's very hard! If a person tells you: "Look, we fulfil all the hadiths, only we understand áó Qur'an correctly", then you follow this person, because you think that he speaks true things, and because you want to please Allah. But then, after a couple of months, you understand that these claims were false. Allah controls us. And you think: if this way is the right way, then why is there something that goes the wrong way?..

- **Musa, and what brought you into the prison?**

- A good question, this, isn't it?

- **Who welcomed you there?**

- If there's Allah's will to everything, then this was His will as well. Regarding life from behind the barbed wire, going through all of this, that was a certain school for me.

- **How did it happen?**

- I've recently seen a programme on the TV, and a representative of the Chechen republic in Moscow - I forget his name now, I believe he had some beautiful, French-sounding name, something like Binaud - he said that if the authorities were going to carry on like they had done before - barging into homes, planting drugs and weapons on people - then the people would be out in the streets protesting. This has happened to

many here. So there was something planted on me. Then they came and took me away at night.

Before that, I had had a certain notion about the forces of the law here... well, I couldn't think they would use such, well, not very polite methods. Islam doesn't let me use a stronger word. Allah estimates what every man does, and those people will have to answer for what they have done.

But the three months I spent in prison, they probably helped me to make my faith stronger. I saw how people behaved under the extreme circumstances, both Muslims and non-Muslims, how I behaved.

It would be good, of course, if the people in power would pay their attention to this problem. They shouldn't be trying to eradicate Islam with such unsavoury methods.

- Musa, why were the authorities frightened by you?

- No idea. Even children aren't afraid of me.

At this moment, our conversation was interrupted by a stunningly beautiful azan.

- Is there a muezzin in your mosque?

- Yes, his name is Muamat Tarif, it was him that we've just heard.

- And there's only you and him who works in this mosque?

- Well, as a matter of fact, only he works. He allows me... I still can't get used to things after prison. He allows me to live here. It's hard to recall this. I had a certain trouble with the people whose flat I was living in, the understanding between us somehow failed. I started perceiving them in a different way. But it's probably bad to be looking for other people's drawbacks, I've probably got more.

People started arriving to the mosque. We rose and hastened for the prayer, too.

(3) Hajj Mustafa Ali

American Muslim, born of Jewish heritage, who has been devoted to the discovery of unity for over three decades. He was born in New York and raised from the age of 10 in Los Angeles, California. From the early age of 13, he was caught by yearning for divine realization and spent time with many spiritual teachers of different paths such as the Fourth Way, Zen Buddhism and the esoteric aspects of both Christianity and Judaism. He was taught by illustrious personalities from the Vajrayana and Tibetan schools of Buddhism such as Kalu Rinpoche, and Lama Kunga. He also had instruction from the late Swami Muktananda.

In the late 70s he met Murshid Hassan al-Moumani a Sufi Shaykh from the West Bank in Palestine. Murshid Hassan conferred spiritual permission upon him in the Sufi path of the Rifa'i order which led Hajj Mustafa Ali to embrace Islam. In the following few years, he became a student (Mureed) of Shaykh Fadhlalla Haeri and has since remained under his guidance and instruction.

Hajj Mustafa Ali has traveled throughout the world in search of truth and lived abroad, teaching and heading communities of seekers in Canada, America, Pakistan, and South Africa. His experiences with realized beings of the age are truly remarkable. In addition to apprenticing under several Sufi shaykhs, he has taken instruction and blessings (baraka) from over a dozen other realized masters. Currently residing in Houston, Texas, USA, Hajj Mustafa Ali is the designated representative (Wakeel) of Shaykh Fadhlalla Haeri in the United States. His primary mission is to call people to 'Original Islam', the way of

reality. At present he is holding regular gatherings of “dhikr” and instruction in the art of the Way. He is also engaged in writing and publishing books regarding the Sufi way of realization. Here is brother Mustaf's website: <http://www.nuradeen.com>

(4) WHY I EMBRACED ISLAM

Finding solace in the Garden of Peace by Suleyman Ahmad

I am an American journalist and author. In 1997, aged 49, after more than 30 years of research study, and life experience, I came into Islam. This decision reflected many issues in my life.

I grew up in an environment that would be extremely strange for most Americans. My father was Jewish; my mother was the daughter of a famous Protestant fundamental minister. My father was a religious student, or Yeshiva-bocher, as a youth. My mother was raised in an atmosphere of intensive Bible reading, and she knew the Old and New Testaments very well.

In Sarajevo, I did not find myself to be a tourist. I had direct encounters with Muslim believers and scholars

Both my parents faith was tested by the events of the 1930s. My mother abandoned Christianity in protest against the Nazi attacks on the Jews, who she had been raised to view as the ‘original People of God.’ Later, she converted to Judaism.

Both my parents spent a long period under the influence of the Communist Party, even as they continued to believe in the Jewish faith. That was the tragic paradox of their lives; disappointed by the failures of their born religions. However, while they wavered between liberal-radicalism and God, they were never extreme about Zionism.

Indeed, I always felt pain at the conflict in the Middle East, and always yearned for justice and friendship between Israelis and Arabs.

I was an extreme radical leftist as a youth. However, I also wrote poetry, and even though discouraged from it by my parents confusion and bitterness about religion, I believed in God. I tried to sort these matters out.

I believe the most important contributions that will be made by Islam in America involve racial justice and public morality

My first search for the truth led me to the Catholic church. Although I did not convert, I was deeply impressed by Catholic mystical literature.

Very early on, I learned that behind the glorious works of the Spanish Catholic mystics there was the history of Islam in Spain, and that a beautiful Islamic inspiration had survived in that tradition. I eventually travelled to Spain repeatedly, searching out the traces of the long Islamic residence in the Iberian peninsula. As a writer, I researched this phenomenon over many years. I studied the troubadour poets, who showed a deep Islamic influence.

Beginning in 1979, I studied Kabbalah, the tradition of Jewish mysticism. There too, I found an immense Islamic reflection, filtered through Judaism.

However, the decisive event in my journey to Islam came in 1990 when I began travelling to the Balkans as a journalist. I visited Sarajevo, and reported on the Bosnian war.

In Sarajevo, I discovered some amazing things. I found an outpost of Islam in Europe, in an environment where I did not feel I was a tourist, where I could have simple and direct encounters with Muslim believers and scholars. I found beautiful poetry and music that expressed the values of Islamic grace and love.

I had discovered "the garden of the old Imam"; to quote a line from a famous Bosnian song- the remnant of the great period of Ottoman rule in the Balkans, and its tremendous contributions to Islamic civilization.

I read passages from the Quran and visited Islamic monuments on my trips to the Balkans. I kept coming back to the garden, and finally I entered it.

Since accepting Islam, I have proceeded carefully in informing my friends, neighbours, co-workers, and others. I do not want to provoke conflict or controversy, and I do not want this experience to be seen as something superficial or faddish. It isn't about me, it's about Allah. I want to proceed in a way that will do the most for the welfare of the Ummah and for better relations between all believers in la ilaha illallah.

So far, I have had no problems aside from occasional crude remarks. If anything, people in my newsroom seem pleased to have someone around who can report with greater accuracy about issues. Others are surprised but respectful; they seem to understand this is not about politics or publicity-seeking, but reflects a long personal quest.

I think also, to be totally honest, that non-Muslims see me as someone deeply affected by my experience in the Balkans, so that this choice makes some sense in that context.

However, I am quick to make clear that I am not a Muslim for political or humanitarian reasons, but because the message of Prophet Muhammad (Pbuh) is the clearest evidence of the wishes of Allah.

As I stated at the beginning, I see much of what is positive in Judaism and Christianity today as a reflection of Islamic influence.

I mentioned Spanish Catholicism. There is a reason Spanish Catholics feel their faith more intensely than other Catholics, and that is because of the Islamic legacy in their culture. The Crusades and the Inquisition did not extinguish this light, however dimmed it may seem to some.

I truly believe that without the tolerance of the Arab rulers in Spain, and, particularly, the generous protection extended by the Ottoman caliphs, Judaism might have disappeared from the world. Certainly, Jewish religious historians today admit that Judaism today would be very different without the positive input derived from living in a Muslim environment.

The aspect of Islam that most impressed me is the emphasis on inner peace afforded by submission to the will of Allah. I saw this in the politeness, the courtesy, the simplicity and sincerity (ikhlas) of Bosnian Muslims who had been through the worst torments, yet never gave up their basic serenity.

That serenity has made my life easier. Whenever I feel troubled and tested by daily life, or anxious and fearful about the future, or frustrated in my literary ambitions, my mind goes automatically, now, to remembrance of the Muslims I know in Bosnia, to the calm and unity of congregational prayers, and, above all, to the clean and soothing words of the Quran.

My only problem has been in overcoming my fears about conflict with Jews and Christians. I seek conciliation-though not concessions to secularism.

I believe the most important contributions that will be made by Islam in America involve racial justice and public morality. We all recognize the truth of Brother Malcolm X's declaration that the solution to America's racial problem is Islam. I think that Islam also offers the solution to America's moral problem.

Before I became a Muslim, I was impressed by the values of Muslims I knew in America and the moral strength of the Balkan Muslims in the face of their ordeal. Today, I am, I must say, somewhat sad to find that the Ummah is so profoundly divided, and to see how Muslims quarrel with each other. I am also concerned by the failure of Muslims to do more for the victims of Orthodox Christian imperialism in the Balkans. Islam has brought great peace and beauty to my life. As I have told others, the remainder of my years will be dedicated to service of Allah. I have personally pledged to do all I can to help rebuild the mosque of Bosnia and Kosova.

(5) Why I chose Islam, by Jemima Goldsmith

When Jemima Goldsmith, the 21-year-old daughter of billionaire Sir James, married Imran Khan she embraced not only the world's most handsome sportsman but also the Muslim faith, taking the name Haiqa. Here, in an exclusive account, she tells how she journeyed from the glamorous society of London to the austere religion of Lahore

By Jemima Goldsmith

THE media present me as a naive, besotted 21-year-old who has made a hasty decision without really considering the consequences - thus effectively condemning herself to a life of interminable subservience, misery and isolation. Although I must confess I have rather enjoyed the various depictions of a veiled and miserable "Haiqa Khan" incarcerated in chains, the reality is somewhat different. Contrary to current opinion, my decision to convert to Islam was entirely my own choice and in no way hurried. Whilst the act of conversion itself is surprisingly quick - entailing the simple assertion that "there is only one God and Mohammed is His Prophet" - the preparation is not necessarily so speedy a process. In my case, this began last July, whilst the actual conversion took place in early February - three months before the Nikkah in Paris.

During that time, I studied in depth both the Quran and the works of various Islamic scholars (Gai Eaton, the Bosnian president Alia Izetbegovic, Muhammad Asad), thus giving me ample time to reflect before making my decision. What began as intellectual curiosity slowly ripened into a dawning realisation of the universal and eternal truth that is Islam. In the statement given out a week ago, I particularly stressed that I had converted to Islam entirely "through my own

convictions". The significance of this has been largely ignored by the press. The point is that my conversion was not, as so many have assumed, a pre-requisite to my marriage. It was entirely my own choice. Religiously speaking, there was absolutely no compulsion for me to convert prior to my marriage. As it explicitly states in the Quran, a Muslim is permitted to marry from "the People of the Book" - in other words, either a Christian or a Jew. Indeed, the Sunnah - which describes the life of the Prophet - shows that the messenger of Islam himself married both a Christian and a Jew during his lifetime.

I believe that much of this hostility towards my marriage and conversion stems from widespread misconceptions about an alien culture and religion. Not only is there a huge gulf between the Western view of Islam and the reality, but there is in some cases also a significant distinction between Islam based directly on the Quran and the Sunnah and that practised by some Islamic societies. During the last year I have had the opportunity to visit Pakistan on three separate occasions and have observed Islamic family life in practice. Thus, to some extent I now feel qualified to judge for myself the true role and position of women in the religion. At the risk of sounding defensive, I would like to point out that Islam is not a religion which subjugates women whilst elevating men to the status of mini-dictators in their own homes.

I was able to see this first-hand when I met Imran's sisters in Lahore: they are all highly educated professional women. His oldest sister, Robina, is an alumnus of the LSE and holds a senior position in the United Nations in New York. Another sister, Aleema, has a master's degree in business administration and runs a successful business; Uzma is a highly qualified surgeon working in a Lahore hospital, whilst Rani is a university graduate who co-ordinates charity work. They can hardly be seen as "women in chains" dominated by tyrannical husbands. On the contrary, they are strong-minded independent women - yet at the same time they remain deeply committed both to their families and their religion. Thus, I was able to see - in theory and in practice - how Islam promotes the essential notion of the family unit without subjugating its female members.

I am nevertheless fully aware that women are sometimes exploited and oppressed in Islamic societies, as in other parts of the world. Judging by some of the articles which have appeared in the press, it would seem that a Western woman's happiness hinges largely upon her access to nightclubs, alcohol and revealing clothes; and the absence of such apparent freedom and luxuries in Islamic societies is seen as an infringement of her basic rights. However, as we all know, such superficialities have very little to do with true happiness. Besides, without in any way wishing to disparage the culture of the Western world, into which I was born, I am more than willing to forego the transient pleasures derived from alcohol and nightclubs; and as for the clothes I will be wearing, I find the traditional shalwar kameez (tunic and trousers) worn by most Pakistani women far more elegant and feminine than anything in my wardrobe.

Finally, it seems futile to speculate on my chances of marital success. Marriage, as Imran's father has been quoted as saying, is indeed "a gamble". However, when I

see that in a society based on family life the divorce rate is just a fraction of that in European or American society, I cannot see that my chances of success are any less than if I had chosen to marry a Westerner. I am all too aware of the enormous task of adapting to a new and radically different culture. But with the love of my husband and the support of his family I look forward to the challenge wholeheartedly, and would like to feel that people wish me well. Whilst I do appreciate the genuine concerns of many, I must confess to feeling somewhat bewildered by all of the commotion.

(6) Interview with Maryam Jameelah

Q: Would you kindly tell us how your interest in Islam began?

A: I was Margaret (Peggy) Marcus. As a small child I possessed a keen interest in music and was particularly fond of the classical operas and symphonies considered high culture in the West. Music was my favorite subject in school in which I always earned the highest grades. By sheer chance, I happened to hear Arabic music over the radio which so much pleased me that I was determined to hear more. I would not leave my parents in peace until my father finally took me to the Syrian section in New York City where I bought a stack of Arabic recordings. My parents, relatives and neighbors thought Arabic and its music dreadfully weird and so distressing to their ears that whenever I put on my recordings, they demanded that I close all the doors and windows in my room lest they be disturbed! After I embraced Islam in 1961, I used to sit enthralled by the hour at the mosque in New York, listening to tape-recordings of Tilawat chanted by the celebrated Egyptian Qari, Abdul Basit. But on Jumha Salat (Friday Prayers), the Imam did not play the tapes. We had a special guest that day. A short, very thin and poorly-dressed black youth, who introduced himself to us as a student from Zanzibar, recited Surah ar-Rahman. I never heard such glorious Tilawat even from Abdul Basit! He possessed such a voice of gold; surely Hazrat Bilal must have sounded much like him!

I traced the beginning of my interest in Islam to the age of ten. While attending a reformed Jewish Sunday school, I became fascinated with the historical relationship between the Jews and the Arabs. From my Jewish textbooks, I learned that Abraham was the father of the Arabs as well as the Jews. I read how centuries later when, in medieval Europe, Christian persecution made their lives intolerable, the Jews were welcomed in Muslim Spain and that it was the magnanimity of this same Arabic Islamic civilization which stimulated Hebrew culture to reach its highest peak of achievement.

Totally unaware of the true nature of Zionism, I naively thought that the Jews were returning to Palestine to strengthen their close ties of kinship in religion and culture with their Semitic cousins. Together I believed that the Jews and the Arabs would cooperate to attain another Golden Age of culture in the Middle East. Despite my fascination with the study of Jewish history, I was extremely unhappy at the Sunday school. At this time I identified myself strongly with the Jewish people in Europe, then suffering a horrible fate under the Nazis and I was shocked that none of my fellow classmates nor their parents took their religion seriously

During the services at the synagogue, the children used to read comic strips hidden in their prayer books and laugh to scorn at the rituals. The children were so noisy and disorderly that the teachers could not discipline them and found it very difficult to conduct the classes.

At home the atmosphere for religious observance was scarcely more congenial. My elder sister detested the Sunday school so much that my mother literally had to drag her out of bed in the mornings and it never went without the struggle of tears and hot words. Finally my parents were exhausted and let her quit. On the Jewish High Holy Days instead of attending synagogue and fasting on Yom Kippur, my sister and I were taken out of school to attend family picnics and parties in fine restaurants. When my sister and I convinced our parents how miserable we both were at the Sunday school they joined an agnostic, humanist organization known as the Ethical Culture Movement.

The Ethical Culture Movement was founded late in the 19th century by Felix Alder. While studying for rabbinic, Felix Alder grew convinced that devotion to ethical values as relative and man-made, regarding any supernaturalism or theology as irrelevant, constituted the only religion fit for the modern world. I attended the Ethical Culture Sunday School each week from the age of eleven until I graduated at fifteen. Here I grew into complete accord with the ideas of the movement and regarded all traditional, organized religions with scorn.

When I was eighteen years old I became a member of the local Zionist youth movement known as the Mizrahi Hatzair. But when I found out what the nature of Zionism was, which made the hostility between Jews and Arabs irreconcilable, I left several months later in disgust. When I was twenty and a student at New York University, one of my elective courses was entitled Judaism in Islam. My professor, Rabbi Abraham Isaac Katsh, the head of the department of Hebrew Studies there, spared no efforts to convince his students--all Jews, many of whom aspired to become rabbis--that Islam was derived from Judaism. Our textbook, written by him, took each verse from the Quran, painstakingly tracing it to its allegedly Jewish source. Although his real aim was to prove to his students the superiority of Judaism over Islam, he convinced me diametrically of the opposite.

I soon discovered that Zionism was merely a combination of the racist, tribalistic aspects of Judaism. Modern secular nationalistic Zionism was further discredited in my eyes when I learned that few, if any, of the leaders of Zionism were observant Jews and that perhaps nowhere is Orthodox, traditional Judaism regarded with such intense contempt as in Israel. When I found nearly all important Jewish leaders in America supporters for Zionism, who felt not the slightest twinge of conscience because of the terrible injustice inflicted upon the Palestinian Arabs, I could no longer consider myself a Jew at heart.

One morning in November 1954, Professor Katsh, during his lecture, argued with irrefutable logic that the monotheism taught by Moses (peace be upon him) and the Divine Laws revealed to him were indispensable as the basis for all higher ethical values. If morals were purely man-made, as the Ethical Culture and other agnostic and atheistic philosophies taught, then they could be changed at will, according to

mere whim, convenience or circumstance. The result would be utter chaos leading to individual and collective ruin. Belief in the Hereafter, as the Rabbis in the Talmud taught, argued Professor Katsh, was not mere wishful thinking but a moral necessity. Only those, he said, who firmly believed that each of us will be summoned by God on Judgement Day to render a complete account of our life on earth and rewarded or punished accordingly, will possess the self-discipline to sacrifice transitory pleasure and endure hardships and sacrifice to attain lasting good. It was in Professor Katsh's class that I met Zenita, the most unusual and fascinating girl I have ever met. The first time I entered Professor Katsh's class, as I looked around the room for an empty desk in which to sit, I spied two empty seats, on the arm of one, three big beautifully bound volumes of Yusuf Ali's English translation and commentary of the Holy Quran. I sat down right there, burning with curiosity to find out to whom these volumes belonged. Just before Rabbi Katsh's lecture was to begin, a tall, very slim girl with pale complexion framed by thick auburn hair, sat next to me. Her appearance was so distinctive, I thought she must be a foreign student from Turkey, Syria or some other Near Eastern country. Most of the other students were young men wearing the black cap of Orthodox Jewry, who wanted to become rabbis. We two were the only girls in the class. As we were leaving the library late that afternoon, she introduced herself to me. Born into an Orthodox Jewish family, her parents had migrated to America from Russia only a few years prior to the October Revolution in 1917 to escape persecution. I noted that my new friend spoke English with the precise care of a foreigner. She confirmed these speculations, telling me that since her family and their friends speak only Yiddish among themselves, she did not learn any English until after attending public school. She told me that her name was Zenita Liebermann but recently, in an attempt to Americanize themselves, her parents had changed their name from "Liebermann" to "Lane." Besides being thoroughly instructed in Hebrew by her father while growing up and also in school, she said she was now spending all her spare time studying Arabic. However, with no previous warning, Zenita dropped out of class and although I continued to attend all of his lectures to the conclusion of the course, Zenita never returned. Months passed and I had almost forgotten about Zenita when suddenly she called and begged me to meet her at the Metropolitan Museum and go with her to look at the special exhibition of exquisite Arabic calligraphy and ancient illuminated manuscripts of the Quran. During our tour of the museum, Zenita told me how she had embraced Islam with two of her Palestinian friends as witnesses. I inquired, "Why did you decide to become a Muslim?" She then told me that she had left Professor Katsh's class when she fell ill with a severe kidney infection. Her condition was so critical, she told me, her mother and father had not expected her to survive. "One afternoon while burning with fever, I reached for my Holy Quran on the table beside my bed and began to read and while I recited the verses, it touched me so deeply that I began to weep and then I knew I would recover. As soon as I was strong enough to leave my bed, I summoned two of my Muslim friends and took the oath of the "Shahadah" or Confession of Faith"

Zenita and I would eat our meals in Syrian restaurants where I acquired a keen taste for this tasty cooking. When we had money to spend, we would order Couscous, roast lamb with rice or a whole soup plate of delicious little meatballs swimming in gravy scooped up with loaves of unleavened Arabic bread. And when we had little to spend, we would eat lentils and rice, Arabic style, or the Egyptian national dish of black broad beans with plenty of garlic and onions called "Ful". While Professor Katsh was lecturing thus, I was comparing in my mind what I had read in the Old Testament and the Talmud with what was taught in the Quran and Hadith and finding Judaism so defective, I was converted to Islam.

Q: Were you scared that you might not be accepted by the Muslims?

A: My increasing sympathy for Islam and Islamic ideals enraged the other Jews I knew, who regarded me as having betrayed them in the worst possible way. They used to tell me that such a reputation could only result from shame of my ancestral heritage and an intense hatred for my people. They warned me that even if I tried to become a Muslim, I would never be accepted. These fears proved totally unfounded as I have never been stigmatized by any Muslim because of my Jewish origin. As soon as I became a Muslim myself, I was welcomed most enthusiastically by all the Muslims as one of them.

I did not embrace Islam out of hatred for my ancestral heritage or my people. It was not a desire so much to reject as to fulfill. To me, it meant a transition from parochial to a dynamic and revolutionary faith.

Q: Did your family object to your studying Islam?

A: Although I wanted to become a Muslim as far back as 1954, my family managed to argue me out of it. I was warned that Islam would complicate my life because it is not, like Judaism and Christianity, part of the American scene. I was told that Islam would alienate me from my family and isolate me from the community. At that time my faith was not sufficiently strong to withstand these pressures. Partly as the result of this inner turmoil, I became so ill that I had to discontinue college long before it was time for me to graduate. For the next two years I remained at home under private medical care, steadily growing worse. In desperation from 1957 - 1959 my parents confined me both to private and public hospitals where I vowed that if ever I recovered sufficiently to be discharged, I would embrace Islam. After I was allowed to return home, I investigated all the opportunities for meeting Muslims in New York City. It was my good fortune to meet some of the finest men and women anyone could ever hope to meet. I also began to write articles for Muslim magazines.

Q: What was the attitude of your parents and friends after you became Muslim?

A: When I embraced Islam, my parents, relatives and their friends regarded me almost as a fanatic, because I could think and talk of nothing else. To them, religion is a purely private concern which at the most perhaps could be cultivated like an amateur hobby among other hobbies. But as soon as I read the Holy Quran, I knew that Islam was no hobby but life itself!

Q: In what ways did the Holy Quran have an impact on your life?

A: One evening I was feeling particularly exhausted and sleepless, Mother came into my room and said she was about to go to the Larchmont Public Library and asked me if there was any book that I wanted? I asked her to look and see if the library had a copy of an English translation of the Holy Quran. Just think, years of passionate interest in the Arabs and reading every book in the library about them I could lay my hands on but until now, I never thought to see what was in the Holy Quran! Mother returned with a copy for me. I was so eager, I literally grabbed it from her hands and read it the whole night. There I also found all the familiar Bible stories of my childhood.

In my eight years of primary school, four years of secondary school and one year of college, I learned about English grammar and composition, French, Spanish, Latin and Greek in current use, Arithmetic, Geometry, Algebra, European and American history, elementary science, Biology, music and art--but I had never learned anything about God! Can you imagine I was so ignorant of God that I wrote to my pen-friend, a Pakistani lawyer, and confessed to him the reason why I was an atheist was because I couldn't believe that God was really an old man with a long white beard who sat up on His throne in Heaven. When he asked me where I had learned this outrageous thing, I told him of the reproductions from the Sistine Chapel I had seen in "Life" Magazine of Michelangelo's "Creation" and "Original Sin." I described all the representations of God as an old man with a long white beard and the numerous crucifixions of Christ I had seen with Paula at the Metropolitan Museum of Art. But in the Holy Quran, I read:

"Allah! There is no god but He,-the Living, The Self-subsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permiteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)." (Quran S.2:255)

"But the Unbelievers,-their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds Allah there, and Allah will pay him his account: and Allah is swift in taking account. Or (the unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depth of darkness, one above another: if a man stretches out his hand, he can hardly see it! for any to whom Allah giveth not light, there is no light!" (Quran S.24: 39-40)

My first thought when reading the Holy Quran - this is the only true religion - absolutely sincere, honest, not allowing cheap compromises or hypocrisy.

In 1959, I spent much of my leisure time reading books about Islam in the New York Public Library. It was there I discovered four bulky volumes of an English translation of Mishkat ul- Masabih. It was then that I learned that a proper and detailed understanding of the Holy Quran is not possible without some knowledge of the relevant Hadith. For how can the holy text correctly be interpreted except by the Prophet to whom it was revealed?

Once I had studied the Mishkat, I began to accept the Holy Quran as Divine revelation. What persuaded me that the Quran must be from God and not composed by Muhammad (PBUH) was its satisfying and convincing answers to all the most important questions of life which I could not find elsewhere.

As a child, I was so mortally afraid of death, particularly the thought of my own death, that after nightmares about it, sometimes I would awaken my parents crying in the middle of the night. When I asked them why I had to die and what would happen to me after death, all they could say was that I had to accept the inevitable; but that was a long way off and because medical science was constantly advancing, perhaps I would live to be a hundred years old! My parents, family, and all our friends rejected as superstition any thought of the Hereafter, regarding Judgment Day, reward in Paradise or punishment in Hell as outmoded concepts of by-gone ages. In vain I searched all the chapters of the Old Testament for any clear and unambiguous concept of the Hereafter. The prophets, patriarchs and sages of the Bible all receive their rewards or punishments in this world. Typical is the story of Job (Hazrat Ayub). God destroyed all his loved-ones, his possessions, and afflicted him with a loathsome disease in order to t

est his faith. Job plaintively laments to God why He should make a righteous man suffer. At the end of the story, God restores all his earthly losses but nothing is even mentioned about any possible consequences in the Hereafter.

Although I did find the Hereafter mentioned in the New Testament, compared with that of the Holy Quran, it is vague and ambiguous. I found no answer to the question of death in Orthodox Judaism, for the Talmud preaches that even the worst life is better than death. My parents' philosophy was that one must avoid contemplating the thought of death and just enjoy as best one can, the pleasures life has to offer at the moment. According to them, the purpose of life is enjoyment and pleasure achieved through self-expression of one's talents, the love of family, the congenial company of friends combined with the comfortable living and indulgence in the variety of amusements that affluent America makes available in such abundance. They deliberately cultivated this superficial approach to life as if it were the guarantee for their continued happiness and good-fortune. Through bitter experience I discovered that self-indulgence leads only to misery and that nothing great or even worthwhile is ever accomplished withou

t struggle through adversity and self-sacrifice. From my earliest childhood, I have always wanted to accomplish important and significant things. Above all else, before my death I wanted the assurance that I have not wasted life in sinful deeds or worthless pursuits. All my life I have been intensely serious-minded. I have always detested the frivolity which is the dominant characteristic of contemporary culture. My father once disturbed me with his unsettling conviction that there is nothing of permanent value and because everything in this modern age accept the present trends inevitable and adjust ourselves to them. I, however, was thirsty to attain something that would endure forever. It was from the Holy Quran where I learned that this aspiration was possible. No good deed for the sake of seeking the pleasure of God is ever wasted or lost. Even if the person concerned never achieves

any worldly recognition, his reward is certain in the Hereafter. Conversely, the Quran tells us that those who are guided by no moral considerations other than expediency or social conformity and crave the freedom to do as they please, no matter how much worldly success and prosperity they attain or how keenly they are able to relish the short span of their earthly life, will be doomed as the losers on Judgement Day. Islam teaches us that in order to devote our exclusive attention to fulfilling our duties to God and to our fellow-beings, we must abandon all vain and useless activities which distract us from this end. These teachings of the Holy Quran, made even more explicit by Hadith, were thoroughly compatible with my temperament.

Q: What is your opinion of the Arabs after you became a Muslim?

A: As the years passed, the realization gradually dawned upon me that it was not the Arabs who made Islam great but rather Islam had made the Arabs great. Were it not for the Holy Prophet Muhammad (PBUH), the Arabs would be an obscure people today. And were it not for the Holy Quran, the Arabic language would be equally insignificant, if not extinct.

Q: Did you see any similarities between Judaism and Islam?

A: The kinship between Judaism and Islam is even stronger than Islam and Christianity. Both Judaism and Islam share in common the same uncompromising monotheism, the crucial importance of strict obedience to Divine Law as proof of our submission to and love of the Creator, the rejection of the priesthood, celibacy and monasticism and the striking similarity of the Hebrew and Arabic language. In Judaism, religion is so confused with nationalism, one can scarcely distinguish between the two. The name "Judaism" is derived from Judah-a tribe. A Jew is a member of the tribe of Judah. Even the name of this religion connotes no universal spiritual message. A Jew is not a Jew by virtue of his belief in the unity of God, but merely because he happened to be born of Jewish parentage. Should he become an outspoken atheist, he is no less "Jewish" in the eyes of his fellow Jews. Such a thorough corruption with nationalism has spiritually impoverished this religion in all its aspects. God is not the God of all mankind but the God of Israel. The scriptures are not God's revelation to the entire human race but primarily a Jewish history book. David and Solomon (peace be upon them) are not full-fledged prophets of God but merely Jewish kings. With the single exception of Yom Kippur (the Jewish Day of Atonement), the holidays and festivals celebrated by Jews, such as Hanukkah, Purim and Pesach, are of far greater national than religious significance.

Q: Have you ever had the opportunity to talk about Islam to the other Jews?

A: There is one particular incident which really stands out in my mind when I had the opportunity to discuss Islam with a Jewish gentleman. Dr. Shoreibah, of the Islamic Center in New York, introduced me to a very special guest. After one Jumha Salat, I went into his office to ask him some questions about Islam but before I could even greet him with "Assalamu Alaikum", I was completely astonished and surprised to see seated before him an ultra-orthodox Chassidic Jew, complete with earlocks, broad-brimmed black hat, long black silken caftan and a full flowing

beard. Under his arm was a copy of the Yiddish newspaper, "The Daily Forward". He told us that his name was Samuel Kostelwitz and that he worked in New York City as a diamond cutter. Most of his family, he said, lived in the Chassidic community of Williamsburg in Brooklyn, but he also had many relatives and friends in Israel. Born in a small Rumanian town, he had fled from the Nazi terror with his parents to America just prior to the outbreak of the second world-war. I asked him what had brought him to the mosque? He told us that he had been stricken with intolerable grief ever since his mother died 5 years ago. He had tried to find solace and consolation for his grief in the synagogue but could not when he discovered that many of the Jews, even in the ultra-orthodox community of Williamsburg, were shameless hypocrites. His recent trip to Israel had left him more bitterly disillusioned than ever. He was shocked by the irreligiousness he found in Israel and he told us that nearly all the young sabras or native-born Israelis are militant atheists. When he saw large herds of swine on one of the kibbutzim (collective farms) he visited, he could only exclaim in horror: "Pigs in a Jewish state! I never thought that was possible until I came here! Then when I witnessed the brutal treatment meted out to innocent Arabs in Israel, I know then that there is no difference between the Israelis and the Nazis. Never, never in the name of God, could I justify such terrible crimes!" Then he turned to Dr. Shoreibah and told him that he wanted to become a Muslim but before he took the irrevocable steps to formal conversion, he needed to have more knowledge about Islam. He said that he had purchased from Orientalia Bookshop, some books on Arabic grammar and was trying to teach himself Arabic. He apologized to us for his broken English: Yiddish was his native tongue and Hebrew, his second language. Among themselves, his family and friends spoke only Yiddish. Since his reading knowledge of English was extremely poor, he had no access to good Islamic literature. However, with the aid of an English dictionary, he painfully read "Introduction to Islam" by Muhammad Hamidullah of Paris and praised this as the best book he had ever read. In the presence of Dr. Shoreibah, I spent another hour with Mr. Kostelwitz, comparing the Bible stories of the patriarchs and prophets with their counterparts in the Holy Quran. I pointed out the inconsistencies and interpolations of the Bible, illustrating my point with Noah's alleged drunkenness, accusing David of adultery and Solomon of idolatry (Allah Forbid) and how the Holy Quran raises all these patriarchs to the status of genuine prophets of God and absolves them from all these crimes. I also pointed out why it was Ismail and not Isaac who God commanded Abraham to offer as sacrifice. In the Bible, God tells Abraham: "Take thine son, thine only son whom thou lovest and offer him up to Me as burnt offering." Now Ismail was born 13 years before Isaac but the Jewish biblical commentators explain that away be belittling Ismail's mother, Hagar, as only a concubine and not Abraham's real wife so they say Isaac was the only legitimate son. Islamic traditions, however, raise Hagar to the status of a full-fledged wife equal in every respect to Sarah. Mr. Kostelwitz expressed his deepest gratitude to me for spending so much time, explaining those truths to him. To express this

gratitude, he insisted on inviting Dr. Shoreibah and me to lunch at the Kosher Jewish

delicatessen where he always goes to eat his lunch. Mr. Kostelwitz told us that he wished more than anything else to embrace Islam but he feared he could not withstand the persecution he would have to face from his family and friends. I told him to pray to God for help and strength and he promised that he would. When he left us, I felt privileged to have spoken with such a gentle and kind person.

Q: What Impact did Islam have on your life ?

A: In Islam, my quest for absolute values was satisfied. In Islam I found all that was true, good and beautiful and that which gives meaning and direction to human life (and death); while in other religions, the Truth is deformed, distorted, restricted and fragmentary. If any one chooses to ask me how I came to know this, I can only reply my personal life experience was sufficient to convince me. My adherence to the Islamic faith is thus a calm, cool but very intense conviction. I have, I believe, always been a Muslim at heart by temperament, even before I knew there was such a thing as Islam. My conversion was mainly a formality, involving no radical change in my heart at all but rather only making official what I had been thinking and yearning for many years.

Also read Maryam Jameelah's Open Letter to Her Parents in which she invites her mother and father to embrace the one true religion.

(7) Becoming Muslim

In the Name of Allah, most Compassionate, most Merciful

Michelle

As-salaamu-alaikum,

I come from a Jewish family in New York. My mother was from S. A. but also Jewish. She never was comfortable with anyone knowing that. When my father died, she remarried a Catholic and became one herself. And that is how she brought us up. From the age of 5 I was told that Jesus was also God...? I never felt comfortable with it.

We moved to the Philippines - that is where my stepfather was from. And life there was unbearable. My stepfather, to put it mildly, was abusive to me and my 2 brothers. The effect of that hard life: my spelling is poor, one of my brothers is now a drinker, and the other has a low selfworth.

When I grew up and we returned to the USA, I left home. I took care of myself by working hard. I never had time for God, whoever He was. I did not feel that God helped me in any way, so why bother? I did try to get back to my roots but Judaism made no sense, so I let that go. I did come across Muslims from time to time but the effect was, how do they dress that way, and why do they seem different? Over time, the idea of Islam kept coming back to me, so I tried to find out more. I read the history and life of Mohammed (saas). That is what got to me: such kindness and sabr (patience) in the face of hardships

It seemed to me that my life had no direction, so I went to learn more. After reading surah Al-Fatihah, I knew I had come home - this is where I wanted to be! I became a Muslim and have never regretted it I always knew there was only ONE God -

ALLAH - and things have not been always easy for me. My mother died of cancer soon after I became a Muslim. But the faith I have helped me make it. Just being able to go to ALLAH with all my pain was such a relief. It is the only true lifestyle known to man, and it is the truth and the last chance for us. I wish all mankind could come to know the truth (haqq) of Islam, and its peace and beauty!

(8) Becoming Muslim

In the Name of Allah, most Compassionate, most Merciful
Sister Penomee (Dr. Kari Ann Owen)

A salaam aleikum, beloved family. "There is no god but Allah, and Muhammed is his messenger."

These are the words of the Shahadah oath, I believe.

The Creator is known by many names. His wisdom is always recognizable, and his presence made manifest in the love, tolerance and compassion present in our community

His profound ability to guide us from a war-like individualism so rampant in American society to a belief in the glory and dignity of the Creator's human family, and our obligations to and membership within that family This describes the maturation of a spiritual personality, and perhaps the most desirable maturation of the psychological self, also.

My road to Shahadah began when an admired director, Tony Richardson, died of AIDS. Mr. Richardson was already a brilliant and internationally recognized professional when I almost met him backstage at the play Luther at age 14. Playwrighting for me has always been a way of finding degrees of spiritual and emotional reconciliation both within myself and between myself and a world I found rather brutal due to childhood circumstances. Instead of fighting with the world, I let my conflicts fight it out in my plays. Amazingly, some of us have even grown up together!

So as I began accumulating stage credits (productions and staged readings), beginning at age 17, I always retained the hope that I would someday fulfill my childhood dream of studying and working with Mr. Richardson. When he followed his homosexuality to America (from England) and a promiscuous community, AIDS killed him, and with him went another portion of my sense of belonging to and within American society.

I began to look outside American and Western society to Islamic culture for moral guidance. Why Islam and not somewhere else?

My birthmother's ancestors were Spanish Jews who lived among Muslims until the Inquisition expelled the Jewish community in 1492. In my historical memory, which I feel at a deep level, the call of the muezzin is as deep as the lull of the ocean and the swaying of ships, the pounding of horses' hooves across the desert, the assertion of love in the face of oppression.

I felt the birth of a story within me, and the drama took form as I began to learn of an Ottoman caliph's humanity toward Jewish refugees at the time of my ancestors' expulsions. Allah guided my learning, and I was taught about Islam by figures as diverse as Imam Siddiqi of the South Bay Islamic Association; Sister Hussein of

Rahima; and my beloved adopted Sister, Maria Abdin, who is Native American and Muslim and a writer for the SBIA magazine, IQRA. My first research interview was in a halal butcher shop in San Francisco's Mission District, where my understanding of living Islam was profoundly affected by the first Muslim lady I had ever met: a customer who was in hijab, behaved with a sweet kindness and grace and also read, wrote and spoke four languages.

Her brilliance, coupled with her amazing (to me) freedom from arrogance, had a profound effect on the beginnings of my knowledge of how Islam can affect human behavior.

Little did I know then that not only would a play be born, but a new Muslim.

The course of my research introduced me to much more about Islam than a set of facts, for Islam is a living religion. I learned how Muslims conduct themselves with a dignity and kindness which lifts them above the American slave market of sexual competition and violence. I learned that Muslim men and women can actually be in each others' presence without tearing each other to pieces, verbally and physically. And I learned that modest dress, perceived as a spiritual state, can uplift human behavior and grant to both men and women a sense of their own spiritual worth. Why did this seem so astonishing, and so astonishingly new?

Like most American females, I grew up in a slave market, comprised not only of the sexual sicknesses of my family, but the constant negative judging of my appearance by peers beginning at ages younger than seven. I was taught from a very early age by American society that my human worth consisted solely of my attractiveness (or, in my case, lack of it) to others. Needless to say, in this atmosphere, boys and girls, men and women, often grew to resent each other very deeply, given the desperate desire for peer acceptance, which seemed almost if not totally dependent not on one's kindness or compassion or even intelligence, but on looks and the perception of those looks by others.

While I do not expect or look for human perfection among Muslims, the social differences are profound, and almost unbelievable to someone like myself.

I do not pretend to have any answers to the conflicts of the Middle East, except what the prophets, beloved in Islam, have already expressed. My disabilities prevent me from fasting, and from praying in the same prayer postures as most of you.

But I love and respect the Islam I have come to know through the behavior and words of the men and women I have come to know in AMILA (American Muslims Intent on Learning and Activism) and elsewhere, where I find a freedom from cruel emotional conflicts and a sense of imminent spirituality. What else do I feel and believe about Islam?

I support and deeply admire Islam's respect for same sex education; for the rights of women as well as men in society; for modest dress; and above all for sobriety and marriage, the two most profound foundations of my life, for I am 21 1/2 years sober and happily married. How wonderful to feel that one and half billion Muslims share my faith in the character development marriage allows us, and also in my decision

to remain drug- and alcohol-free. What, then, is Islam's greatest gift in a larger sense?

In a society which presents us with constant pressure to immolate ourselves on the altars of unbridled instinct without respect for consequences, Islam asks us to regard ourselves as human persons created by Allah with the capacity for responsibility in our relations with others. Through prayer and charity and a commitment to sobriety and education, if we follow the path of Islam, we stand a good chance of raising children who will be free from the violence and exploitation which is robbing parents and children of safe schools and neighborhoods, and often of their lives.

The support of the AMILA community and other friends, particularly at a time of some strife on the AMILA Net, causes me to affirm my original responses to Islam and declare that this is a marvelous community, for in its affirmation of Allah's gifts of marriage, sobriety and other forms of responsibility, Islam shows us the way out of hell.

My husband, Silas, and I are grateful for your presence and your friendship. And as we prepare to lay the groundwork for adoption, we hope that we will continue to be blessed with your warm acceptance, for we want our child to feel the spiritual presence of Allah in the behavior of surrounding adults and children. We hope that as other AMILA'ers consider becoming new parents, and become new parents, a progressive Islamic school might emerge... progressive meaning supportive and loving as well as superior in academics, arts and sports.

Maybe our computer whizzes will teach science and math while I teach creative writing and horseback riding!

Please consider us companions on the journey toward heaven, and please continue to look for us at your gatherings, on the AMILA net and in the colors and dreams of the sunset.

For there is no god but Allah, the Creator, and Muhammed, whose caring for the victims of war and violence still brings tears from me, is his Prophet.

A salaam aleikum.

(9) Emad-ud-Deen Richard Leiman's Testimony

My Childhood:

As a child I always had access to a short-wave radio I used to listen to the BBC World Service and the Middle East. I also loved the music from that part of the world and I probably was listening to the Qur'an being recited, but did not know it at the time.

As I grew older:

As I grew older I still listened to the BBC World Service mostly. Back then, they had a programme called "Words of Faith" where they had a 5 to 8 minute talk given by a different religious speaker each day of the week representing all the major religions in the UK. Out of all the speakers, I loved it when the Muslim spoke. Every time he spoke, I wanted to find out more about Islam. My impression of the Islam was one in which the person who practices Islam was a happy person, not like the mean people portrayed by the American media. I just refused to believe people

that loved Allah so much could be like the people portrayed by the media. Since I come from a Jewish background, the thing that united me with Islam was the belief that Allah had no partners.

Working in the UK:

Then came an important time in my life where I was about to meet a real Muslim, but did not know it yet. I was doing contracting computer programming work in New York state when the urge to visit the UK was very strong.

I took a visit to London and loved it. During my visit I went to several employment agencies without luck. One of the agencies gave me several trade magazines. When I arrived back in the states I started to send more CV's to companies and other agencies in the magazines. Again I came to the UK because one of the companies wanted to interview me. Then I started to visit more companies and agencies when I landed a position even though I was on a visitors visa. The company applied for a work permit and the Department of Employment told us that I had to leave the country in order to process the paperwork. Again I went back to the states. Another Agency obtained a temporary work permit and hired me to the company called LogoTech, at that time was in Egham, Surrey.

Meeting a real Muslim for the first time:

Some time after I was working at LogoTech, I found out that my supervisor Anis Karim was Muslim. I asked him if he knew how I could get a copy of the Holy Qur'an. To my surprise, I had a copy of the Qur'an within a few days. He also asked me to make a pledge. I pledged to make sure that I would have a bath before I read from the Qur'an and that I would never show it to anyone who may make blasphemous remarks about it. The next day, I took my morning bath and made breakfast. Then whilst eating breakfast I started to read. Later I found out that READ is what Allah had the angel Gabriel instruct our beloved prophet (peace and blessings be upon him) to do, even though HE COULD NOT READ OR WRITE!

Well, words can't describe how I felt when I read just that small portion of the worlds most holy book. It took only 10 pages when I told myself that this religion was for me. This was around 1990. The more I read, the more I wanted to know and loved what I was reading. Also at the time I did not know anything about how to pray or any of the details of Islam. If Anis had invited me to go the Masjid in London, I would have gone with him. The only thing I knew about praying to Allah was the Shazute position. At the time I knew that Muslims prayed several times a day and I started to do so at night before I went to bed and in the morning when I woke up.

Back to the states again:

When the work permit ran out. I had to come back to the states and was unemployed for several years. I visited my father in Huntsville, Alabama and created a database application for him. I saw that Huntsville was a high tech cosmopolitan city and decided to try and land a programming position there. My father told me that if I did not get a position, I would have to go back to New Jersey to my mother. They moved from New York to New Jersey. About a fortnight before I

was going to go back to New Jersey, I landed a programming position at a company in Huntsville.

Planning a trip to a Muslim country:

My sister and I were planning a trip to Indonesia because we had a pen-pal on the internet. My sister asked me if I could help her find Islamic Jewelry as a gift. At that time I had no idea that there were Muslims in Huntsville.

My first trip to a Masjid (Mosque):

Then Allah put things into place. I remembered that there was a shop called Crescent Imports which I thought was run by Muslims. It was not. It was run by the group called Nation Of Islam. Now here is the strange part in which only Allah could be put in place. We spoke to the owner of the shop and told him that we wanted to find Islamic jewelry. He directed us to the Huntsville Islamic Center. I do thank Allah for having them direct me to the Masjid. We went to the building, but there was only one car parked there. I spoke to a man in the car, and he told us that we should speak to the Imam about where to find the Jewelry. I was still afraid to go into the building because to me it is such a holy place.

Invitation to pray with other Muslims:

I saw a lady at work wearing a Hijaab. I told her about my accepting Islam personally and she said "why don't you visit the Masjid in Huntsville?" We eventually went back to the Masjid after I summed up enough courage to go into that a holy place. We spoke to the Imam and he invited me to make Salat with the Brothers. This was a turning point in my life. I loved it and started to come to the Masjid once a week at night. Then I started to come several times a week at night. The urge to come more times was stronger and now I make all 5 prayers each day mostly at the Masjid, except Asr and Margrib when at work.

I officially accepted Islam!!!!!!!!!!

In November of 1996 I publicly made Shahada. At work I pray Duhur and Asr by myself or with other brothers in a small Mosque right in the work place! I proudly carry my prayer mats in the work hallways in an attempt to get people to ask me what they are (a form of Dawah). When this happens I tell them that I am Muslim and the mats are what I use for prayers Also, my work area has Islamic decorations all over the place, and that includes my computer where the graphic on the screen is that of the Kabah or our Masjid.

Conclusion:

I am also a member of the Dawah Committee at the Masjid and am also trying to make Dawah by providing this very web page.

Now that I am a Muslim, (One who submits to Allah) there is no turning back to unbelief!!!!

(10) I Had Not Gone Shopping for a New Religion by Michael Wolfe

After twenty-five years a writer in America, I wanted something to soften my cynicism. I was searching for new terms by which to see. The way one is raised establishes certain needs in this department. From a pluralist background, I naturally placed great stress on the matters of racism and freedom. Then, in my early twenties, I had gone to live in Africa for three years. During this time, which

was formative for me, I did rub shoulders with blacks of many different tribes, with Arabs, Berbers, and even Europeans, who were Muslims. By and large these people did not share the Western obsession with race as a social category. In our encounters being oddly coloured rarely mattered. I was welcomed first and judged on merit later. By contrast, Europeans and Americans, including many who are free of racist notions, automatically class people racially. Muslims classified people by their faith and their actions. I found this transcendent and refreshing. Malcolm X saw his nation's salvation in it. "America needs to understand Islam," he wrote, "because this is the one religion that erases from its society the race problem". I was looking for an escape route, too, from the isolating terms of a materialistic culture. I wanted access to a spiritual dimension, but the conventional paths I had known as a boy were closed. My father had been a Jew; my mother Christian. Because of my mongrel background, I had a foot in two religious camps. Both faiths were undoubtedly profound. Yet the one that emphasizes a chosen people I found insupportable; while the other, based in a mystery, repelled me. A century before, my maternal great-great-grandmother's name had been set in stained glass at the high street Church of Christ in Hamilton, Ohio. By the time I was twenty, this meant nothing to me.

These were the terms my early life provided. The more I thought about it now, the more I returned to my experiences in Muslim Africa. After two return trips to Morocco, in 1981 and 1985, I came to feel that Africa, the continent, had little to do with the balanced life I found there. It was not, that is, a continent I was after, nor an institution, either. I was looking for a framework I could live with, a vocabulary of spiritual concepts applicable to the life I was living now. I did not want to "trade in" my culture. I wanted access to new meanings.

After a mid-Atlantic dinner I went to wash up in the bathroom. During my absence a quorum of Hasidim lined up to pray outside the door. By the time I had finished, they were too immersed to notice me. Emerging from the bathroom, I could barely work the handle. Stepping into the aisle was out of the question.

I could only stand with my head thrust into the hallway, staring at the congregation's backs. Holding palm-size prayer books, they cut an impressive figure, tapping the texts on their breastbones as they divined. Little by little the movements grew erratic, like a mild, bobbing form of rock and roll. I watched from the bathroom door until they were finished, then slipped back down the aisle to my seat.

We landed together later that night in Brussels. Reboarding, I found a discarded Yiddish newspaper on a food tray. When the plane took off for Morocco, they were gone.

I do not mean to imply here that my life during this period conformed to any grand design. In the beginning, around 1981, I was driven by curiosity and an appetite for travel. My favourite place to go, when I had the money, was Morocco. When I could not travel, there were books. This fascination brought me into contact with a handful of writers driven to the exotic, authors capable of sentences like this, by Freya Stark:

The perpetual charm of Arabia is that the traveller finds his level there simply as a human being; the people's directness, deadly to the sentimental or the pedantic, like the less complicated virtues; and the pleasantness of being liked for oneself might, I think, be added to the five reasons for travel given me by Sayyid Abdulla, the watchmaker; "to leave one's troubles behind one; to earn a living; to acquire learning; to practise good manners; and to meet honourable men".

I could not have drawn up a list of demands, but I had a fair idea of what I was after. The religion I wanted should be to metaphysics as metaphysics is to science. It would not be confined by a narrow rationalism or traffic in mystery to please its priests. There would be no priests, no separation between nature and things sacred. There would be no war with the flesh, if I could help it. Sex would be natural, not the seat of a curse upon the species. Finally, I did want a ritual component, daily routine to sharpen the senses and discipline my mind. Above all, I wanted clarity and freedom. I did not want to trade away reason simply to be saddled with a dogma.

The more I learned about Islam, the more it appeared to conform to what I was after.

Most of the educated Westerners I knew around this time regarded any strong religious climate with suspicion. They classified religion as political manipulation, or they dismissed it as a medieval concept, projecting upon it notions from their European past.

It was not hard to find a source for their opinions. A thousand years of Western history had left us plenty of fine reasons to regret a path that led through so much ignorance and slaughter. From the Children's Crusade and the Inquisition to the transmogrified faiths of nazism and communism during our century, whole countries have been exhausted by belief. Nietzsche's fear, that the modern nation-state would become a substitute religion, have proved tragically accurate. Our century, it seemed to me, was ending in an age beyond belief, which believers inhabited as much as agnostics.

Regardless of church affiliation, secular humanism is the air westerners breathe, the lens we gaze through. Like any world view, this outlook is pervasive and transparent. It forms the basis of our broad identification with democracy and with the pursuit of freedom in all its countless and beguiling forms. Immersed in our shared preoccupations, one may easily forget that other ways of life exist on the same planet.

At the time of my trip, for instance, 650 million Muslims with a majority representation in forty-four countries adhered to the formal teachings of Islam. In addition, about 400 million more were living as minorities in Europe, Asia and the Americas. Assisted by postcolonial economics, Islam has become in a matter of thirty years a major faith in Western Europe. Of the world's great religions, Islam alone was adding to its fold.

My politicized friends were dismayed by my new interest. They all but universally confused Islam with the machinations of half a dozen middle eastern tyrants. The books they read, the new broadcasts they viewed depicted the faith as a set of

political functions. Almost nothing was said of its spiritual practice. I liked to quote Mae West to them: "Anytime you take religion for a joke, the laugh's on you". Historically a Muslim sees Islam as the final, matured expression of an original religion reaching back to Adam. It is as resolutely monotheistic as Judaism, whose major Prophets Islam reveres as links in a progressive chain, culminating in Jesus and Muhammad. Essentially a message of renewal, Islam has done its part on the world stage to return the forgotten taste of life's lost sweetness to millions of people. Its book, the Qur'an, caused Goethe to remark, "You see, this teaching never fails; with all our systems, we cannot go, and generally speaking no man can go, further". Traditional Islam is expressed through the practice of five pillars. Declaring one's faith, prayer, charity, and fasting are activities pursued repeatedly throughout one's life. Conditions permitting, each Muslim is additionally charged with undertaking a pilgrimage to Mecca once in a lifetime. The Arabic term for this fifth rite is Hadj. Scholars relate the word to the concept of kasd, "aspiration," and to the notion of men and women as travellers on earth. In Western religions pilgrimage is a vestigial tradition, a quaint, folkloric concept commonly reduced to metaphor. Among Muslims, on the other hand, the hadj embodies a vital experience for millions of new pilgrims every year. In spite of the modern content of their lives, it remains an act of obedience, a profession of belief, and the visible expression of a spiritual community. For a majority of Muslims the hadj is an ultimate goal, the trip of a lifetime.

As a convert I felt obliged to go to Makkah. As an addict to travel I could not imagine a more compelling goal.

The annual, month-long fast of Ramadan precedes the hadj by about one hundred days. These two rites form a period of intensified awareness in Muslim society. I wanted to put this period to use. I had read about Islam; I had joined a Mosque near my home in California; I had started a practice. Now I hoped to deepen what I was learning by submerging myself in a religion where Islam infuses every aspect of existence.

I planned to begin in Morocco, because I knew that country well and because it followed traditional Islam and was fairly stable. The last place I wanted to start was in a backwater full of uproarious sectarians. I wanted to paddle the mainstream, the broad, calm water.

(11) Becoming Muslim

Muhammad Asad (Austria)

Statesman, Journalist, and Author

About the author:

Muhammad Asad, Leopold Weiss, was born in Livow, Austria (later Poland) in 1900, and at the age of 22 made his visit to the Middle East. He later became an outstanding foreign correspondent for the *Franfurter Zeitung*, and after his conversion to Islam travelled and worked throughout the Muslim world, from North Africa to as far East as Afghanistan. After years of devoted study he became one of the leading Muslim scholars of our age. After the establishment of Pakistan, he was appointed the Director of the Department of Islamic Reconstruction, West Punjab

and later on became Pakistan's Alternate Representative at the United Nations. Muhammad Asad's two important books are: Islam at the Crossroads and Road to Mecca. He also produced a monthly journal Arafat. At present he is working upon an English translation of the Holy Qur'an. [Asad completed his translation and has passed away. -MSA-USC]

In 1922 I left my native country, Austria, to travel through Africa and Asia as a Special Correspondent to some of the leading Continental newspapers, and spent from that year onward nearly the whole of my time in the Islamic East. My interest in the nations with which I came into contact was in the beginning that of an outsider only. I saw before me a social order and an outlook on life fundamentally different from the European; and from the very first there grew in me a sympathy for the more tranquil -- I should rather say: more mechanised mode of living in Europe. This sympathy gradually led me to an investigation of the reasons for such a difference, and I became interested in the religious teachings of the Muslims. At the time in question, that interest was not strong enough to draw me into the fold of Islam, but it opened to me a new vista of a progressive human society, of real brotherly feeling. The reality, however, of presentday Muslim life appeared to be very far from the ideal possibilities given in the religious teachings of Islam. Whatever, in Islam, had been progress and movement, had turned, among the Muslims, into indolence and stagnation; whatever there had been of generosity and readiness for self-sacrifice, had become, among the present-day Muslims, perverted into narrow-mindedness and love of an easy life.

Prompted by this discovery and puzzled by the obvious incongruity between Once and Now, I tried to approach the problem before me from a more intimate point of view: that is, I tried to imagine myself as being within the circle of Islam. It was a purely intellectual experiment; and it revealed to me, within a very short time, the right solution. I realised that the one and only reason for the social and cultural decay of the Muslims consisted in the fact that they had gradually ceased to follow the teachings of Islam in spirit. Islam was still there; but it was a body without soul. The very element which once had stood for the strength of the Muslim world was now responsible for its weakness: Islamic society had been built, from the very outset, on religious foundations alone, and the weakening of the foundations has necessarily weakened the cultural structure -- and possibly might cause its ultimate disappearance.

The more I understood how concrete and how immensely practical the teachings of Islam are, the more eager became my questioning as to why the Muslims had abandoned their full application to real life. I discussed this problem with many thinking Muslims in almost all the countries between the Libyan Desert and the Pamirs, between the Bosphorus and the Arabian Sea. It almost became an obsession which ultimately overshadowed all my other intellectual interests in the world of Islam. The questioning steadily grew in emphasis -- until I, a non-Muslim, talked to Muslims as if I were to defend Islam from their negligence and indolence. The progress was imperceptible to me, until one day -- it was in autumn 1925, in

the mountains of Afghanistan -- a young provincial Governor said to me: "But you are a Muslim, only you don't know it yourself." I was struck by these words and remained silent. But when I came back to Europe once again, in 1926, I saw that the only logical consequence of my attitude was to embrace Islam

So much about the circumstances of my becoming a Muslim. Since then I was asked, time and again: "Why did you embrace Islam ? What was it that attracted you particularly ?" -- and I must confess: I don't know of any satisfactory answer. It was not any particular teaching that attracted me, but the whole wonderful, inexplicably coherent structure of moral teaching and practical life programme. I could not say, even now, which aspect of it appeals to me more than any other. Islam appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other: nothing is superfluous and nothing lacking, with the result of an absolute balance and solid composure. Probably this feeling that everything in the teachings and postulates of Islam is "in its proper place," has created the strongest impression on me. There might have been, along with it, other impressions also which today it is difficult for me to analyse. After all, it was a matter of love; and love is composed of many things; of our desires and our loneliness, of our high aims and our shortcomings, of our strength and our weakness. So it was in my case. Islam came over me like a robber who enters a house by night; but, unlike a robber, it entered to remain for good.

Ever since then I endeavoured to learn as much as I could about Islam. I studied the Qur'an and the Traditions of the Prophet (peace and blessings be upon him); I studied the language of Islam and its history, and a good deal of what has been written about it and against it. I spent over five years in the Hijaz and Najd, mostly in al-Madinah, so that I might experience something of the original surroundings in which this religion was preached by the Arabian Prophet. As the Hijaz is the meeting centre of Muslims from many countries, I was able to compare most of the different religious and social views prevalent in the Islamic world in our days. Those studies and comparisons created in me the firm conviction that Islam, as a spiritual and social phenomenon, is still in spite of all the drawbacks caused by the deficiencies of the Muslims, by far the greatest driving force mankind has ever experienced; and all my interest became, since then, centred around the problem of its regeneration.

(12) Sabbatai Zevi

The Jewish mystic and messiah, Sabbatai Zevi (1626-76), referred to by the abbreviated title of Amirah by his followers, was born in Smyrna (now Izmir), Turkey. Sabbatai's first teacher was the Gadol Reb. Isaac di Alba, a member of the Bais Din in Smyrna with whom he studied Kabbalah beginning in 1650. After six years under Master Isaac, Sabbatai continued his studies under the illustrious R. Joseph Eskapha, author of "Rosh Yosef" and a leading halakhist of his time. He most probably gave Sabbatai smicha and the rabbinical title of hakham ("wise" or "sage") when the latter was still an adolescent.

By 1648 Sabbatai showed signs of what modern scholars (who are caught up in the meme of reductionist materialism) claim to be manic-depressive psychosis. In other words, strange behavior and violations of religious law, and proclaimed himself the Messiah. Expelled from Smyrna around 1651-54, he wandered through Greece, Thrace, Palestine, and Egypt. In 1665 he met the charismatic Nathan of Gaza, who persuaded him that he was indeed the Messiah. Sabbatai Zevi then formally revealed himself, named 1666 as the millennium, and soon gained fervent support in Palestine and the Diaspora. It is important to realize that the entire Jewish world of 1665-66 believed that Sabbatai was no mere "prophet" or "teacher" but the Promised Messiah and a living incarnation of God. It was the only messianic movement to engulf the whole of Jewry; from England to Persia, from Germany to Morocco, from Poland to the Yemen.

Sabbatai attempted to land in Constantinople in 1666, but was captured and imprisoned by the Turkish authorities in 1666. He converted to Islam, supposedly to escape execution, although Nathan and his other followers put a different interpretation on this. Sabbatai's conversion actually represented the descent into the klippotic realm in order to reclaim the lost sparks of light. Many of his followers converted likewise. Sabbatai - who, like Meher Baba and Max Theon was called "The Beloved" by his followers - may have had close relations with the Sufis. He died in exile in Ulcinj (in what is now Montenegro, part of the federation of Serbia and Montenegro). The Sabbatean movement was revived in the 18th century by Jacob Frank.

(13) Abdullah Ibn Sailam

Al-Husayn ibn Sailam was a Jewish rabbi in Yathrib who was widely respected and honored by the people of the city even by those who were not Jewish. He was known for his piety and goodness, his upright conduct and his truthfulness.

Al-Husayn lived a peaceful and gentle life but he was serious, purposeful and organized in the way he spent his time. For a fixed period each day, he would worship, teach and preach in the temple. Then he would spend some time in his orchard, looking after date palms, pruning and pollinating. Thereafter, to increase his understanding and knowledge of his religion, he would devote himself to the study of the Torah.

In this study, it is said. he was particularly struck by some verses of the Torah which dealt with the coming of a Prophet who would complete the message of previous Prophets. Al-Husayn therefore took an immediate and keen interest when he heard reports of the appearance of a Prophet in Makkah. He said:

"When I heard of the appearance of the Messenger of God, peace be on him, I began to make enquiries about his name, his genealogy, his characteristics, his time and place and I began to compare this information with what is contained in our books. From these enquiries, I became convinced about the authenticity of his prophethood and I affirmed the truth of his mission. However, I concealed my conclusions from the Jews. I held my tongue...

Then came the day when the Prophet, peace be on him, left Makkah and headed for Yathrib. When he reached Yathrib and stopped at Quba, a man came rushing into

the city, calling out to people and announcing the arrival of the Prophet. At that moment, I was at the top of a palm tree doing some work. My aunt, Khalidah bint al-Harith, was sitting under the tree. On hearing the news, I shouted: 'Allahu Akbar! Allahu Akbar! (God is Great! God is Great! When my aunt heard my takbir, she remonstrated with me: 'May God frustrate you...By God, if you had heard that Moses was coming you would not have been more enthusiastic.' 'Auntie, he is really, by God, the 'brother' of Moses and follows his religion. He was sent with the same mission as Moses.' She was silent for a while and then said: 'Is he the Prophet about whom you spoke to us who would be sent to confirm the truth preached by previous (Prophets) and complete the message of his Lord?' 'Yes,' I replied.

Without any delay or hesitation, I went out to meet the Prophet. I saw crowds of people at his door. I moved about in the crowds until I reached close to him. The first words I heard him say were:

'O people! Spread peace...Share food...Pray during the night while people (normally) sleep... and you will enter Paradise in peace...'

I looked at him closely. I scrutinized him and was convinced that his face was not that of an imposter. I went closer to him and made the declaration of faith that there is no god but Allah and that Muhammad is the Messenger of Allah.

The Prophet turned to me and asked: 'What is your name?' 'Al-Husayn ibn Sailam,' I replied.

'Instead, it is (now) Abdullah ibn Sallam,' he said (giving me a new name). 'Yes,' I agreed. 'Abdullah ibn Sailam (it shall be). By Him who has sent you with the Truth, I do not wish to have another name after this day.'

I returned home and introduced Islam to my wife, my children and the rest of my household. They all accepted Islam including my aunt Khalidah who was then an old lady. However, I advised them then to conceal our acceptance of Islam from the Jews until I gave them permission. They agreed.

Subsequently, I went back to the Prophet, peace be on him, and said: 'O Messenger of God! The Jews are a people (inclined to) slander and falsehood. I want you to invite their most prominent men to meet you. (During the meeting however), you should keep me concealed from them in one of your rooms. Ask them then about my status among them before they find out of my acceptance of Islam. Then invite them to Islam. If they were to know that I have become a Muslim, they would denounce me and accuse me of everything base and slander me.'

The Prophet kept me in one of his rooms and invited the prominent Jewish personalities to visit him. He introduced Islam to them and urged them to have faith in God...They began to dispute and argue with him about the Truth. When he realized that they were not inclined to accept Islam, he put the question to them:

'What is the status of Al-Husayn ibn Sailam among you?'

'He is our sayyid (leader) and the son of our sayyid He is our rabbi and our alim (scholar), the son of our rabbi and alim.'

'If you come to know that he has accepted Islam, would you accept Islam also?' asked the Prophet.

'God forbid! He would not accept Islam. May God protect him from accepting Islam,' they said (horrified).

At this point I came out in full view of them and announced: 'O assembly of Jews! Be conscious of God and accept what Muhammad has brought. By God, you certainly know that he is the Messenger of God and you can find prophecies about him and mention of his name and characteristics in your Torah. I for my part declare that he is the Messenger of God. I have faith in him and believe that he is true. I know him.'

'You are a liar,' they shouted. 'By God, you are evil and ignorant, the son of an evil and ignorant person.' And they continued to heap every conceivable abuse on me..."

Abdullah ibn Sallam approached Islam with a soul thirsty for knowledge. He was passionately devoted to the Quran and spent much time reciting and studying its beautiful and sublime verses. He was deeply attached to the noble Prophet and was constantly in his company.

Much of his time he spent in the masjid, engaged in worship, in learning and in teaching. He was known for his sweet, moving and effective way of teaching study circles of Sahabah who assembled regularly in the Prophet's mosque.

Abdullah ibn Sallam was known among the Sahabah as a man from ahl-al-Jannah "- the people of Paradise. This was because of his determination on the advice of the Prophet to hold steadfastly to the "most trustworthy handhold" that is belief in and total submission to God.

fourth Chapter

Jews and Muslims Agree

1. The Ten Commandments in the Holy Quran
2. Did the Jews pray as Muslims do ?
3. Jews didn't kill Jesus
4. Monotheists against Pharaoh
5. Jews and the Hajj Pilgrimage
6. Difference between Judaism and Zionism
7. United States of Semites
8. Sabbath according to Islam

**(1) THE TEN COMMANDMENTS & THE
CONFIRMATION IN THE QURAN**

The Ten Commandments (Exodus 12: 1-17 & Deuteronomy 5: 6-21)	Confirmation in the Quran (Chapter: Verse)
1. Thou shall not take any God except one God.	1. There is no God except one God (47:19)
2. Thou shall make no image of God.	2. There is nothing whatsoever like unto Him (42:11)
3. Thou shall not use God's name in vain.	3. Make not God's name an excuse to your oaths (2:224)
4. Thou shall honor thy mother and father.	4. Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honor. (17:23)
5. Thou shall not steal.	5. As for the thief, male or female, cut off his or her hands, but those who repent After a crime and reform shall be forgiven by God for God is forgiving and kind. (5:38 - 39)
6. Thou shall not lie or give false testimony.	6. They invoke a curse of God if they lie. (24:7) Hide not the testimony (2:283)
7. Thou shall not kill.	7. If anyone has killed one person it is as if he had killed the whole mankind (5:32)
8. Thou shall not commit adultery.	8. Do not come near adultery. It is an indecent deed and a way for other evils. (17:32)
9. Thou shall not covet thy neighbors wife or possessions.	9, Do good to your parents, relatives and neighbors. (4:36) Saying of the Prophet Muhammad (P) "One of the greatest sins is to have illicit sex with your neighbors wife".
10. Thou shall keep the Sabbath holy.	10. When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. (62:9)

(2) Did the Jews pray as Muslims do ?!

Prophet Muhammed was commanded to follow the Religion of Abraham. Had the religion of Abraham not known to him, we would not expect God to command him to follow it.

"Then we inspired you (O Muhammed) to follow the religion of Abraham, monotheism; never was he an idol-worshiper."

16:123

[19:58] "These are some of the prophets whom GOD blessed. They were chosen from among the descendants of Adam, and the descendants of those whom we carried with Noah, and the descendants of Abraham and Israel, and from among those whom we guided and selected. When the revelations of the Most Gracious are recited to them, they fall prostrate, weeping."

[19:59] "After them, He substituted generations who lost the Contact Prayers (Salat), and pursued their lusts. They will suffer the consequences."

Quran conforms that salat was lost after some generations for the people of the book. Losing it involved changing it in every aspect. The salat as practiced today by most of the Jews and Christians is different than what was given to their prophets. Very few Jews and Christians have maintained the inherited Salat.

In a book entitled "To Pray as a Jew" I found a lengthy explanation of the the Prayers as done by the ancient Jews and few of the contemporary Jews. In this book the author put diagrams showing the movement and positions during the prayer. One look at these illustrations is enough for the Muslims to realize the similarity of the prayers of the Jews then and Salat as practiced by the Muslims.

In his comment about these positions the author wrote : "In most contemporary congregations very few people keep to the tradition of falling prostrate. Sometimes it is only the Prayer leader and the rabbi who does so. In more traditional congregations, however, some worshipers, men and women, will join the Prayer Leader and rabbi in the act of prostrating themselves. In Israeli synagogues, the practice is more widespread than in synagogues elsewhere. Since this is a position that we are unaccustomed to, one who has never done this before might very well demur. But once accomplished, the experience provides such a spiritual uplift that one looks forward to repeating it. Those willing to try this ancient ritual form on the rare occasions that call for it might welcome the following diagrams of the correct procedure" It is also interesting to learn from this book that the prayers of the Jews involve wash before the prayers, (like Wuduu or ablution for Muslims), and the call for Prayers (like the Azan for the Muslims).

(3) Jews did not kill Jesus

The Jews do not believe in Jesus's prophethood because he did not save himself from the cross {Deuteronomy 21:22-23}.

This belief has caused the split between the children of Abraham to this day.

The Christians believe Jesus died for our sins, and is a 1/3 of God. Also, abolishment of the Law of Moses (Acts 13:39).

This has caused a major difference between the Jews and Christians for centuries, escalating conflicts have occurred between the 2 (ie. Catholic Hitler).

What would it take to bring them together (ie. Peace)? What if a Book told the Jews, Jesus was the "word" of God, and was saved from the cross?

"That they said (in boast), "We killed Christ Jesus The son of Mary, The Messenger of Allah" But they killed him not, Nor crucified him. Only a likeness of that Was shown to them.

And those who differ Therein are full of doubts, With no (certain) knowledge. But only conjecture to follow, For surety They killed him not." (Koran 4:157)

[Click Here](#) for Biblical Conjectures on the Crucifixion

What if a Book told the Christians that God is 1 without partners, we are all responsible for our Own sins, and that the Law of Moses is not to be Abolished.

What if That Book is verified by both Jews and Christians to be from God.

One of two things would happen.

1. They would unite in Submission to God as all the previous prophets (ie. Islam)

2. They would not want to be told they are wrong (ie. Jews, Christians)

"Humankind was one single nation. And Allah sent Messengers With glad tidings and warnings; And with them Allah sent The Book in truth, to judge between people In matters wherein They differed" (Qur'an 2:213)

Below is a Picture of Adolph Hitler,

He had over 100,000 Christian Nazi Followers and still has many admirers today.

Let us Open our Eyes and Realize that the Christians and Muslims and Jews are all from One Creator, those who do not create mis-chief will be the Great Winners.

"The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!" {Qur'an 58:19 }

(4) Monotheists against Pharaoh

Jews and Muslims are against pagan trinity doctrine in the present as well as pagan oppressors of the past.

The Prophet Yusuf (peace be upon him) and his family settled in Egypt. They were called the Israelites. Gradually they increased in number and gained considerable power. These Israelites did not intermingle with other native people. They remained isolated and were considered as foreigners in Egypt.

Cruel Act of Pharaoh in respect of Israelites:

At that time Egypt was ruled by the king Fir'aun (Pharaoh). He was arrogant, tyrant and powerful. He thought himself to be god. In their kingdom the people led miserable lives. They were forced to work as slaves. They were chained and whipped if they refused to work. The Israelites were looked down upon in that society. They suffered badly due to destitution and indigence. Some of them grew weak and died of starvation. When Pharaoh noticed that the Israelites were increasing in number, he was much alarmed. He held discussions with his counsellors on this topic. They decided that Israelites should be snubbed. They should not be allowed to become powerful and supreme in the land. They planned to oppress and persecute them in different ways. Pharaoh ordered that all male children born in the families of the Israelites should be put to death. This tyrannical act of Pharaoh against the Israelites has been described in the following Verses of the Holy Qur'an:

"Surely Fir'aun exalted himself in the land and divided its people into parties, oppressing one party from among them by killing their sons and sparing their women. Surely he was one of the mischief-makers." (28:3, 5)

When the people heard those terrible orders they were much upset. The soldiers started complying with the orders of their king. Whenever they got wind of the male baby born to any family, they would yank him out of his mother's arms. They did not care for the feelings of the crying mothers. They used to throw the infants mercilessly into the river. It was an awful act of cruelty but no one dared to disobey the orders of Pharaoh because every one was much scared of him. Many innocent babies were drowned in this way and numerous unfortunate parents expressed lamentations over the death of their dear ones.

The Prophet Musa (Moses) Enclosed into Chest and Cast into the River:

In that era one of the Israelite woman gave birth to a male baby who was: extremely beautiful. The mother thought that the soldiers of Pharaoh would soon find him out. They would throw him to the fish in the river. God revealed to her to be patient and not to be frightened. She was communicated the glad-tidings that her son would become an Apostle. The newly born baby was named Musa (Moses). He was very attractive. His mother fed and concealed him for a few months. When she was unable to hide him any longer, God guided her saying:

"And We revealed to Musa's mother saying: Give him suck. When you fear for him, cast him into the river and do not fear nor grieve, surely We will restore him to you and make him one of the apostles." (28: 7)

The same direction is expressed in other Verses:

"Call to mind the occasion when We revealed to your mother: Put him into the chest and cast it down into the river, then the river shall throw him on the shore; then shall take him up to one who is an enemy to Me and enemy to him and I cast down upon you love From Me and that you may be brought up before My eyes." (20:38-39)

When the Prophet Musa (peace be upon him) had attained the age of a few months, his mother got made a very tight box. She put a blanket in the box. She lifted her affectionate son and kissed him again and again. She put him in the box with tears in her eyes. Her heart was beating violently. She pushed the box into the water when it was still dark. The box moved slowly on the surface of the water. His sister watched the box at a distance but the mother went back home wailing and sobbing. She was full of anxiety due to the separation of her beloved baby.

The Prophet Musa's sister was hiding from place to place along the shore of the river. She was constantly watching the box and praying for the safety of her brother. The box went on moving and gradually came near the shore. Some People were washing their clothes at the shore. By chance they saw the box floating slowly. They waded through the water and picked up the box. They were greatly surprised to see a beautiful infant enclosed in the box. He had a smiling countenance.

The Prophet Musa Grows up in Pharaoh's House:

The people took the box to Pharaoh and his family. All of them were full of excitement. The Prophet Musa's sister followed them but no one recognised her. The wife of Pharaoh fell in love with the baby. She decided to make him her own son:

"And Fir'aun's wife said: Joy of the eye to me and to you, do not slay him, may be he will be useful to us or we may take him for a son. But they knew not what they did." (28: 10)

The Prophet Musa (peace be upon him) became awfully hungry. He began to cry out of hunger. The baby was handed over to a woman who was appointed to nurse him. He did not take her breast and kept on weeping. Every one was in a fix what to do. The sister of Prophet Musa (peace be upon him) who was standing near remarked: May I bring a woman whom the baby requires? She was directed to go immediately and call her. She rushed towards her house and informed her mother of the whole situation. She requested her mother to accompany her to Pharaoh's house. The Prophet Musa (peace be upon him) was still crying due to hunger. The mother gave him her breast. He was much pleased and drank milk to his heart's content. Pharaoh's wife requested the mother of Prophet Musa (peace be upon him) to stay with them and nurse him. The Holy Qur'an states:

"So We restored him to his mother that her eyes might be refreshed and that she might not grieve and that she might know that the promise of Allah is true but most of them do not know." (28: 13)

The Prophet Musa (peace be upon him) was brought up in Pharaoh's house like a prince. His mother was taking care of him and he was the apple of her eye. The Prophet Musa (peace be upon him) learnt a great deal about Pharaoh and his indecent ways of life. He came to know about his cruel treatment towards Israelites. Although he led a luxurious life yet deep inside his heart he had pains.

An Egyptian is Killed by Prophet Musa:

One day he saw an Israelite fighting hard with one of the men of the King. They were shouting and hitting each other. The Prophet Musa (peace be upon him) appeared on the scene. He tried to pacify them. When he saw that the Egyptian was not going to spare him in spite of several requests, he lifted up his stick and hit the man of the King. The man became dizzy and fell to the ground with a bang. The Prophet Musa (peace be upon him) and his companions stepped forward to support the man but he was limp like a rag. Soon after he passed away.

The Prophet Musa Repents:

The Prophet Musa (peace be upon him) felt sorry for what had happened. It was an accidental and not intentional act. One blow of the stick is quite insufficient to cause the death of a person. His head was twirling. He called his action as a devil's doing who misled human beings. He realised his mistake and prayed for Divine protection. The Holy Qur'an states:

"He found therein two men fighting, one being of his party and the other of his foes and he who was of his party cried out to him for help against him who was of his enemies. Musa struck him with his fist and despatched him. He said: This is of the devil's doing; surely he is an open enemy leading astray. He said: My Lord: Surely I have done harm to myself, so, You should protect me." (18: 18)

The Prophet Musa's Migration and Marriage:

Soon the news of the murder of a man spread far and wide. The people flew into a rage. They hatched a plan to kill the Prophet Musa (peace be upon him). He became scared and was directed to migrate to another place. The Holy Qur'an states:

"A man came running from the remotest part of the City. He said: O' Musa Surely the Chiefs are consulting together to slay you. Therefore, begone at once. Surely I counsel you as a friend." (28:19)

The Prophet Musa (peace be upon him) packed up his luggage and left Pharaoh's house in the pitch dark when every one was enjoying a sound sleep. He reached Madian after a long tiresome journey. He sat down to take rest near a watering place.

The Prophet Musa (peace be upon him) saw two young girls waiting at a distance. Their sheep were standing near the spring for drinking water. The Prophet Musa (peace he upon him) thought that the girls needed some help. Although he was tired and hungry yet he wished to help them. He went up to the girls and asked if they needed help. The girls were modest and bashful. They said that they were waiting so that the shepherds might go away. The Prophet Musa (peace be upon him) drove the sheep to the spring to drink water. It was a kind act of Prophet Musa (peace be upon him). The girls expressed a deep sense of gratitude for this favour. They took their sheep and proceeded towards their house. The Prophet Musa (peace be upon him) went back to rest. He became depressed and prayed to Almighty Allah to help him. In the meanwhile two women came to him and said:

"My father invites you so that he may give you the reward of your having watered for us." (28:24)

The Prophet Musa (peace be upon him) accompanied them. When he entered the house, he introduced himself politely; Soon after he dined with the members of the family. The Prophet Musa (peace be upon him) was asked to stay with them. The time passed on happily. One day the master of the house said:

"I desire to marry one of these two daughters of mine to you on the condition that you should serve me for eight years but if you complete ten, it will be of your own free will, and I do not wish to be hard on you. If Allah pleases, you will find me one of good. He said: This will be an agreement between you and me. whichever of the two terms I fulfil, there shall be no wrong doing to me and Allah is a witness of what we say." (28:27, 28)

According to the agreement Prophet Musa (peace be upon him) got married to one of the girls of that family. He took care of the farm and the sheep efficiently. The Prophet Musa (peace be upon him) had been away from his family for many years. He missed his kith and kin. One day he set out on a journey from Madian. His family accompanied him.

The Call of Prophet Musa to Prophethood:

The Prophet Musa (peace be upon him) crossed the sandy desert and reached the mountain, Tur. He perceived a brilliant light from a distance. The Prophet Musa (peace be upon him) thought that to be fire land reached near it to warm himself. All of a sudden a voice was heard from the right side of the Valley. It uttered:

"Surely, I am your Lord: so put off your shoes because you are in the sacred Valley which is blessed twice I have chosen you; so hearken to what shall be revealed: Verily, I am Allah, there is no god but I, therefore serve-Me- and keep up prayers for My remembrance." (10: 22)

The Prophet Musa (peace be upon him) was puzzled and scared. The thing which looked like fire was not fire in the real sense of the word but it was the reflection of the glory of God. It was a moment of great honour for the Prophet Musa (peace be upon him).

Some Miracles of Prophet Musa:

God commanded Prophet Musa (peace be upon him) to throw the stick that was in his hand on the ground. He threw the stick in compliance with the orders. To his surprise he saw the stick moving like a long wiggling snake and it greatly scared him. He thought that it was going to bite him. God directed the Prophet Musa (peace be upon him) not to lose courage and pick up the snake. He obeyed and caught hold of the terrible looking snake. When he touched it, it was restored to its former shape. The Prophet Musa (peace be upon him) was much amazed to see those happenings.

Soon afterwards God ordered the Prophet Musa (peace be upon him) to thrust his hand into his armpit. He did so. When he took out his hand, it was shining white when he put his hand back into his armpit and pulled it out it had been changed into its normal position.

Allah, the Almighty made the Prophet Musa (peace be upon him) to perform those miracles so that he might feel better and become sure of the existence of Allah and His power. He was going to derive benefits out of such miracles in future.

The Prophet Musa Settles in Egypt Again:

Allah commanded the Prophet Musa (peace be upon him) to go to Egypt to deliver the Israelites from Pharaoh and reform his depraved people. The Prophet Musa (peace be upon him) was not good at arguing. He had an impediment in his tongue to speak freely. He sought permission from Allah to take his brother Prophet Harun with him as an aider because he was an eloquent speaker. The permission was immediately granted.

The Prophet Musa Argues with Pharaoh:

The Prophet Musa (peace be upon him) settled with his family in Egypt. They went to Pharaoh to argue with him. They conveyed him the message of Allah but he made fun of them. He did not lose heart and kept on preaching. The king and his people were not convinced. Finally in desperation, the Prophet Musa (peace be upon him) said: O' King! Do you like me to show you that my message is true? He replied in affirmative with an unbelieving smile on his face. The Prophet Musa (peace be upon him) threw his stick on the ground and it changed its shape as a terrible looking snake. The people were wonder-struck and got scared of it. When the Prophet Musa (peace be upon him) picked it up, it became a stick again. Every one was much amazed. Then the Prophet Musa (peace be upon him) put his hand in his armpit. When he got it out, his hand was shining brilliantly. The Holy Qur'an states:

"Then he threw down his staff and lo! it was an obvious serpent. And he drew forth his hand and lo! it appeared white to the beholders." (26:32)

The Prophet Musa Contests with Magicians:

The Chiefs said that the Prophet Musa (peace be upon him) was an enchanter. He intended to turn the minds of the people. Pharaoh was much worried. He feared lest people should begin to follow him. He fixed a special day for contest between the Prophet Musa (peace be upon him) and other magicians. He sent collectors in various parts of the country to bring enchanters to hold competition and prevail upon the Prophet Musa (peace be upon him). He promised to reward the winners.

On the appointed day thousands of people gathered there. There was a great deal of excitement. Every one was eager to see the performances of the magicians of the king and the miracles of Prophet Musa (peace be upon him). First of all the royal magicians threw their sticks. They moved and looked like snakes from a distance. They deceived the eyes of the people and frightened them. The people were much surprised. They appreciated the magicians for their astonishing performances. Soon after the Prophet Musa (peace be upon him) cast his stick. The stick became a hungry serpent by the order of Allah. It wiggled and moved like a dart. It devoured every moving stick that the magician had thrown. The spectators were much impressed. Some of the priests thought that such miracles could be done only by the order of Allah. Most of the magicians drew back humiliated and prostrated themselves adoring. They said: We believe in the Lord of the Worlds; the Lord of Prophet Musa and Prophet Harun (peace be upon them).

On seeing this state of affairs Pharaoh was much worried. He became mad with rage because his men were inclined to follow the Prophet Musa (peace be upon him) and adopt his new religion. He threatened them of dire consequences. He said:

"I shall certainly cut off your hands and your feet on opposite side, then I will crucify you altogether. (7: 124)

Persecution of Prophet Musa and his followers:

Pharaoh and his men began to persecute the followers of Prophet Musa (peace be upon him). The Israelites remained patient. They began to worship and glorify God in their homes. They kept praying to God. They said:

"O' Our Lord! Make us not subject to persecution of the unjust people, and deliver us by Your mercy from the unbelieving people." (20: 86)

When the Israelites were under the burden of hardships and sufferings, Allah ordered the Prophet Musa (peace be upon him) to leave the area with his followers. He promised to save them. In compliance with the Commandment of Allah the Prophet Musa (peace be upon him) directed his people to migrate secretly to another place.

The Prophet Musa Leaves Egypt:

When it was dark, a scanty band of the Israelites left Egypt. They took all precautionary measures to escape from the eye-sight of the guards. They moved as fast as they could with firm conviction that they would be saved by Allah. Next day the residence of the Israelites were found desolate and without hustle and bustle. Pharaoh was informed. He lost his temper and sent heralds to chase the absconders. He wanted to take revenge of his disgrace. He ordered his soldiers to arrest the Israelites and bring them back. When the followers of Prophet Musa (peace be upon him) were near the sea-shore, they heard the sound of the hoofs of their horses. They were much frightened. They thought that they would be overtaken and punished by the enemies.

The Sea Splits and Pharaoh is Drowned:

When the Prophet Musa (peace be upon him) and his followers were being chased Allah revealed this order to him: ***"Strike the sea with the rod; and it clove asunder and each part become like a large mountain." (26: 60)***

The water of the sea went up high with the great uproar. The bottom of the sea turned into dry land. It was an amazing miracle. The people could hardly believe their eyes. The Israelites ran desperately and went far ahead. Pharaoh and his huge army chased them in hostility. There was a great uproar again. The water from both the sides poured. It rushed over Pharaoh and his soldiers. They were completely drowned. The Holy Qur'an relates this incident in the following Verses:

"And We made the children of Israel to pass through the sea, then Fir'aun and his hosts followed them in hostility and for oppression until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit. What now! said God, and indeed you have been rebellious and was of the mischief makers. But this day We save you in your body so that you may be a sign to those after you and most surely most people are heedless of Our Signs". (20:90-92)

The body of Fir'aun is still present in the Egyptian Museum as an admonitory sign to those who are transgressors. When Prophet Musa (peace be upon him) and thousands of his followers got rid of Pharaoh, they expressed a deep sense of gratitude to Allah. They had witnessed an impressive miracle. Now they were free to live according to the

teachings of Allah.

The Prophet Musa Receives Instructions:

Allah commanded Prophet Musa (peace be upon him) to go to a certain mountain for austerity. He had to stay there for forty days. During this period Allah, the Almighty gave a lot of religious knowledge to Prophet Musa (peace be upon him). He gave him the tablets which contained ten Commandments. One day he (Musa) said:

"My Lord! Show me Thyself so that I may look upon Thee. He said': you cannot bear to see Me but look at the mountain, if it remains firm in its place, then you will see Me. When his Lord manifested His glory to the mountain He made it crumble and Musa fell down in swoon. When he recovered, he said: Glory be to You: I turn to You and! am the first of believers". C7:142)

At the end of the appointed time Prophet Musa (peace be upon him) went to his people to tell them about the revelations which he had received.

Israelites Worship the Calf:

The Prophet Musa (peace be upon him) was much grieved to know that his followers had become addicted to praying to the cow instead of Allah. Whenever his brother Prophet Harun (peace be upon him) forbade them to do so, they made fun of him. Sometimes they tortured him. The Prophet Musa (peace be upon him) tried hard to uproot this form of idolatry from the hearts of the Israelites. Some men who had gone astray, repented but most of them insisted on worshipping a cow. The Prophet Musa (peace be upon him) said to his people:

"Surely, Allah commands you that you should sacrifice a cow." (2: 71)

Most of them did so hesitatingly but the others refused. The Prophet Musa (peace be upon him) kept on conveying the people the new message of God.

Another Miracle:

One season came there was hardly any rain. It overtook the people with draughts and diminution of fruit. There was an acute shortage of water and food. The people began to die of starvation. The Prophet Musa (peace be upon him) prayed to Allah and He provided them with eatables. Water was not available in the area. They approached Prophet Musa (peace be upon him) for help. He prayed to Allah for a miracle. Allah directed the Prophet to hit a special high cliff with his stick. The Prophet Musa (peace be upon him) touched the cliff saying: By the name of our Lord, Almighty Allah. At once the water gushed forth. There were twelve places in that cliff from which sprang out cool clear water. The people were much amazed at the sight of this wonderful miracle. The Holy Qur'an states:

"And when Musa prayed for drink for his people, We said: Smite with your staff the rock, and there gushed out therefrom twelve springs so that each tribe knew their drinking place: Eat and drink of that which Allah has provided and do not act corruptly making mischief in the earth." (2: 60)

The Israelites were of twelve branches each a descendant of a son of Prophet Ya'qub (peace be upon him). So each branch came to drink from one of the springs of water from that cliff. The people drank water to their hearts content. They do not have to shove and push for the water because Allah gave them twelve springs.

Israelites Win Victory and Prosper:

After staying in the desert for some time Prophet Musa (peace be upon him) planned to proceed towards the blessed land, Palestine. The Prophet Musa (peace be upon him) sent twelve men in advance to go and had a bird's eye view of the blessed land. They came back after many days. They told him that there were fertile farms and green trees. There was plenty of water. It made every one eager to go there. It was also reported that the owners of the blessed land were strong and brave. They had invincible armies. It was impossible to capture that land without fighting. The Israelites were much terrified because they were weak and armless. The Prophet Musa (peace be upon him) and a small group of Israelites wished to fight tooth and nail whereas most of them did not agree to fighting. Some of them said to Prophet Musa (peace be upon him): You go with your God and fight against them. We will stay here and wait.

As the years passed, they increased in number. They gained strength gradually. They formed a small army of their own and marched with faith in their hearts towards the rich blessed land. They fought hard and became victorious in the battle. They became the rulers of Palestine. The inhabitants of that land lived with them in peace and harmony.

Allah showered favours on Israelites and they began to prosper wonderfully.

(5) Jews and the Hajj Pilgrimage by Nozrem ha Brit

There is much speculation as to the identity of those who we currently know as the Hebrews. What we do know about them is that they were a primarily nomadic people, who wandered in the area of the Arabian Peninsula with domesticated animals. The environment that surrounded the Hebrews was a culture that was polytheistic in nature. While it is apparent that Abraham's people of the Chaldees were among these polytheists, and that latter Israelites incorporated pagan polytheistic Canaanite traditions, what essentially made them unique was their concept of God. Monotheism was not a Hebrew innovation, some such as the 18th Dynasty Pharaoh Amenophis IV, or Akhenaten, who ruled 1349-1334 BCE (Before the Common Era) in Ancient Egypt proposed the same concept earlier, but what distinguished Hebrew theology was the unseen nature of this deity. The concept of an unseen God who was the creator of all that was material also required a unique manner of worship, completely devoid of physical representation. This led to what some have termed the Stone cult, a practice that was quite prevalent in early Hebrew theology, was spread amongst other descendants of Abraham, and is maintained in a unique form in Islam.

Because of the transient nature of their lifestyle, it was impractical for nomadic Hebrews to erect permanent structures for places of worship. The easiest way to facilitate their need was the construction of impromptu altars. In Genesis 28, Jacob rests his head on a rock and during his sleep he has his infamous vision, often referred to as Jacob's ladder. The God of Abraham, his grandfather, spoke to him in a vision and promised the land upon which he slept to his progeny who He had blessed. Jacob realized he was in the presence of the Lord, "And he was afraid, and said, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven (Gen. 28:17)." The term 'gate of heaven' translates to Babylon (Heb. Bab=door, gate El=God On=heaven), but more specifically the door to the god of the sky. The god On was a Sumerian deity associated with the heavens, to where Jacob had ascended and met Abraham's singular deity. This apparent contradiction of terms, a dreadful place that is the house of God, was the metaphorical expression of the corruption of this unseen God. On was the main deity of the Sumerian pantheon prior to 2500 BCE who later decreased in significance (Kramer 118). He later became the father of the Anunnaki, as most of the other Sumerian gods (53). All of these pagan deities were worshipped in one form of idolatry or another, an offense abhorable to the Hebrew God. The Sumerian deity On was passed on to the Babylonian pantheon in the form of Onu, and Babylon was to become a synonym for theological corruption in the scriptures to follow.

After rising from this sleep, Jacob anointed this rock with, making it a *messiah*, or "that which is anointed." He named this rock BethEl (Heb. *Beth*=house *El*=god), or the House of God (Gen. 28:18). With this symbolic act, Jacob declares his vow to God, "So that I come again to my father's house [*Beth*] in peace [Heb. = *shalom*]; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee"(Gen. 28:21-22). By erecting this pillar of God, Jacob purified this land from its worship of false gods and restored the worship of his God. What made this pillar unique was that it was completely devoid of all markings or form. Pagan traditions of the land commonly represented their deity with an idol, often cut from stone, depicted in the physical form. Jacob's worship was not of the actual un-hewn stone, but the lack of form that it represented.

In Gen. 31, Jacob flees from Laban, but not before "Rachel stole her father's household gods" (19). When the two finally resolved their dispute, they erected an altar upon which a pillar was placed as the sign of a covenant, in the same manner that the God of BethEl had made a covenant with him (45). Laban had named this altar as a Mizpah, derived from *sapha*, a smooth and untarnished rock. Laban then swore an oath by "The God of Abraham and the God of Nahor, the God of their father," apparently abandoning his gods for the God of Jacob and Abraham (53). This type of altar, a Mizpah, was to later become an important center for the abandonment of idolatry (Dawud 39). Naphthah made his oath to God in Judges 11, and offered his only daughter as a burnt offering for victory against the heathen Ammonites. In Judges 20-21, the 400 swordsmen of 11 tribes swore to God to

vanquish Benjamin for their crimes. In I Samuel 8, the entire nation swore to God to destroy idols and images after defeating the Philistines, all before a Mizpah.

After the destruction of the second temple, c. 70 CE (Common Era), the Israelites lost their last remaining center of worship, their Mizpah cleansed of idols. The only faith remaining today with a comparable center of worship is that of Islam. The Ka'ba, the holiest center of worship for Muslims, was first built by Adam but later reconstructed by Abraham and his son Ishmael, apparently in a similar fashion to the Mizpahs of the Israelites. Built into this structure was a stone that descended from the heaven at the time of Adam. A smooth and un-hewn stone, it served the same purpose as the pillar erected by Jacob, a central focus free of idolatry. Other neighboring tribes also used many other stones of this type, for similar purposes (Khan, VI, B8, 430). What is interesting to note is that both branches of Abraham, from Ishmael and Isaac, practiced a form of worship around such structures. When religious festivals are proclaimed in the Pentateuch, the word used in Hebrew is hagag or haghagh, and denotes a making a regular pace around the structure while chanting and rejoicing, a practice still done by some Eastern Christian churches during festivals and weddings (Dawud 38). By replacing the Hebrew character "gimel" with the Arabic equivalent of "jeem," we acquire the word hajaj, related to the word hajj. The Arabs also made ritual circumventions of the Ka'ba even prior to the advent of Islam, and this site was a site for pilgrimage, or hajj, for many pagans throughout the peninsula after the time of Ishmael. The generations that succeeded Ishmael maintained the structure of the Ka'ba, but corrupted it with idols and images of worship. It was not until the conquest of Mecca that this practice was purged, and all the idols were destroyed. When this was accomplished, these people who called themselves Muslims (fr. Arabic *salam* =peace= *shalom* in Hebrew), approached their Lord "in peace" in the same manner as Jacob. They established the institution that they referred to as *BaytAllah* (Arab. *Bayt*=house *Allah*=God), more commonly known as Islam, the same institution established by Jacob at *BethEl*.

One of the greatest criticisms of Western analysts of the Hajj ritual of Islam is the Black Stone, which they often claim is worshipped as an idol. When seen in the light of Semitic culture however, it becomes clearer as to what its true significance is. Muslims still make a circular circumvention of their Mizpah in a practiced termed as *tawaf* during the Hajj ritual. All prayers, 5 times daily, are directed to this location. It is easy to see how such a practice may be misconstrued, but examination of Islamic sources clearly demonstrates their perspective. Omar bin Al-Khattab, the second Caliph of Islam, addressed the corner of the Ka'ba (the Black Stone) saying, "By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet touching (and kissing) you, I would never have touched (and kissed) you." After kissing the stone, he said, "... (Nevertheless), the Prophet did that and we do not want to leave it" (Khan V2, B26, 676). Muslims claim to be the only remaining followers of the religion of Abraham, so it is not surprising that they alone maintain the ritual of the Mizpah, which is no longer practiced in Judaism. Every year more than 2.5 million Muslims re-enact this ritual in celebration of the destruction of idolatry and the worship of their one true God, Allah.

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(6) The Difference Between Judaism and Zionism

G. Neuburger

Where the Torah tells about the creation of the first human being, the most prominent Jewish commentator, Rashi, explains that the earth from which Adam was formed was not taken from one spot but from various parts of the globe. Thus human dignity does not depend on the place of one's birth nor is it limited to one region.

The greatness or worth of a person is not measured by his or her outward appearance. Jews believe that Adam was created in G-d's image and that he is the common ancestor of all mankind. At this stage in human history, there is no room for privileged people who can do with others as they please. Human life is sacred and human rights are not to be denied by those who would subvert them for "national security" or for any other reason. No one knows this better than the Jews, who have been second-class citizens so often and for so long. Some Zionists, however, may differ. This is understandable because Judaism and Zionism are by no means the same.

Indeed they are incompatible and irreconcilable: If one is a good Jew, one cannot be a Zionist; if one is a Zionist, one cannot be a good Jew.

For over 60 years I have fought Zionism, as did my father before me, and I am therefore quite familiar with it. For those who have been in this fight for only the last ten or twenty years, what I have to say may be surprising or even shocking. Nevertheless these matters must be stated clearly and openly, because unless the disease of Zionism is diagnosed accurately, it cannot be cured. Too long have those opposed to Zionism engaged in daydreaming and wishful thinking. In order to recognize Zionism for what it is, one has to know about Judaism, about Zionism -- the opposite and negation of Judaism, and about Jewish history. In the time allotted to me, I am not going to talk about the actions of the Zionists; they will be adequately dealt with by others. As a Jew, I plan to discuss Zionism, which is rebellion against G-d and treason to the Jewish people. To begin with, a few definitions: Who is a Jew? A Jew is anyone who has a Jewish mother or who converted to Judaism in conformity with Halacha, Jewish religious law. This definition alone excludes racism. Judaism does not seek converts, but those who do convert are accepted on a basis of equality. Let us see how far this goes. Some of the most eminent and respected rabbis were converts to Judaism. Jewish parents throughout the world bless their children every Sabbath and holiday eve, and they have done it in the same way for millennia. If the children are girls, the blessing is, "May G-d let you be like Sarah, Rebecca, Rachel and Leah." Not one of these matriarchs was born a Jewess; they were all converts to Judaism. If the children are boys, the blessing is, "May G-d let you be like Ephraim and Menashe." The mother of these two was an Egyptian woman who became Jewish and had married Joseph. Moses himself, the greatest Jew who ever lived, married a Midianite woman who became Jewish. Finally, the Tenach, the holy writings of the Jew, contains the book of Ruth. This woman was not only not Jewish by birth, but she came from the Moabites, traditional enemies of the Jewish people. This book describes

Ruth's conversion to Judaism and is read annually on the holiday commemorating the giving of the Torah, the "Law," i.e. the Pentateuch. At its very end, the book of Ruth traces the ancestry of King David, the greatest king the Jews ever had, to Ruth, his great-grandmother.

Apart from the Zionists, the only ones who consistently considered the Jews a race were the Nazis. And they only served to prove the stupidity and irrationality of racism. There was no way to prove racially whether a Mrs. Muller or a Mr. Meyer were Jews or Aryans (the Nazi term for non-Jewish Germans). The only way to decide whether a person was Jewish was to trace the religious affiliation of the parents or grandparents. So much for this racial nonsense.

Racial pride has been the downfall of those Jews in the past who were blinded by their own narrow-minded chauvinism. This brings us to a second definition. Is there a Jewish people? If so, what is its mission? Let us make this completely clear: The Jewish nation was not born or reconstituted a generation ago by some Zionist politicians. The Jewish nation was born on Mount Sinai when the Jews by their response, "let us do and let us hear," adopted the Torah given to them by G-d for all future generations. "This day you become a people," though valid still today, was spoken thousands of years ago.

According to Jewish tradition, there are seven Noachide laws which apply to all human beings. Then there are the Ten Commandments which form basic standard of morality and conduct for adherents of all monotheistic religions. In addition to these, there are 613 laws obligatory for Jews, and every Jew has to observe those which are applicable to him or her according to Halacha. It is the carrying out of these mitzvot, "commandments," which constitutes the essence of being Jewish, and therefore of the Jewish people and their covenant with G-d.

In what way are the Jews a "chosen people"? Every Jewish man anywhere and at any time when called to the reading of the Torah says, "Who has chosen us from all the peoples and gave us His Torah." This is the way in which the Jews are chosen. The Jewish people are chosen not for domination over others, not for conquest or warfare, but to serve G-d and thus to serve mankind. "And the hands are the hands of Esau," has been traditionally interpreted to mean that while "the voice is Jacob's," the hands - symbolizing violence - are Esau's. Thus physical violence is not a tradition or a value of the Jews. The task for which the Jewish people were chosen is not to set an example of military superiority or technical achievements, but to seek perfection in moral behavior and spiritual purity. Of all the crimes of political Zionism, the worst and most basic, and which explains all its other misdeeds, is that from its beginning Zionism has sought to separate the Jewish people from their G-d, to render the divine covenant null and void, and to substitute a "modern" statehood and fraudulent sovereignty for the lofty ideals of the Jewish people.

One means of misleading many Jews and all too many non-Jews is the Zionist misuse of names and symbols sacred in Judaism. They use the holy name Israel for their Zionist state. They have named their land acquisition fund with a term that traditionally implies the reward for piety, good deeds, and charitable work. They have adopted as a state symbol the menorah (candlebrum).

What hypocrisy, what perversion it is to have the Israeli army fight under an emblem, the meaning of which is explained in the Tenach (on the occasion of a previous return to the Holy Land) as, "not with armed force and not with power, but in My spirit says the Lord of Hosts." The infamous founder of political Zionism, may his name be cursed, who only discovered his own Jewishness because of anti-Semitism displayed at the Dreyfus trial in France, proposed various solutions to what he called the "Jewish problem." At one point he proposed to resettle the Jews in Uganda. At another he proposed to convert them to Catholicism. He finally hit on the idea of a Judenstaat, an exclusive Jewish state. Thus from its very beginning Zionism was a

result of Anti-Semitism and indeed is completely compatible with it, because Zionists and anti-Semites had (and have) a common goal: To bring all Jews from their places of domicile to the Zionist state, thus uprooting Jewish communities that had existed for hundreds and even thousands of years. Loyalty to the Zionist state was substituted for loyalty to G-d, and the state was made into the modern "golden calf". Belief in the Torah and fulfillment of religious obligations in Zionist eyes became a private matter and not a duty for every Jew or for the Jewish people. The Zionists made divine law subject to party or parliamentary votes, and they set their own standards of conduct and ethics.

Neither the founder of political Zionism nor any of the prime ministers of the Zionist state believed in the divine origin of the Torah nor even in the existence of G-d. All prime ministers were members of a party that opposed religion in principle and that considered the Bible a document of ancient folklore, devoid of any religious meaning. And yet these same Zionists base their claim to the Holy Land on this same Bible, the divine origin of which they deny. At the same time they conveniently forget the Jewish holiday prayer "and for our sins have we been exiled from our land," and ignore the fact that the present exile of the Jewish people is divinely decreed and that the Jewish people are neither commanded nor permitted to conquer or rule the Holy Land before the coming of the Messiah. The Jewish people do, of course, recognize special spiritual ties to that land they call it Eretz Yisrael. Every morning, afternoon, and evening, and night they mention it and Zion and Jerusalem in their prayers, and indeed a Jew does not sit down to a meal without doing likewise. To the Jew, the very soil of the Holy Land is different from that of any other spot on this globe, and wherever he is he turns his face toward Jerusalem during prayers. To live in the Holy Land or even to be buried there was always considered to be of high merit.

This love of the land and the Jewish longing for a return to it and for the coming of the Messiah have been exploited innumerable times during the past 2,000 years. Zionism has had many precursors and each has been a curse for the Jews. Individuals who proclaimed themselves the Messiah and messianic movements have sprung up from time to time, from the Roman era through the Middle Ages and down to the modern Zionists. Many of these pseudo-Messiahs posed as rabbis or as national leaders, though some of them eventually professed other faiths; many temporarily - some for longer periods - succeeded in misleading Jews, rabbis, and entire Jewish communities. All were in due course exposed and recognized as frauds, and those who had set their hope on them found only disappointment and all too often disaster.

In the early stages of the development of modern Zionism, the Mizrachi was founded, an organization of so-called religious Zionists who tried to combine their faith with political Zionism. This led to constant conflict between the dictates of divine law and the demands of Jewish nationalism. Most of the time, the Mizrachi was outvoted at Zionist congresses and served only to give the Zionist movement a false religious aura. Whenever expediency called for it, these "religious" Zionist fellow-travelers have been used by the Zionist government to underpin national claims with "religious" authority. The National Religious Party in the Zionist state has been well rewarded for giving its stamp of approval to nationalistic measures and enactments, whether these rewards were of financial nature or in the form of cabinet or other government posts. The chauvinism of these religious Zionists frequently exceeded that of other Zionists, and it was always couched in religious terms - a prime example of the abuse of religion. The fraudulence of these "religious" Zionists was demonstrated during the past year when it was revealed that two of their world leaders had committed million-dollar thefts.

A Jewish world organization was founded in 1912 on the German-Polish border with the specific purpose of fighting Zionism. This organization, Agudath Israel, "Union of Israel," was to represent the true Jewish people in the world and to unmask the unwarranted and unjust claims of the Zionists. Rabbis everywhere joined Agudath Israel, as did masses of observant Jews. Anti-Zionist congresses were convened in Vienna and in Marienbad. In countries such as Poland, Agudists were members of parliament. Under Agudah leadership more than 50 years ago, Jews in the Holy Land opposed to Zionism obtained permission from Britain, the mandatory power in Palestine, to declare in writing that they did not wish to be represented by the Zionists or any of their groups, particularly not by the Zionist quasi-governmental organizations such as the Va'ad Leumi, "National Council."

Shortly thereafter, Jacob de Haan, a former distinguished Dutch diplomat who was then leader of Agudath Israel in Palestine, initiated talks with Arab leaders with a view toward the eventual establishments of a state there in which Jews and Arabs would have equal rights. In this way he hoped to forestall the creation of a Zionist state. Despite threats to his life, de Haan, fully aware of the ultimate dangers of a Zionist state, continued his talks and negotiations. On the eve of his departure in 1924 for Britain to meet with authorities there, he was assassinated by the Haganah, the Zionist paramilitary force, in the center of Jerusalem as he came from evening prayers. More than a half a century ago, this devout and visionary Jew gave his life in a fight that he considered paramount, at a time when the world at large was still blind and deaf to the difficulties and problems that a future Zionist state would entail.

As a result of such terrorism and increasing Zionist pressure, Agudath Israel gradually began to weaken and to compromise. During the Nazi period, it entered into deals and arrangements with the Zionists, despite the fact that its fundamental aim had been to combat Zionism. After the Zionist state was established, Agudath Israel broke off with its past, participated in the Zionist government on the cabinet level and elected Agudists to the Zionist parliament. Still professing a nominal anti-Zionism, Agudath Israel established a network of "independent" schools in the Holy Land, but today the overwhelming part of the budget of these schools comes from the Zionist government.

In view of these developments, those Jews who wanted to continue the fight against Zionism without any compromise left Agudath Israel and constituted themselves as the Neturei Karta, an Aramaic phrase meaning "Guardians of the City," i.e. the city of Jerusalem. The Neturei Karta in turn became a worldwide movement, known in some places as "Friends of Jerusalem."

The greatest leader of the Neturei Karta was Rabbi Amram Blau, an inspired and dedicated leader whose compassion equaled his courage. He could not keep silent in the face of injustice, immorality, or hypocrisy. He was beloved by Jews and respected by Christians and Muslims. Born in Jerusalem, he never left the Holy Land during his entire life. In his writings he stressed many times that Jews and Arabs had lived in harmony until the advent of political Zionism. Rabbi Blau was imprisoned in Jerusalem, not by the Ottoman authorities, not by the British, and not by the Arabs, but by the Zionists. What was his crime? He defended with vigor and honesty, without regard for his own safety, the holy character of Jerusalem against the "innovations" and encroachments of the Zionists. He fought for the sanctity of the Sabbath and actively opposed the inroads of indecency and immorality made under the Zionist regime. Unceasingly he denounced the establishment of a Jewish state before the coming of the Messiah as an act of infamy and blasphemy. Under his leadership, the Neturei Karta declared year after year that they did not recognize the legitimacy of the Zionist state or the validity of its laws.

During the first period of fighting between the Zionist state and the Arabs, the rabbis of the Neturei Karta went toward the combat lines, carrying a white flag, and stated that they wanted no part in this war and that they were absolutely opposed to the creation of a Zionist state. In his last proclamation, Rabbi Blau deplored the actions of the Zionists against the Muslim and Christian Palestinians and the grievous harm done by the Zionists to the Jewish people in endeavoring to change them from "a kingdom of priests and a holy nation" to a modern state, devoid of spiritual foundation, based on chauvinism, built on conquest, and relying on military prowess. "The number of your cities constitute your gods," the prophet Jeremiah had thundered to the chauvinist and idolatrous Jewish government of this day. Like it, the Zionists are now establishing a new status quo and expanding their position by founding new settlements in the territories occupied since 1967.

Rabbi Blau in his last statement severely condemned the UN for recognizing and accepting as a member the Zionist state, thus giving the Zionists unprecedented prestige and power. It is high time that the anti-Zionist nations listen to him, heed his plea, and undo this great wrong and correct this fatal error. It is well known that no action was taken concerning the expulsion of the Zionist state because of the fear that financial support for the UN would be withdrawn. Let those states, opposed to Zionism, who have become affluent during the past generation, show that they mean what they say by offering to replace any financial loss the UN may suffer as a consequence, and let the member states vote their conscience without fear and regardless of any intimidation.

There has been times before in Jewish history, as related in the Bible, when the masses were misled and only a minority of Jews clung to the true mission of the Jewish people. One of the first such of the occasions was the worship of the golden calf; today we unfortunately see a repetition of this, with the Zionist state now being the object of worship. Until the appearance and growing influence of political Zionism, Jewish leaders were chosen on the basis of their piety, decency, learning, and their love of justice and mercy. Today only too often so-called Jewish leaders, completely unqualified under Jewish law and traditional concepts, make pronouncements and decisions in the name and on behalf of the Jewish people. This is particularly true in the USA where there is the largest Jewish community in our time. I can never forget the remark of a woman in Oklahoma: "Isn't today's Judaism wonderful! All you have to do is give money."

Even at his death Rabbi Blau refuted the Zionists who had often claimed that the Neturei Karta was nothing but an insignificant sect of a few hundred souls. Yet when Rabbi Blau died in Jerusalem on a Friday morning two years ago, a few hours later no fewer than 22,000 men attended his funeral.

At all times in the past, the misleaders of the Jews have sooner or later fallen by the wayside, and only those who upheld the validity of the Torah and the Talmud (the written and oral law) and of Halachah, and who resisted the demagogues, prevailed. The Neturei Karta follow in this tradition. They continue as a living rebuke to Zionism and speak in our time for the true Jewish people, those who have not been misled by Zionism.

During the Roman conquest of the Holy Land, there were Jews who on the basis of nationalism and racial pride were sure that they could not lose a war. They, like the Zionists of our day, were opposed to any compromise or settlement; there were determined to fight to the end. At that time, however almost 2,000 years ago, the foremost rabbi, Rabbi Yochanan ben Sakkai, chose a different way. The military adventurers prevented him from leaving beleaguered Jerusalem to negotiate with the Romans, so the rabbi had himself carried out in a coffin by his disciples to the

Roman headquarters. He said to the Romans that the Jews need neither an army nor weapons and asked for permission to establish a yeshiva, a Jewish religious school, at Yavneh. It was this religious school, and not the militarists or generals of the time, that helped to perpetuate Judaism and the identity of the Jewish people.

It must be stated explicitly that while not all Jews are Zionists, not all Zionists are Jews. The motives of some of these non-Jewish Zionists, e.g. Lord Balfour and General Smuts, are at least open to question. From the beginning of the Zionist movement, some of the most articulate and fervent Zionists have been Christian clergymen, especially "fundamentalists," who hail Zionism as an important "religious" movement and welcome it as a fulfillment of prophecy. They also, and significantly, serve the cause of Zionism.

One of the basic aims of Zionism is aliyah, the immigration to the Zionist state of Jews from all countries. Nevertheless, during the past few years hundreds of thousands of Israelis have outgathered themselves from the Zionist paradise, and American Jews have "voted with their feet" and have chosen not to be ingathered. These Jews recognize that the Zionist state is in fact nothing but a giant ghetto.

Instead of being able to render assistance to Jewish communities in other countries, American Jews have been mobilized to concentrate on helping the Zionist state, making the USA the real and major source of Zionist power and influence. The Zionists, true to the nature of their movement, rely on technical superiority and on a forbidding military deterrent - provided largely by the USA - for their security.

Nothing could be farther from the true ideals of the Jewish people. The Jewish people were chosen in the first place "for you are the least of all nations." As the Psalm says, "they rely on vehicles and horsepower, but we invoke the name of the Eternal, our G-d."

One most vital point deserves mention. A former president of the World Zionist Organization has stated explicitly that a Zionist owes unqualified loyalty to the Zionist state and that, in the case of a conflict, the first loyalty of a Zionist must be to the Zionist state. According to Jewish law, however, a Jew owes allegiance and loyalty to the country of which he is a citizen, and, of course, no faithful Jew owes any loyalty or allegiance to the Zionist state which has been condemned by the foremost rabbis of our age.

It is not my purpose to detail how Zionism should be dealt with. Let me state, however, that isolated or spontaneous acts against individuals or the mere adoption of resolutions in the UN or elsewhere are not effective means of bringing an end to Zionism. Let me state also that the battle against Zionism must be waged first, not on the shores of the Mediterranean, but in Zionism's most powerful bastion -- the USA>

As an American citizen, I deplore that our government and our politicians have adopted an attitude that is in complete contradiction to the advice of the father of our country George Washington. Instead of shying away from foreign entanglements and permanent alliances with foreign powers, the establishment in Washington has embraced Zionism so wholeheartedly that in the eyes any criticism of the Zionist state and any opposition to political Zionism in the UN by any nation has become a punishable offense. And the docile American media do not dare to speak out against such an absurdity.

Unfortunately, thus far, each year sees still further gains in influence by American Zionists. This fact has made possible events and developments that were unthinkable even ten years ago. It takes a lot of courage to be opposed to Zionism in the USA today. It also took a lot of courage during the Second World War to be anti-Fascist in Italy or anti-Nazi in Germany. In the long run

Zionism is nothing but a passing aberration in the long history of the Jewish people and of the world.

Let us take faith and hope in the certainty that eventually prejudice, hatred, and injustice will disappear, and that the prophecy will come true that all nations of the world will participate in the pilgrimage to Jerusalem "for My house shall be called a house of prayer for all nations."

7. United States of Semites

I have a dream, that one day, in the Middle East, Israelis and Arabs will realize their sisterhood / brotherhood and Unite.

I have a dream of the United States of Semites in the Middle East, from Africa to Iran all one single country like the United States of America, Indivisible, with Liberty and Justice for All.

The dream was true for a number of centuries, it was called the Ottoman Empire, the Golden age of both the Jews and Muslims, but we let our guard down against the savage crusaders, and they have divided us since then.

Let us show them that they re-united a powerful team when they placed the Jews in Israel, the team of Jews and Muslims.

The Israelis would benefit from the open trade with the Arabs and the Arabs would benefit from the advancements of the Israelis, a win - win unity.

Arabs and Israelis work together, earn money together and live together peacefully in the United States, why not in our own states ???!

I have a dream that the only living Monotheists, who don't associate anyone with God (i.e. a son) will worship God together, and the greetings "Shalom and Salam" will be exchanged millions of times between the two daily, with meaning.

I have a dream that my children and their children will travel freely in the Middle East, not judged by their skin color or their religion, but instead by the content of their character, I have a dream.

Shalom, Salam, Peace.

(8) Sabbath according to Islam

Introduction

Jewish and Muslim Sabbath, the similarities, the differences and why.

Intention of the Sabbath (Hebrew; Day of Rest)

Is the Sabbath for Remembering God ? Yes, even more so than resting. The Bible editors humanize God in relation to the Sabbath by saying; "By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done" (Genesis 2:2).

Bible editors took the idea that God rested farther still when they wrote as follows: "In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exodus 31: 17).

Is God a human that gets tired and needs to rest and refresh ? Of course not;

"GOD IS NOT A MAN, that he should lie ; NEITHER THE SON OF MAN that he should repent.... (Numbers 19:23)

God in the Quran clarified the matter in His own words when He declared:

"And verily we created the heavens and the earth and all that is between them in six periods, and naught of weariness touched us" (Quran 50:38 see also v. 15).

Dispelling any human weaknesses attributed to God and showing the intention of the Sabbath is not to rest, but to remember the beautiful Creation God made.

Even Prophet Jesus emphasizes the misinterpretation of the Sabbath; Mark 3:1-5: Jesus observed the Sabbath, but criticized the Pharisees' overly strict rules and regulations concerning the day of rest. He emphasized throughout his ministry a different purpose for the Sabbath: a day to be enjoyed by the believer, and a time when many normal activities were quite permissible.

The idea that God rests like humans and gets refreshed like humans was also criticized by Jesus. According to John, he declared that God never stops working, even on the Sabbath day (see John 5:16).

According to the Holy Quran, the Final Testament, God does not get tired "Neither slumber nor sleep overtakes Him" (Quran 2:255), verifying the focus of the Sabbath is not rest, but remembrance.

What day was the Sabbath ?

Today we know that the creation process can be measured in billions of years.

The Bible editors could not have known this. In their eagerness to enjoin Sabbath observance on others they wrote that God rested on the very first Sabbath day after finishing up his work of creating the heavens and the earth.

The six days of creation in the book of Genesis was believed to be like six days of any seven-day week. They believed that the reason the Sabbath day became holy is that God Himself had rested on that day.

The scientific discovery regarding the actual time period of the creation of earth causes concern as to which day the Sabbath actually is. The Sabbath can not be associated with the earth creation because that would mean we would have a Sabbath once every 6 billion years.

The Holy Quran simply designates the "Day of Assembly" in addition to clarifying God does not rest, Hence completely dispelling the incompatible association between the Sabbath and Day of Creation as made in the Bible.

Was the Sabbath on Friday or Saturday ? Another tension in the Bible Corrected by God through the Holy Quran is knowing the exact day to practice the Sabbath.

When the Julian calendar was replaced by the Gregorian calendar in 1582 CE, ten days were deleted in order to bring the calendar in synchronism with the seasons. Thus, 1582-OCT-4 (a Thursday) was followed by 1582-OCT-15 (a Friday), indicating the Sabbath was originally Friday, rather than Saturday.

There is no record in the Bible showing who did this or when he did it. So, the present Jewish Sabbath observance can be traced back, through the discontinuity of 1582 CE into ancient times to an arbitrary choice of day by person or persons unknown.

There is thus no reason to believe that there was a seventh day of creation or that there was any continuous celebration of the Sabbath until the 10th century BCE. It is probable that some Jewish official made an arbitrary selection of the day for the first Sabbath about 3 millennia ago. As history shows the intended day for the Sabbath is Friday as in Islam.

What time was the Sabbath to take place ? The Bible demonstrates that the intended time is for the afternoon, also as in the Islamic teachings;

The Bible makes the strong distinction between day and night, the word "Night" is mentioned in the Jewish Bible ((233)) times yet it is never mentioned in conjunction with the weekly Sabbath, the Sabbath is always referred to as "The Sabbath Day". In fact, a distinction is made between the Weekly Daytime Sabbath and a monthly 24 Hour Sabbath.

"It shall be to you a **sabbath** of solemn rest, and you shall afflict yourselves; on the ninth day of the month beginning at evening, from evening to evening shall you keep your **sabbath**."
Leviticus 23:32

Hence clarifying there are different types of Sabbaths for different time periods and that the weekly Day Sabbath was not intended for 24 hours, but rather for the Daytime as the clear distinction is made in Leviticus 23:32

Who was to follow the Sabbath ?

Israelites ask Muslims "If Abraham's way was the right way, why don't Muslims follow the Saturday Sabbath ?" The Sabbath has nothing to do with Abraham, it was instituted with the Law of Moses.

There is no evidence that Adam and Eve ever celebrated the Sabbath. The first instruction from God to the Hebrew people to observe the Sabbath appears in **Exodus 16:27**, when the Hebrew people were wandering in the desert after having escaped from Egyptian captivity and starting to doubt and be disobedient to God. Therefore Hebrews have been worshipping God for centuries without observing the Sabbath.

The second command from God is seen in **Exodus 23:12**. Both passages were written by Moses circa 1491 BCE. No evidence the Sabbath was observed before then by previous Prophets.

Furthermore, there are 613 laws obligatory for Israelites, yet according to Judaism, not all Israelites have to follow these laws, for example, of those 613 Laws, only certain ones apply to certain tribes of Israelites, the Levi tribe only follows certain parts of the 613 Laws, as well as the Cohen tribe following different sets of the Commandments.

Different laws apply to different types and tribes of Jews. Similarly, Jewish Muslims follow the Quranic Commandments, identical to the Ten commandments of Moses, without the false associations made by Bible editors.

Sabbath in the Bible

Similar to the Muslim form of the Sabbath, the Bible lists a Function of the Sabbath is to have a Religious Assembly. Congregating on the Sabbath is commanded by God in Leviticus:

Leviticus 23:1-3 1 The LORD said to Moses, 2 "Say to the people of Israel, **The appointed feasts of the LORD which you shall proclaim as holy convocations, my appointed feasts**, are these. 3 Six days shall work be done; but **on the seventh day is a sabbath of solemn rest, a holy**

convocation; you shall do no work; it is a sabbath to the LORD in all your dwellings.

The Hebrew word for convocations is *migra*, meaning *a calling (together)*, according to Young's *Analytical Concordance*. *Migra* is the Hebrew word used in Leviticus 23:4-44 for all the holy convocations commanded for the High Sabbaths also.

Another similarity is **Leviticus 23:32**, the Day of Atonement is defined as a Sabbath. Islam also believes that Friday is a day for attaining atonement more than any other day of the week:

The Holy Prophet Muhammad said : "The day of Friday has been exalted and conferred many rights. Therefore do not be negligent of your duty. Do not be tardy in your worship this day. Try to attain nearness to Allah by performing pure deeds and refraining from the prohibited things, because this day Allah increases the reward for good deeds and obliterates the sins. Allah raises the position of the believer in the world and the Hereafter."

Yet the Israelites considered the Sabbath a curse as pointed out in **Amos 8:4-6 4**

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?"

Israelites disobeying the Sabbath was also documented in Nehemiah 13:16

"Men of Tyre also, who lived in the city, brought in fish and all kinds of wares and sold them on the **sabbath** to the people of Judah, and in Jerusalem."

The Sabbath that was issued to the rebellious Hebrews with Moses became an unbearable restraint towards the Bounties of God to the Israelites, then they were forgiven.

Sabbath in the Quran

"O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew! " 62:09

The curse of financial confinement is forgivingly removed upon embracing Islam while the substance and content of the Sabbath is in place, the merciful removal of the restriction from God's bounty is specified in the following verse:

"And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper. " 62:10

An example in the Bible of God no longer desiring Israelis to follow the Sabbath is: **Isaiah 1:10-15**

" Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of assemblies--I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them. 15 When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood."

Here we see how God depending on the Actions of the Jews, changes His relationship with the Jews, similar to being exiled from Israel and being returned to Israel.

With this in mind, the Quran Sabbath is understood as a Merciful Sabbath. Though there is still a Punishment for Breaking the Sabbath.

"The punishment for profaning the Sabbath was imposed only on those who had differed about it and thy Lord will surely judge between them on the Day of Resurrection concerning that wherein they differed." Quran 16:124

The words penalty and punishment at the beginning of the verse are supplied by the translators, because they are implied in the word *ju'ila*. The meaning of the verse is that there is a punishment for Sabbath-breaking, but it is to be carried out on upon those who dispute the obligation to keep the Sabbath. Furthermore, it is concluded from this text, that no punishment for Sabbath-breaking is to be carried out before the Day of Judgment.

This is another excellent illustration of how the Quran complements and completes the Bible. In the Bible we are faced with two complications regarding Sabbath breaking. The first is that the punishment for Sabbath-breaking is death. In practice, this is not carried out in the current age. Christ showed by his example how the legislation of the Torah was to be interpreted. He did not as Christianity claims abrogate it.

The second Friction is that there is no provision for delaying the Sabbath. If there is something to prevent Sabbath observance on the seventh day, there is no provision in the Torah or any other Scripture for putting it off to the following day, as there is for the Passover, for example, which under certain conditions may be observed in the following month. This means that there are occasions when the intention to observe the Sabbath cannot always be carried out perfectly. If something arises which was unforeseen and unintended, the Sabbath cannot be delayed to the following day.

It has to remain as it is, whether or not its observance turned out to be as was intended. Therefore, the punishment is meted out upon those who dispute the

obligation. Those who made the proper intention to observe the Sabbath, but whose observance for unforeseen reasons did not match their intention, are not punished for Sabbath-breaking.

Conclusion

Prior to scientific knowledge of earth formation, or scholarly Bible criticism, the Holy Quran in 632 AD, has purged the man made editing in the Bible and in swift concise Words, Bestowing upon us the proper date, time, and intention of the Sabbath as well as conscientious judgement for Sabbath breakers.

References

1. Revised Standard Bible
2. Holy Quran (Yusif Ali translation, Al Azhar translation, Malik Farid translation)
3. The Bible Sabbath Association at: <http://www.biblesabbath.org>
4. Extensive background material on the Saturday Sabbath is at the "Present Truth" home page: <http://www.present-truth.org>

fifth Chapter:

Jews not for Judaism: Who is a Jew
?

1. Different types of Jews (the modern list)
2. Rabbis against Zionism
3. Jews are not a race ?
4. Jews who helped the nazis
5. Jews At War With Israel
6. Chosen people ?
7. Jews Are not Israelites ?
8. Arab Jews
9. difference between a Semite, a Hebrew, an Israelite, and a "Jew" ?
10. does G-d **Murder** the Israelis ?

(1) Different types of Jews

Different sects, denominations, and Jewish Movements

Various groups of Jews from past to present, within and without Israel are listed here, many of the Jews are not considered true Jews by their counterparts, similar to the Christian groups assuming their particular church is the only True church

- The "Sadducees":

(From "Saddoc", the High Priest in times of David), were the followers of Simon Maccabee, the Leader-and-High Priest:

- The priests, the rich, and the politicians, who cooperated with Rome; all High Priests, like Annas and Caiaphas were Sadducees.

They accepted only the Torah, ruled out the coming of the Messiah to deliver them from their captors, rejected angels, demons, miracles, and the bodily resurrection at the end of the world.

Among them, there were 2 groups:

1- The "Shammai" believed that the righteous would enjoy eternal life and the wicked would suffer eternal damnation.

2- The "Hillel" believed that the wicked would return to eternal life after having been purged by fire in hell.

b- The "Pharisees":

("Separated ones"), were followers of Judas Macabee:

... The scribes (writers) and rabbis (teachers). St. Paul was one (Act.23:6).

They believed in the Torah and the oral tradition, the messianic liberation of Israel, the bodily resurrection in the Last Judgment. Strict observant of the Law. They supported the Synagogue, sat in the front sits.... and after the destruction of the Temple, in 70 AC, they became the principal leaders of Judaism... They created the actual "rabbinic system", with the Talmud, centered in the synagogue...

... They were hated by the Priests, because the Pharisees were laymen who looked more religious than the Priests...

... The "Hasids" were the early "pious ones" who supported the Maccabees.

c- "Herodians":

It was a political party supported by Herod Antipas who cooperated with Rome. If the Sadducees were the religious power, the Herodians were the political power.

d- The "Essenes":

A small minority, living around the Dead Sea a monastic life. They left us the precious Dead Sea Scrolls found in 1947-48. Some scholars believe that John the Baptist was an Essene.

e- The "Zealots":

Founded at the death of Herod the Great (6 BC), as a militantly anti-Roman, and pro-Torah organization, defenders of a pure Judaism. In 66 AC, at Masada, more than 900 of them committed suicide rather than surrender to the Roman siege. Judas was a Zealot.

f- The "Samaritan Sect":

A small group in Samaria, who rejected Jerusalem as the center of worship and instead worshiped at Mount Gerizim. It is the only group who today remain faithful to the Torah, with priests, altars and sacrifices.

g- The "Sanhedrin",

the supreme council of the Jews, with 71 members, included the presiding High Priest in office. Composed by the "priests" from the Sadducees, the "scribes" from the Pharisees, and the "elders" from the rich families.

h- The "Publicans":

The Jews tax-collectors, that too often abused of their power, hated by everybody, especially by the Pharisees. St. Matthew and Zacchaeus were Publicans.

[F i r s t ... C e n t u r y]

a- "Ebionites" and "Nazarenes":

- The "Ebionites" ("sectaries"), accepted Jesus as the Messiah, but denied his divinity.
- The "Nazarenes", accepted Jesus as both the Messiah and God, but regarded the Torah as binding upon Jews only... with "legalism", meaning that salvation would be by "works of the Law", and not by faith.

b- "Rabbinic Judaism":

From the 2nd century to the present: The rabbinic program fashioned by Johanan ben Zakkai's circle replaced sacrifice and pilgrimage to the Temple with study of the scripture, prayer, and works of piety, thus eliminating the need for a central sanctuary in Jerusalem.

- The age of the "Tannaim"

("Teachers"), in the 2nd century, produced the "Mishna", a "collection of rabbinic laws", a corpus of legal norms on every aspects of life; all done in Palestine under the Romans.

- The age of the "Amoraim",

The "making of the Talmud", in the 3rd-6th centuries, with commentaries of the Mishna, created the "Babylonian Talmud", and later in Israel the "Palestinian Talmud", a shorter one.

c- Anti-rabbinic reactions:

The "Karaites" ("Scripturalists"), gave again more importance to the Holy Scriptures than to the Rabbi commentaries of the Talmud. They invented several systems of vocalization of the Hebrew Bible in Babylonia and Tiberias in the 9th- 10th centuries, and created the "Masoretic Text" of the Old Testament, the actual so called "Hebrew Bible".

d- The "Geonim":

(Plural of "gaon", "excellency") flourished under Islam in the 7th-8th centuries, and with their interpretations of the daily Jewish life, made the Babylonian Talmud the unrivalled standard of Jewish norms everywhere.

e- "Sephardim" and "Ashkenazim":

They were the two major branches of medieval European Judaism, and they are still the main thoughts of judaism today, the traditional Hispanic Sefardics, and the liberal German Ashkenazics.

- The "Sephardim":

The Jews in Spain and Portugal in the 8th century were known as "Sephardim", a word taken from Obadiah 20, mistakenly identified with "Spain".

- They developed a language, "Ladino", a Hebrew-Spanish combination written in Hebrew letters.

- Maimonides (1135-1204) was the most influential of the philosophers.

- The "Kabbalah", the Jewish mystical tradition was also developed in Spain, with the "Zohar", compiled in the 13th century by Moses de Leon of Spain.

- It is now the dominant religious and perhaps political group in Israel, with 60% of the Jews, though only one-fourth of all world Jewry are Sephardic. They came to Israel mainly from North African countries. They are the most likely to oppose land concessions to the Palestinians. They want to pass legislation to observe the traditional rules of marriage, dietary practices, worship rituals, and the definition of who is a Jew. They want to eliminate humanism, and dream of the day when Israel may have a theocratic state in the manner of King Solomon.

- The "Ashkenazim":

In Germany, in the 12th century, another group in Jewish life developed, the "Ashkenazim", who took their name from a great-grandson of Noah (Gen.10:3).

- They created the "Yiddish" language, a Hebrew-German combination written in Hebrew characters.

- Most Jews today, including most American Jews, are Ashkenazim (11 million).

- Rabbi Solomon ben Isaac of Troyes, known as "Rashi", composed a succinct commentary of the Talmud that achieved an authority approaching that of the text himself.

- The "Hasidism" is a mystical product of the Ashkenazics.

- They represent the liberal, Reform Jews in Israel. They are educated and wealthy, accept changes in theology, and more receptive to intermarriage and concessions to Palestine.

f- Jewish Mysticism:

Two types of mysticism developed in Judaism:

1- Ecstatic and contemplative, based on ecstasies and meditation: Hasidism.

2- The "esoteric", that explores the divine through the natural, because, they claim, the extradivine is symbol of the divine, the reality reveals another superior reality, the divinity. Thus, the Gnosticism and the Hispanic Kabbala.

1- Gnosticism:

"Gnosis" means "knowledge", and Gnosticism claims to know the true and divinity through occult magic ceremonies coming from Iran.

- It is still alive with the "Neo-Gnosticism", being the theological foundation for many modern cults. Gnostic belief is expressed in the Nag Hammadi Codices, of the 4th century, and the most recent "The Secret Gospel", "The Forbidden Gospel": They say that God is actually an abstract figure, but the serpent in Eden reveals to Adam and Eve secret knowledge of God; the Flood, they claim, was a revenge of God against the Gnostics, but somehow they still kept the secret knowledge, which is being passed by secret magic ceremonies...

- They believe that Jesus was not God, just a mere man who clandestinely traveled to India to learn the secrets of the Brahmins, and his success was due to hypnotic techniques and sexual baptismal ceremonies... a fertile camp for atheists and agnostics... but its theories are too abstract to interest the average person.

- In Colombia, there is the "Iglesia Gnostica", with Julio Medina, "the Great Living Buddha".

2- "Kabbala" ("tradition"):

Kabbala is Gnosticism purged of the dualism of the Gnostics... it tries to communicate with the divine by secret knowledge transmitted by tradition.

... The "Zohar" ("Book of Splendour"), by the Spaniard Moses de Leon (1275), became the Bible of Jewish mystics everywhere. It is a vast mystical commentary on the Pentateuch.

- However, the Kabbala started in the South of France, with two dimensions:

(1) The "Bahir" (Book of Brightness), a book imported from Iraq, entirely Gnostic,

(2) and Isaac the Blind with the "Book of Creation" with supposed apparitions of the prophet Elijah, in supernatural contemplations and inspirations... and the two tendencies continue today.

"Numerology",

Is something important to know the divinity: ...number "4" is essential because the name of God has 4 letters, "YHWH", so, the 4 ELEMENTS of "Hearth, Water, Air, Fire", which make the "Tree of Life".

...Number "10" is the 10 Commandments; number "22", the 22 letters of the Hebrew Alphabet; so, 10

plus 22 makes 32... "the 32 paths of Wisdom"!... it makes no sense!... but this is the real "Tree of Life", the ultimate symbol of creation, say the Kabbalists, with 10 spheres ("Sephiroth"), and the 22 paths... this is what claims the "Sepher Yetzirah", a book attributed to Abraham.

- There are many magical practices and occultism rituals in the Kabbala.

- Since Pico della Mirandola (1494) the Kabbala transcended to other religions, with the "Christian Kabbala"...

... and all of them, specially the "Lurianic Kabbala" talk about successive "reincarnations" of the soul, that Lurianism developed and made more complex...

3- Modern "Hasidism"

("Pious ones"): The modern "Hasidic Movement" started with Israel ben Eliezer (1700-62) in the Polish kingdom, with Lithuania, Belorussian, and Ukrainian on it at that time. It is no way connected with medieval German Hasidism. It originated in Ukraine, and achieved its greatest influence among the "Shtetl" Jews in Poland. Today is active in the USA, Israel, and Europe.

... Teaches that zeal, and heartfelt prayers are more acceptable to God than great learning. They made "joy" a central virtue.

... The "zaddik", in Hasidism, is a holy man with greater access to God than average people.

... Preference given to mystical meditation rather than to dialectical study of the Talmud. "Being-with-God" every minute is their aspiration, and even a constant duty.

... It represents the most extreme proponents of Jewish orthodoxy. A Hasidic is a "righteous person" like Noah in Gen.6:9, one who is a teacher, a counsellor, or anyone willing to help his fellow man; he is not a rabbi or a priest appointed or ordained. They love music, song, and dance. They believe in the miraculous power of prayer, specially the "Shema" of Deut.6:4-9.

... They expect the "Messiah" to come soon.

... There are 250,000 in the world, 200,000 live in the USA, mostly in New York City, in 40 communities; the largest is the Lubavitchers court (after Lubavichi, Russia), with headquarters in the Crown Heights district of Brooklyn, New York. ... It remains rooted in the Lurianic Kabbala.

g- The "Haskala", or "Enlightenment":

It is based on the "power of the reason" or "Enlightenment" of the 18th century Europe... the "universal religion of reason".

... Moses Mendelson, is the most outstanding figure. He remained a devout Orthodox, but turned away with the Jewish preoccupation with the Talmud to the intellectual world of the European Enlightenment. He defended Judaism as the inherited faith of the Jews as a divine revelation, and declared himself at the same time to be a believer in the "universal religion of reason"... in some way, he made it possible for his fellow Jews to join the Western world without sacrificing their Judaism... he emphasized "secular education"... but many abandoned the Jewish faith as the only way to win acceptance in the European community.

... He translated the Torah into German, the "Mendelson Bible", and wrote a modern biblical commentary in Hebrew, the "Be`ur".

... The nucleus was the "Berlin Haskala", which abandoned the use of Hebrew for German and gradually disintegrated.

... Later, the "Russian Haskala" made "anticlericalism" his characteristic, and in a "positivist" phase called for practical social and economic reforms... declaring themselves to be Russians by nationality and Jews by religious belief alone, promoting the education of Jews into "readiness for citizenship"... but the massacres of 1881 were to prove how eluded the hopes of the Haskala had been.

JUDAISM IN AMERICA:

Jews to America:

The first group came to New York in 1654. At the time of the American Revolution there were less than 1,000 Jews and no rabbis. In the 19th century came the Ashkenazi from Germany, who were mostly shopkeepers and peddlers, and a few Sephardic, of Hispanic origin, who were mostly merchants and traders. From 1880 to 1920 two million Jews came to the USA mostly from Poland and Russia, most of them Orthodox. The "Pittsburgh Platform" of 1885 marked Reform Judaism's brake from the past as genuine; even "God" was called the "God idea".

Jews in the U.S. Today:

In 1997, there are 6.9 million Jews in the U.S., with 3 major branches: (The "American Jewish Yearbook" 1990):

- Orthodox: 1 million, 1,200 congregations.
- Reformed: 1.3 million, 848 congregations.
- Conservative: 2 million, 800 congregations.
- Reconstructionist: 50,000

In the USA: 2% of the population; In New York City area: 13% of the population.

1- Orthodox:

It is the oldest form of Judaism today. They follow the Law of Torah, and the 613 commandments of the Halakah are observed. They pray 3 times a day, eat only kosher food, observe the Sabbath, refrain from sexual intercourse for 2 weeks each month, avoid interreligious marriage, and devote much time to the study of the Scripture. Women are excluded from the rabbinate, from reading the Torah in the Synagogue, and a woman does not count in the required quorum of ten to hold a prayer meeting.

The place of a woman is at home.

They are expecting the arrival of the Messiah.

They came to America in 1625 following the Sephardic rite. In 1831 in Philadelphia, the Ashkenazi rite began.

Orthodox institutions include YESHIVOS Seminaries of Torah Study; Hebrew Theological College in Chicago; Yeshiva University; and Rabbinical Council of America.

2- Reform:

It is the liberal branch, adopting Judaism to the new changes in the world. The Synagogues are called Temples, and favor the equality of the sexes. They follow the spirit but not the letter of the Orthodox practices. It began in Germany in the 1800s, and was brought to the USA by the Reform Society of Israelites in Charleston, South Carolina. The Hebrew Union College in Cincinnati, Ohio, was founded by Rabbi Wise in 1875. The National Federation of Temple Brotherhoods; NFT Sisterhoods; NFT Youth; National Association of Temple Educators, are some of the Reform organizations. In Israel it is the Reform group, the Ashkenazi group, that is most willing to make concessions to the demands of the Palestinians.

3- Conservative:

It seeks a middle ground between the two groups. In 1985 the Conservative Rabbinical Association approved women in the clergy. It was brought to America by Solomon Schechter, and it is called the United Synagogue of America.

4- Reconstructionist:

They are non-Rabbi-led groups, about 80 nationwide, started by Kaplan in New York in the 1900s. They deny original sin, and uphold the basic goodness of humankind.

5- Modern "Hasidism":

Already commented.

Humanistic Judaism: Comprised mainly of agnostic and atheists.
Theism is replaced by humanism, and morality lies within each

person. In 1969 Wine founded the Society for Humanistic Judaism in New York.

JUDAISM IN ISRAEL:

1- Zionism and the "State of Israel":

"Zionism" is the movement to secure a homeland in Palestine for the Jews and to support the new State of Israel in its struggles amidst the Arab Islamic world.

Theodore Herzl is called the "Father of Zionism" since he published "The Jewish State" in 1896. Through his efforts the first World Zionist Congress met in Basel, Switzerland, in 1897.

The efforts culminated in 1948 when David Ben-Gurion proclaimed the "State of Israel". Within minutes the United States recognized the new state, and within a short time Israel was fighting a number of Arab nations.

In the 6 days war of 1967, the Jews occupied all Jerusalem, the Gaza Strip, and the West Bank. War broke again in 1967 and 1973. In 1978 Egypt and Israel signed the Camp David Accord.

In 1996 a new "Palestine State" for the Arabs was created within Israel, with Arafat as the head of it... it is not a "territory" with many cities, included Bethlehem, Hebron, Jericho... but outside of the city it is again Israel... so, there are now about 50 "checking points" in Israel, and when you go to Bethlehem, for example, you will be checked by the Palestinian Police, and when you leave Bethlehem, you will be checked by the Israeli Police.

To build the "Temple" in Jerusalem, is one the most cherished goals of Zionism today: The Scriptures say that it will be built again in the same place where the Temple of Solomon was... but there is a huge problem: The "Dome of the Rock" stands in that very same place, and it is a constant thorn for the Israeli-Palestinian relations.

2- The Coming of the Jews to Israel:

Since the creation of the State of Israel is an avalanche from all parts of the world... it may be near the prophecy of 2Macc.2: "Jeremiah put the Ark of the Covenant in a huge cave in the mountain which Moses climbed to see God's inheritance, and said: "the place is to remain unknown until God gathers his people together again and show them mercy. Then the Lord will disclose these things and the glory of the Lord will be seen in the cloud and the column of fire" (The Great Miracle to come).

3- Judaism in Israel Today:

We already commented the two main groups of Jews in Israel: "Sephardim" and "Ashkenazim": The "Sephardim" are now the dominant religious and perhaps political group of Israel, with 60% of the Jews. The "Ashkenazim", more liberal, are more receptive to concessions to Palestine.

The main "branches" of Judaism in Israel today are about the same as those described in America.

Today's Newspapers report some of the conflicts between different branches of Judaism in Israel:

The Union of Orthodox Rabbis of Israel issued a declaration on 3-31-97 saying that "the Reform and Conservative movements were no Judaism", and urged Jews "to avoid the movements synagogues"... these movements teachings are outside historic Judaism, and some rabbis were teaching heretical ideas, for example, allowing members of their synagogues to drive on the Sabbath.

In opposition, the Chancellor of the Jewish Theological Seminary called yesterday (4-16-97) for "dismantling" Israel's chief rabbinate and ending donations to groups that oppose the recognition of non-Orthodox movements in Israel, because they create a climate conducive to violence by one Jew against another.

While the "Reform" and "Conservative" movements comprise the vast majority of religious-affiliated American Jews, they are a minor presence in Israel, whose population is divided, about 4 to 1, between secular and Orthodox Jews.

As for the State of Israel, some Orthodox Jews do not see it as the "Return of the Jews" promised in the prophetic books of the Bible, while most Jews understand the presence of a Jewish state as a major turn in the history of the Jewish people... and surrounded as it is by hostile states, Israel is dependent on world Jewry for continued help.

THE "JEWS FOR JESUS" MOVEMENT:

It is "an international organization whose purpose is to proclaim the message that Jesus, or to use his Hebrew name, Y'shua, is the Messiah of Israel

It began in September 1973 under the leadership of Moishe Rosen; the current executive director is David Brickner, with the Administrative Headquarters in San Francisco, USA. There are in 1998 50,000 members in the USA, with offices in Los Angeles, New York City, Chicago, Dallas, Washington, Miami... and international offices located in Canada, Argentina, South Africa, France, United Kingdom, Russia, Israel, Germany, Australia... their web-page is <http://www.jews-for-jesus.com>

THE "JEWS FOR ALLAH" MOVEMENT:

It is an international organization whose purpose is to Unite the children of Abraham. Accepting the messiahship of Jesus (Y'shua), albeit without the Christian theology, and clarifying that the Temple Mount was indeed rebuilt, by Jewish Muslims.

It began in July 2,000 under the leadership of Mohamed Ghounem: with the Administrative Headquarters in Connecticut, USA.

(5) What the Rabbis said about Zionism in the Previous Generations

Once before the Neila prayer on Yom Kippur Rabbi Avraham Yoshe Freund of Mansod said:

"It is not because they are Zionists that they are evildoers. It is because they are evildoers that they are Zionists."

Rabbi Aharon Roth once said:

"It is a miracle that these evildoers don't command everyone to put on tefillin. It is possible that were they to do it, G-d forbid, it may be forbidden to put them on."

The Chazon Ish once said:

"If it is hard to understand the whole matter of the Golden Calf, by seeing the matter of the State, one can understand it. The matter of the State is similar to the Golden Calf"

Rabbi Elchonon Wasserman once said:

"It is certain as the sun shines that the Land will vomit the Zionists out, because the Land is the Palace of the King...I don't say this either to curse or to bless, but because these are things which are written in the Torah and which will take place."

Rabbi Chaim Soloveitchik once said:

"The Zionists aren't taking Jews away from Judaism in order to have a State, **THEY NEED A STATE IN ORDER TO TAKE JEWS AWAY FROM JUDAISM**"

Rabbi Yechezkel Shraga Halberstam once said: "When a Jew recites 'Hear O Israel, the Lord your G-d, the Lord is One' he should have in mind rejecting all idolatry in the world, including Zionism, which is also idolatry."

Rabbi Yissachar Dov of Belz once said: "There could be, before the arrival of Mashiach, that the Satan should succeed, and the evildoers should get a State in the Land of Israel. Their state would be a big danger for every Jew in material and spiritual matters."

The Chafetz Chaim, Rabbi Israel Meir Hakohen once said: "In my opinion it is clear that the Zionists are from the offspring of AMALEK."

Rabbi Yitzchak Zev Soloveitchik (Reb Velvel) once said:

"How can the little rabbis and heads of yeshivas take upon themselves the determination of things dealing with life and death? It is obvious that the partition will bring with it the anger and hostility of the Arabs and other nations of the world. This whole thing touches on the shedding of blood. **HOW DO THEY HAVE THE ARROGANCE TO MAKE JUDGEMENTS DEALING WITH LIFE AND DEATH?**

He also said:

"The Agudah is nothing, just money." Rabbi Moshe Leib Diskin once said: "The rabbis of the generation should gather together and issue a writ of excommunication against the Zionists and eject them from the Jewish People, and make decrees against their bread and wine, and to forbid marrying with them, **JUST LIKE OUR SAGES DID WITH THE SAMARITANS.**"

Rabbi Shlomo Zalman Eherenreich once said:

"The Zionists brought us to the Holocaust. It is well known that it was possible to redeem Jews from the Nazis with money, and save many hundreds of thousands of Jews in Hungary from the fire. **THE ZIONIST LEADERS WHO NOW SIT IN GOVERNMENT PREVENTED IT!**"

Rabbi Shaul Brach of Kashoa once said:

"Before thinking up the idea of Zionism, Herzl wanted all Jews to convert to Christianity. When he was laughed at, he developed the second idea which was able to have more effect, since thousands of Jews began to believe they could be Jews without the Torah of Judaism."

"I am also surprised at the leaders of the Agudah who want thousands of Jews to move to Eretz Israel. How can they ignore the welfare of their children, since there is no other place on earth where there is so much heresy and sectarianism as in the Holy Land in our day."

(3) The Jews Are Not A Race!

By Dr. Alfred M. Lilienthal

Today, to trace anyone's descent to ancient Palestine would be a genealogical impossibility; and to presume, axiomatically, such a descent for Jews, alone among all human groups, is an assumption of purely fictional significance. Most everybody in the Western world could stake out some claim of Palestinian descent if genealogical records could be established for two-thousand years. And there are, indeed, people who, though not by the widest stretch of imagination Jewish, proudly make that very claim: some of the oldest of the South's aristocratic families play a game of comparing whose lineage goes farther back into 'Israel'. No one knows what happened to the Ten Lost Tribes of 'Israel', but to speculate on who might be who is a favored Anglo-Saxon pastime, and Queen Victoria belonged to an 'Israelite' Society that traced the ancestry of its membership back to those lost tribes.

Twelve tribes started in Canaan about thirty-five centuries ago; and not only that ten of them disappeared - more than half of the members of the remaining two tribes never returned from their "exile" in Babylon. How then, can anybody claim to descend directly from that relatively small community which inhabited the Holy Land at the time of Abraham's Covenant with God?

The Jewish racial myth flows from the fact that the words Hebrew, 'Israelite', Jew, Judaism, and the Jewish people have been used synonymously to suggest a historic continuity. But this is a misuse. These words refer to different groups of people with varying ways of life in different periods in history. Hebrew is a term correctly applied to the period from the beginning of Biblical history to the settling in Canaan. 'Israelite' refers correctly to the members of the twelve tribes of 'Israel'. The name Yehudi or Jew is used in the Old Testament to designate members of the tribe of Judah, descendants of the fourth son of Jacob, as well as to denote citizens of the Kingdom of Judah, particularly at the time of Jeremiah and under the Persian occupation. Centuries later, the same word came to be applied to anyone, no matter of what origin, whose religion was Judaism.

The descriptive name Judaism was never heard by the Hebrews or 'Israelites'; it appears only with Christianity. Flavius Josephus was one of the first to use the name in his recital of the war with the Romans to connote a totality of beliefs, moral commandments, religious practices and ceremonial institutions of Galilee which he believed superior to rival Hellenism. When the word Judaism was born, there was no longer a Hebrew-'Israelite' state.

The people who embraced the creed of Judaism were already mixed of many races and strains; and this diversification was rapidly growing...

Perhaps the most significant mass conversion to the Judaic faith occurred in Europe, in the 8th century A.D., and that story of the Khazars (Turko-Finnish people) is quite pertinent to the establishment of the modern State of 'Israel'. This partly nomadic people, probably related to the Volga Bulgars, first appeared in Trans-Caucasia in the second century. They settled in what is now Southern Russia, between the Volga and the Don, and then spread to the shores of the Black, Caspian and Azov seas. The Kingdom of Khazaria, ruled by a khagan or khakan fell to Attila the Hun in 448, and to the Muslims in 737. In between, the Khazars ruled over part of the Bulgarians, conquered the Crimea, and stretched their kingdom over the Caucasus farther to the northwest to include Kiev, and eastwards to Derbend. Annual tributes were levied on the Russian Slavonians of Kiev. The city of Kiev was probably built by the Khazars. There were Jews in the city and the surrounding area before the Russian Empire was founded by the Varangians whom the Scandinavian warriors sometimes called the Russ or Ross (circa 855-863).

The influence of the Khazars extended into what is now Hungary and Roumania. Today, the villages of Kozarvar and Kozard in Transylvania bear testimony to the penetration of the Khazars who, with the Magyars, then proceeded into present-day Hungary. The size and power of the Kingdom of Khazaria is indicated by the act that it sent an army of 40,000 soldiers (in 626-627) to help Heraclius of the Byzantines to conquer the Persians. The Jewish Encyclopedia proudly refers to Khazaria as having had a "well constituted and tolerant government, a flourishing trade and a well disciplined army."

Jews who had been banished from Constantinople by the Byzantine ruler, Leo III, found a home amongst these heretofore pagan Khazars and, in competition with Mohammedan and Christian missionaries, won them over to the Judaic faith. Bulan, the ruler of Khazaria, became converted to Judaism around 740 A.D. His nobles and, somewhat later, his people followed suit. Some details of these events are contained in letters exchanged between Khagan Joseph of Khazaria and R. Hasdai Ibn Shaprut of Cordova, doctor and quasi foreign minister to Sultan Abd al-Rahman, the Caliph of Spain. This correspondence (around 936-950) was first published in 1577 to prove that the Jews still had a country of their own - namely, the Kingdom of Khazaria. Judah Halevi knew of the letters even in 1140. Their authenticity has since been established beyond doubt.

According to these Hasdai-Joseph letters, Khagan Bulan decided one day: "Paganism is useless. It is shameful for us to be pagans. Let us adopt one of the heavenly religions, Christianity, Judaism or Islam." And Bulan

summoned three priests representing the three religions and had them dispute their creeds before him. But, no priest could convince the others, or the sovereign, that his religion was the best. So the ruler spoke to each of them separately. He asked the Christian priest: "If you were not a Christian or had to give up Christianity, which would you prefer - Islam or Judaism?" The priest said: "If I were to give up Christianity, I would become a Jew." Bulan then asked the follower of Islam the same question, and the Moslem also chose Judaism. This is how Bulan came to choose Judaism for himself and the people of Khazaria in the seventh century A.D., and thereafter the Khazars (sometimes spelled Chazars and Khozars) lived according to Judaic laws.

Under the rule of Obadiah, Judaism gained further strength in Khazaria. Synagogues and schools were built to give instruction in the Bible and the Talmud. As Professor Graetz notes in his History of the Jews, "A successor of Bulan who bore the Hebrew name of Obadiah was the first to make serious efforts to further the Jewish religion. He invited Jewish sages to settle in his dominions, rewarded them royally... and introduced a divine service modeled on the ancient communities. After Obadiah came a long series of Jewish Chagans (Khagans), for according to a fundamental law of the state only Jewish rulers were permitted to ascend the throne." Khazar traders brought not only silks and carpets of Persia and the Near East but also their Judaic faith to the banks of the Vistula and the Volga. But the Kingdom of Khazaria was invaded by the Russians, and Itil, its great capital, fell to Sweatoslav of Kiev in 969. The Byzantines had become afraid and envious of the Khazars and, in a joint expedition with the Russians, conquered the Crimean portion of Khazaria in 1016. (Crimea was known as "Chazaria" until the 13th century). The Khazarian Jews were scattered throughout what is now Russia and Eastern Europe. Some were taken North where they joined the established Jewish community of Kiev.

Others returned to the Caucasus. Many Khazars remarried in the Crimea and in Hungary. The Cagh Chafut, or "mountain Jews," in the Caucasus and the Hebraile Jews of Georgia are their descendants. These "Ashkenazim Jews" (as Jews of Eastern Europe are called), whose numbers were swelled by Jews who fled from Germany at the time of the Crusades and during the Black Death, have little or no trace of Semitic blood.

That the Khazars are the lineal ancestors of Eastern European Jewry is a historical fact. Jewish historians and religious text books acknowledge the fact, though the propagandists of Jewish nationalism belittle it as pro-Arab propaganda. Somewhat ironically, Volume IV of the Jewish Encyclopedia - because this publication spells Khazars with a "C" instead of a "K" - is titled "Chazars to Dreyfus": and it was the Dreyfus trial, as interpreted by Theodor Herzl, that made the modern Jewish Khazars of Russia forget their descent

from converts to Judaism and accept anti-Semitism as proof of their Palestinian origin.

For all that anthropologists know, Hitler's ancestry might go back to one of the ten Lost Tribes of Israel; while Weizmann may be a descendant of the Khazars, the converts to Judaism who were in no anthropological respect related to Palestine. The home to which Weizmann, Silver and so many other Ashkenazim Zionists have yearned to return has most likely never been theirs. "Here's a paradox, a paradox, a most ingenious paradox": in anthropological fact, many Christians may have much more Hebrew-Israelite blood in their veins than most of their Jewish neighbors.

Race can play funny tricks on people who make that concept the basis for their likes and dislikes. Race-obsessed people can find themselves hating people who, in fact, may be their own racial kith and kin.

(4) Jews who helped Hitler and the Nazis

Nazis, Serbs and other similar creatures are the epitome world scum, and lower than them are Jews who helped them. The purpose of the following chronicle is two fold. First, it is not intended to boast the sad genocidal crimes of Jews against Jews during the Holocaust, instead it is to clarify that certain groups for various reasons commit crimes, Jewish groups too, and an entire religion (i.e. Islam, Christianity, Hinduism.....), should not be demonized for the actions of a few individuals. Because as we have seen from WWII, when all of the Jews were demonized as Christ killers, the result was deadly.

Second, the reason for this document is to show that we must not be brainwashed to think that our foes are our friends, and our friends are our foes, the rare appearance of the facts listed here is proof of how history can be manipulated:

In 1938 July 6-15, President Roosevelt convened the Evian conference to deal with the Jewish refugee problem. The Jewish Agency delegation headed by Golda Meir (Meirson) ignored a German offer to allow Jews to emigrate to other countries for \$250 a head, and the other Jewish groups made no effort to influence the United States and the 32 other countries attending the conference to allow immigration of German and Austrian Jews.

[\[Source\]](#)

On Feb 1, 1940 Henry Montor executive vice-President of the United Jewish Appeal refused to intervene for a shipload of Jewish refugees stranded on the Danube river, stating that "Palestine cannot be

flooded with... old people or with undesirables."
[\[Source\]](#)

It is an historical fact that in 1941 and again in 1942, the German Gestapo offered all European Jews transit to Spain, if they would relinquish all their property in Germany and Occupied France; on condition that:

- a) none of the deportees travel from Spain to Palestine; and
- b) all the deportees be transported from Spain to the USA or British colonies, and there to remain; with entry visas to be arranged by the Jews living there; and
- c) \$1000.00 ransom for each family to be furnished by the Agency, payable upon the arrival of the family at the Spanish border at the rate of 1000 families daily.

The Jewish leaders in Switzerland and Turkey received this offer with the clear understanding that the exclusion of Palestine as a destination for the deportees was based on an agreement between the Gestapo and the Mufti.

The answer of the Jewish leaders was negative, with the following comments:

- a) ONLY Palestine would be considered as a destination for the deportees.
 - b) The European Jews must accede to suffering and death greater in measure than the other nations, in order that the victorious allies agree to a "Jewish State" at the end of the war.
 - c) No ransom will be paid
- This response to the Gestapo's offer was made with the full knowledge that the alternative to this offer was the gas chamber.

In 1944, at the time of the Hungarian deportations, a similar offer was made, whereby all Hungarian Jewry could be saved. The same Jewish hierarchy again refused this offer (after the gas chambers had already taken a toll of millions).

The British government granted visas to 300 rabbis and their families to the Colony of Mauritius, with passage for the evacuees through Turkey. The "Jewish Agency" leaders sabotaged this plan with the observation that the plan was disloyal to Palestine, and the 300 rabbis and their families should be gassed.

On December 17, 1942 both houses of the British Parliament declared its readiness to find temporary refuge for endangered persons. The British Parliament proposed to evacuate 500,000 Jews from Europe, and resettle them in British colonies, as a part of diplomatic

negotiations with Germany. This motion received within two weeks a total of 277 Parliamentary signatures. On Jan. 27, when the next steps were being pursued by over 100 M.P.'s and Lords, a spokesman for the Zionists announced that the Jews would oppose the motion because Palestine was ommitted.

[\[Source\]](#)

On Feb. 16, 1943 Roumania offered 70,000 Jewish refugees of the Trans-Dniestria to leave at the cost of \$50 each. This was publicized in the New York papers. Yitzhak Greenbaum, Chairman of the Rescue Committee of the Jewish Agency, addressing the Zionist Executive Council in Tel Aviv Feb. 18 1943 said, "when they asked me, "couldn't you give money out of the United Jewish Appeal funds for the rescue of Jews in Europe, I said NO! and I say again, NO!...one should resist this wave which pushes the Zionist activities to secondary importance."

On Feb. 24, 1943 Stephen Wise, President of the American Jewish Congress and leader of the American Zionists issued a public refusal to this offer and declared no collection of funds would seem justified.

In 1944, the Emergency Committee to Save the Jewish People called upon the American government to establish a War Refugee Board. Stephen Wise testifying before a special committee of Congress objected to this proposal.

[\[Source\]](#)

During the course of the negotiations mentioned above, Chaim Weizman, the first "Jewish statesman" stated: "The most valuable part of the Jewish nation is already in Palestine, and those Jews living outside Palestine are not too important". Weizman's cohort, Greenbaum, amplified this statement with the observation "One cow in Palestine is worth more than all the Jews in Europe".

And then, after the bitterest episode in Jewish history, these Zionist "statesmen" lured the broken refugees in the DP camps to remain in hunger and deprivation, and to refuse relocation to any place but Palestine; only for the purpose of building their State.

In 1947 Congressman William Stration sponsored a bill to immediately grant entry to the United States of 400,000 displaced persons. The bill was not passed after it was publicly denounced by the Zionist leadership.

[\[Source\]](#)

These facts are read with consternation and unbearable shame. How can it be explained that at a time during the last phase of the war,

when the Nazis were willing to barter Jews for money, partly because of their desires to establish contact with the Western powers which, they believed, were under Jewish influence, how was it possible one asks that the self-proclaimed "Jewish leaders" did not move heaven and earth to save the last remnant of their brothers?

On Feb. 23, 1956 the Hon. J. W. Pickersgill, Minister for Immigration was asked in the Canadian House of Commons "would he open the doors of Canada to Jewish refugees". He replied "the government has made no progress in that direction because the government of Israel....does not wish us to do so".
[\[Source\]](#)

In 1972, the Zionist leadership successfully opposed an effort in the United States Congress to allow 20,000-30,000 Russian refugees to enter the United States. Jewish relief organizations, Joint and HIAS, were being pressured to abandon these refugees in Vienna, Rome and other European cities.
[\[Source\]](#)

The pattern is clear!!! Humanitarian rescue efforts are subverted to narrow Zionist interests.

There were many more shocking crimes committed by these abject degenerates known as "Jewish statesmen", we could list many more example, but for the time being let anyone produce a valid excuse for the above facts.

Jewish responsibility for the Holocaust is threefold.

- 1. The Holocaust was a punishment for disrespecting The Three Oaths (see Talmud, Tractate Kesubos p. 111a).*
- 2. Jewish leaders openly withheld support, both financially and otherwise, to save their fellow brothers and sisters from a cruel death.*
- 3. The leaders of the Zionist movement cooperated with Hitler and his cohorts on many occasions and in many ways.*

Jews Offer a Military Alliance with Hitler

It would be wishful thinking if it could be stated that the leaders of the Zionist movement sat back and ignored the plight of their dying brothers and sisters. Not only did they publicly refuse to assist in their rescue, but they actively participated with Hitler and the Nazi regime.

Early in 1935, a passenger ship bound for Haifa in Palestine left the German port of Bremerhaven. Its stern bore the Hebrew letter for its name, "Tel Aviv", while a swastika banner fluttered from the mast. And although the ship was Zionist owned, its captain was a National Socialist Party (Nazi) member. Many years later a traveler aboard the ship recalled this symbolic combination as a "metaphysical absurdity". Absurd or not, this is but one vignette from a little-known chapter of history: The wide ranging collaboration between Jews and Hitler's Third Reich.

In early January 1941 a small but important Jewish organization submitted a formal proposal to German diplomats in Beirut for a military-political alliance with wartime Germany. The offer was made by the radical underground "Fighters for the Freedom of Israel", better known as the Lehi or Stern Gang. Its leader, Avraham Stern, had recently broken with the radical nationalist "National Military Organization" (Irgun Zvai Leumi - Etzel) over the group's attitude toward Britain, which had effectively banned further Jewish settlement of Palestine. Stern regarded Britain as the main enemy of Zionism.

This remarkable proposal "for the solution of the Jewish question in Europe and the active participation on the NMO [Lehi] in the war on the side of Germany" is worth quoting at some length:

"The NMO which is very familiar with the goodwill of the German Reich government and its officials towards Zionist activities within Germany and the Zionist emigration program takes the view that:

1. Common interests can exist between a European New Order based on the German concept and the true national aspirations of the Jewish people as embodied by the NMO.
2. Cooperation is possible between the New Germany and a renewed, folkish-national Jewry.
3. The establishment of the Jewish state on a national and totalitarian basis, and bound by treaty, with the German Reich, would be in the interest of maintaining and strengthening the future German position of power in the Near East.

"On the basis of these considerations, and upon the condition that the German Reich government recognize the national aspirations of the Israel Freedom Movement mentioned above,

the NMO in Palestine offers to actively take part in the war on the side of Germany.

"This offer by the NMO could include military, political and informational activity within Palestine and, after certain organizational measures, outside as well. Along with this the "Jewish" men of Europe would be militarily trained and organized in military units under the leadership and command of the NMO. They would take part in combat operations for the purpose of conquering Palestine, should such a front be formed.

"The indirect participation of the Israel Freedom Movement in the New Order of Europe, already in the preparatory stage, combined with a positive-radical solution of the European-Jewish problem on the basis of the national aspirations of the Jewish people mentioned above, would greatly strengthen the moral foundation of the New Order in the eyes of all humanity.

"The cooperation of the Israel Freedom Movement would also be consistent with a recent speech by the German Reich Chancellor, in which Hitler stressed that he would utilize any combination and coalition in order to isolate and defeat England".

**(Original document in German Auswertiges Amt Archiv, Bestand 47-59, E224152 and E234155-58.
Complete original text published in: David Yisraeli, The Palestinian Problem in German Politics 1889-1945 (Israel: 1947) pp. 315-317).**

On the basis of their similar ideologies about ethnicity and nationhood, National Socialists and Jews worked together for what each group believed was in its own national interests.

This is just one example of the Zionist movements' collaboration with Hitler for the purpose of possibly receiving jurisdiction over a minute piece of earth, Palestine.

**Source for paragraphs marked '[Source]':
The Wall Street Journal December 2, 1976**

(5) Jews At War With Israel

"When Rehoboam came to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, a hundred and eighty thousand chosen warriors, to fight against the house of Israel, to restore the kingdom to Rehoboam the son of Solomon." (1 Kings 12:21 RSV)
Often, new students of Bible History will come across the above verse and wonder if it isn't some sort of typographical error. *Jews at war with Israel?* How could that be?

After the death of King Solomon, who succeeded his father King David, Solomon's son Rehoboam became king of all of The Tribes Of Israel, the The Children of Jacob. Solomon's Kingdom had been magnificent, but that required tremendous quantities of money and labor. The people under Solomon were heavily burdened.

Representatives of the people went to the new king with the message, "Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke upon us, and we will serve you." (1 Kings 12:4 RSV).

The elders advised the new king to grant the people's request so that a rebellion would be avoided, but Rehoboam's young friends advised him to make their burden *even greater* (1 Kings 12:6-11).

Rehoboam's fateful choice was the latter: "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." (1 Kings 12:14)

Rehoboam's foolishness was used as a means to bring about God's punishment for Solomon's corruption in his later years: "So the king did not hearken to the people; for it was a turn of affairs brought about by The Lord that he might fulfill His word, which The Lord spoke by Ahijah the Shilonite to Jeroboam the son of Nebat." (1 Kings 12:15 RSV)

The result was a split of the united kingdom of the 12 tribes of Israel (the Levites were distributed among all of the others) into 2 kingdoms - the 10 tribes of "Israel" under King Jeroboam with their capital up in Samaria (see Bible Places), and the tribes of Judah and Benjamin forming the kingdom of "Judah" under King Rehoboam at Jerusalem. From that time on, Israel and Judah were 2 *completely separate and independent* kingdoms (see Kings of Israel and Judah). While they were sometimes allied when faced with a common enemy, there were other times when wars were fought between them.

One of the most important keys to understanding Bible Prophecy is recognizing that although all Jews are Israelites, not all Israelites are Jews. This is an *absolutely vital* point because many of the end-time prophecies that speak of "Israel" are not referring solely to the modern-day Jewish people in Israel, or anywhere else.

There are hundreds of millions of people in the world today who are descended from the so-called "Lost 10 Tribes." Their identity has been obscured over the many centuries (the modern-day names of their countries do not plainly indicate their Israelite origin) but they are still Israelites, not Jews, most without realizing it. The modern state of Israel would not have come into being without them, and without the military power and economic wealth of at least two of them, it would not have survived to this day. They, just as much as, and together with, the people of Judah in the modern state of Israel, are in the "bull's eye" of prophecy.

(6) The Chosen People ?

Compiled by Rick Savage

One American Jew woke up to the lie after living in the Israeli occupational state in Palestine. He put it this way:

"The American people have been led to believe that Jews are "God's chosen people." This myth was started by a small group of Jews. A few Jewish leaders took excerpts from the Bible and interpreted them to mean that God designated them as "chosen people." ...

"Leading the cry, 'We are God's Chosen People,' are the Zionist/Marxist (Ashkenazi) Jews who for political purposes chose Judaism and who don't have a drop of biblical Jewish blood in them....

"The Judeo-Christian ethic we hear so much about in America is a big joke - the result of an intense Zionist propaganda campaign.

"I'll toss in one last thought about the "God's chosen people" myth: God said, "Beware of those who call themselves Jews and are not, for they lie." Could it be the Ashkenazi Jews are the people to whom God was referring?" - Jack Bernstein, *The Life of an American Jew in Racist Marxist Israel* (California: The Noontide Press, 1984)

In their own writings these self-styled "Jews" tell us it is incorrect to call a contemporary "Jew" an "Israelite" or a "Hebrew." Under the heading "A Brief History of the Terms for Jew," in the 1980 Jewish Almanac, is the following:

"Strictly speaking it is incorrect to call an ancient Israelite a "Jew" or to call a contemporary Jew an Israelite or a Hebrew." *1980 Jewish Almanac, P.3*

In "The Pharisees--The Sociological Background of Their Faith," Rabbi Louis Finkelstein describes these self-styled "Jews" and their origins:

"Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism. But throughout these changes in name...the spirit of the ancient Pharisee survives unaltered. When the Jew studies the Talmud, he is actually repeating the arguments used in the Palestinian academies..." "...rabbinic Judaism, the first-born child of Pharisaism, remains a unit until this day." (*p.XXI of Forward to 1st Edition, "The Pharisees," Vol. 1, Philadelphia: The Jewish Publication Society of America, 1938 & Vol. 2, p. 622*)

Jesus had quite a verbal scathing for the Pharisees in Matthew 23. He exposed them for the sort of people they were:

"Hypocrites," "sons of hell," "blind guides," "fools," "full of robbery and self-indulgence," "whitewashed tombs...full of dead men's bones and all uncleanness," "full of hypocrisy and lawlessness," "partners with them in shedding the blood of the prophets," and "serpents and brood of vipers."

Not quite an endorsement by the One and Only Sovereign God, Jesus the Christ, is it? And some fools have the gall, or should we say "Chutzpah," to call Jesus a "Jew!" What blasphemy! Professor of Medieval Jewish History, Abraham N. Poliak of Tel Aviv University, has stated:

"The large majority of world Jewry is descended from the Jews of Khazaria." (*The Thirteenth Tribe by Arthur Koestler (New York: Random House, 1976) p.226*)

The people living in Palestine in the 20th century have no racial nor historic connection with Palestine and are, in reality, descendants from a Turko-Mongolian tribal people who created a kingdom called Khazaria which existed until the 12th century. These Khazarian "Jews" could just as easily have practiced Christianity, but for whatever reason they chose Judaism (Talmudic Pharisaism) and there is nothing that can be done about it.

Obviously, if these people have no racial, or historic connection with Palestine they have no claim to the promises made to Abraham, Isaac, and Jacob/Israel or the land known as "Israel" (Palestine) today.

If this is true then there should be more evidence to support this position, and there is. The American People's Encyclopedia for 1964 at 15-292 records the following reference to Khazars:

"In the year 740 the Khazars were officially converted to Judaism. A century later they were cursed by the in-coming Slavic- speaking people and were

scattered over central Europe where they were known as Jews. It is from this grouping that most German and Polish Jews are descended, and they likewise make up a considerable part of that population now found in America. The term Aschenazim is now applied to this....division."

Alfred Lilienthal writes, in *What Price Israel* (Henry Regenery Co., 1953):

"Perhaps the most significant mass conversion to the Judaic Faith occurred in Europe, in the 8th century A.D., and that story of the Khazars (Turko-Finnish people) is quite pertinent to the establishment of the modern state of Israel." Again, "That the Khazars are the lineal ancestors of Eastern European Jewry is a historical fact. Jewish historians and religious textbooks acknowledge the fact, though the propagandists of Jewish nationalism belittle it as pro-Arab propaganda."

Arthur Koestler's book 'The Thirteenth Tribe' (New York: Random House, Inc., 1976) blew the lid off this suppressed fact. Koestler notes,

"In the 1960's, the number of the Sephardim was estimated at 500,000. The Ashkenazim, at the same period, numbered about eleven million. Thus in common parlance, Jew is synonymous with Ashkenazi Jew."

He further states,

"For the sake of piquantry it should be mentioned that the Ashkenaz of the Bible refers to a people living somewhere in the vicinity of Mount Ararat and Armenia. The name occurs in Genesis 10:3 and 1 Chronicles 1:6 as one of the sons of Gomer, who was a son of Japheth. Ashkenaz is also a brother of Togarmah (and a nephew of Magog) whom the Khazars, according to King Joseph, claimed as their ancestor."

Koestler further quotes an early source indicating that the Khazars had some connection with Gog of the land of Magog.

"At some date earlier than 864, the Westphalian monk, Christian Druthmar of Aquitania, wrote a Latin treatise 'Esposito in Evangelium Mattei,' in which he reported that 'there exist people under the sky in regions where no Christian can be found, whose name is Gog and Magog, and who are Huns; among them is one, called the Gazari (Khazars) who are circumcised and observe Judaism in its entirety.'"

For those interested in Bible prophecy, the implications of this last sentence are staggering. Read Genesis 10:2-3 to see from whom Ashkenaz descended; notice who his relatives are. Then read Ezekiel 38 & 39. Jewish author Alfred Lilienthal further stated:

"These Ashkenazim Jews...have little or no trace of Semitic blood." - p. 222, *What Price Israel.*

This is now understandable from what Koestler revealed. The Jews fully understand their Khazarian heritage as the third edition of the Jewish Encyclopedia for 1925 records:

"Chazars: a people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia." *The Jewish Encyclopedia, Third Edition, 1925*

There are two main "racial" branches of modern Jewry. The smaller of the two is called the Sephardim, some of whose ancestors fled after the fall of Jerusalem in 70 A.D. and spread across North Africa to Spain. This group has been from the outset so small, in terms of a viable gene pool, and has mixed with such regularity over the centuries with the indigenous peoples wherever they lived that Dr. Raphael Patai, a leading Jewish scholar, felt compelled to write a book entitled 'The Myth of the Jewish Race' (Scribners, 1975). In reviewing an earlier work by Dr. Patai, 'Israel Between East and West,' Dr. Camille Honig, literary editor for the Voice (Jewish Voice of California, Sept. 25, 1953), stated:

"If you studied Jewish types and communities in five continents, as this writer had the opportunity of doing, you would have realized that it is sheer nonsense, and very dangerous nonsense, as well as unscientific, to speak about a Jewish race."

In a book entitled "Races in Europe", the author, William Z. Ripley, states under ethnology:

"The findings of physical anthropology show that contrary to all popular view, there is no Jewish race. "Our conclusion then is final. It is paradoxical yet true, we affirm. The Jews are not a race, but only a people after all."

Perhaps it can be understood why this is. The World Book Encyclopedia states:

"The Jews were once a sub-type of the Mediterranean race, but they have mixed with other peoples until the name Jew has lost all racial meaning."

Since the majority of people in modern Palestine and the world who call themselves "Jews" are descendants from a "Turko- Mongolian tribal people" known as Khazars, and have "little or no trace of Semitic blood in them," but are rather descendants of Ashkenaz who was one of the sons of Gomer.

(7) Jews Are NOT Israelites

Parts 1 through 5
By Willie Martin

Part 1 (The Arab background of Jews)

Kimyarite King Adopts JUDAISM and Converts His Army and People

"Kinyarite (Himyarite) see Sabeans (Jewish Encyclopedia, p. 403) Sabeans: The inhabitants of the ancient kingdom of Sheba in southeastern Arabia, known from the Bible, classical writers, and native inscriptions.

The genealogies of Genesis give three pedigrees for Sheba, the eponymous ancestor of the Sabeans, who is variously termed (1) the son of Raamah and the grandson of Cush (Genesis 10:7; 1 Chronicles 1:9; comp. Ezekiel 27:22; 38:13), (2) the son of Joktan and a great-great-grandson of Shem (Genesis 10:28; 1 Chronicles 1:22), and (3) the son of Jokshan and a grandson of Abraham by Keturah. (Genesis 25:3; 1 Chronicles 1:32) There seem, therefore, to have been three stocks of Sabeans: one in Africa (comp. the Ethiopian city of Saga mentioned by Strabo, 'Geography,' p. 77), and the other two in Arabia.

Of the latter one is connected with the story of Abraham, and the other with that of the kingdom localized by Genesis 10:30, including the Joktanites

generally, and extending 'from Mesha, as thou goest unto Sephar, a mount of the east.'

In Job 6:19 the Sabeans are mentioned in close association with the Temeans, an Ishmaelite stock (Genesis 25:15) that dwelt in Arabia. (Isaiah 21:14, comp. Jeremiah 25:23-24)

The Psalms and the prophetic books lay special emphasis upon the wealth and commercial activity of the Sabeans. The gifts of the kings of Sheba and of Seba to Solomon are noted in Psalm 62:10, gold being especially mentioned among these presents (ibid. verse 15).

In both these passages the Septuagint, followed by the Vulgate, identifies Sheba with Arabia Isaiah 60:6 adds incense to the gifts which these countries were to bring. (comp. Jeremiah 6:20)

'Despite the collocation with Dedan in Genesis 10:7, 1 Chronicles 1:9 and Ezekiel 38:13, the merchants of Sheba, whom Ezekiel addressed in the words 'occupied in thy fairs with chief of all spices, and with all precious stones, and gold...' (Ezekiel 27:22), were doubtless Sabeans; but the reference in the following verse to the 'merchants of Sheba,' together with Haran, Canneh, Eden Asshur, and Chilmad, who by implication would be Asiatics, is probably a mere dittography, and is rightly omitted in the Septuagint. The wealth of Sheba is indicated also by the list of the gifts brought by its queen to Solomon, and which were 'a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon.' (1 Kings 10:10; 2 Chronicles 9:1-9); see Sheba, Queen Of).

The only mention of the Sabeans in a warlike connection is in Job 1:15, where they are described as attacking and killing the servants of Job to rob them of cattle; but according to Joel 4 (A.V. 3:8), they dealt in slaves, including Jews.

In the New Testament there is a reference to the kingdom of Sheba in the allusion to 'the queen of the south.' (Matthew 12:42; Luke 11:31) Sheba must be carefully distinguished from the Cushite or African Seba (Genesis 10:7; 1 Chronicles 1:9), as is shown by the discrimination between the 'kings of Sheba and Seba.' in Psalm 72:10, and by the collocation of Egypt, Ethiopia, and Seba in Isaiah 43:3, 45:13.

Strabo, basing his account for the most part on Eratosthenes, an author of the third century B.C., gives considerable information of value concerning the Sabeans (Geography, ed. Müller, pp. 768, 778, 780). Their territory was situated between those of the Mineans and Cattabanes; and their capital, Mariaba, stood on the summit of a wooded hill.

The country, like those adjoining, was a flourishing monarchy, with beautiful temples and palaces, and with houses which resembled those of the Egyptians. The mode of succession to the throne was peculiar in that the heir apparent was not the son of the king, but the first son born to a noble after the monarch's accession. The king himself was also the judge; but he was not allowed to leave the palace under penalty of being stoned to death by the people.

Inscriptions of the Sabeans are numerous, but the information which these records furnish is comparatively meager. They cover, it is true, a period of about 1,300 years, ceasing only with the extinction of the kingdom in the sixth century C.E. (A.D.); but only of the period just before and just after the beginning of the present era are they sufficiently abundant to allow even an approximation to a coherent history. The earliest inscription known is one containing the name of Yetha-amara, who has been identified with the 'Ithamara the Sabean' of an inscription of Sargon dated 715 B.C.

Jews Are NOT Israelites - Part 2

Besides the epigraphical remains, there is a large number of coins, dating chiefly from 150 B.C. to 150 C.E. These are of special value for the history of the nation, even during its period of decline, since they bear both the monograms and the names of numerous kings.

The Sabean inscriptions are dated by eponymous magistrates previous to the introduction of an era which has been identified with the Seleucidan (312 B.C.), and which has also been fixed by other scholars as beginning in 115 B.C., although there are traces of other chronological systems as well. These texts frequently allude to commerce, agriculture, and religion...

Among the Sabean gods the most important were Almakah ('the hearing god?'), Athtar (a protective deity and the male form of 'Ashtaroth,' to whom the gazel seems to have been sacred), Haubas (possibly a lunar deity), Dhu Samawi ('lord of heaven'), Hajr, Kainan, Kawim ('the sustaining'), Sin (the principal moon-god), Shams (the chief solar deity), Yata', Ramman (the Biblical Rimmon), El ('God' in general), Sami' (the hearing'), Shem (corresponding in functions to the general Semitic Ba'al), Hobal (possibly a god of fortune), Homar (perhaps a god of wine), Bashir (bringer of good tidings), Rahman (the merciful), Ta'lab (probably a tree-god), and Wadd (borrowed from the Mineans). A number of goddesses are mentioned, among them Dhat Hami (lady of Hami), Dhat Ba'dan (lady of Ba'dan), Dhat Gadran (lady of Gadran), and Tanuf (lofty). It becomes clear, even from this scanty information, that the religion was in the main a nature-cult, like the other Semitic religions; and this is borne out by a statement in the Koran (sura 27:24) that the Sabeans worshiped the sun. Few details of the cult are given, although there are frequent mentions of gifts and sacrifices, as well as of 'self-

presentation,' a rite of doubtful meaning, but one which evidently might be performed more than once.

Ritual purity and abstinence of various forms also seem to have formed part of the Sabeian religion, and the name of the month Dhu Hijjat or Mahijjat, the only one retained by the Arabs (Dhu'l-Hijja, the twelfth month), implies a custom of religious pilgrimage to some shrine or shrines. To the account of the government as described by Strabo the Sabeian inscriptions add little. The word for 'nation' is 'khums' (fifth), which apparently implies an earlier division of Arabia or of a portion of it into five parts; and the people were divided into tribes (shi'b), which, in their turn, were composed of 'tenths' or 'thirds.'

The kings at first styled themselves 'malik' (king) and, possibly later, 'mukarrib,' a term of uncertain meaning, while they afterward were called 'kings of Saba and Dhu Raidan,' and finally monarchs of Hadramaut and Yamanet as well. There were likewise kings of a number of minor cities.

From a late text which mentions a king of Himyar and Raidan and of Saba and Silhin, it has been inferred that the capital of Sheba was later removed to Raidan while the actual palace remained at Himyar, and that from this circumstance the dynasty and all that it ruled were formerly called Himyaritic (the 'Homeritae' of Ptolemy and of Christian ecclesiastical authors), a designation now generally discarded.

The state of society in Sheba seems to have been somewhat feudal to character. The great families, which evidently possessed large landed estates, had castles and towers that are frequently mentioned in the inscriptions; and remains of some of these buildings are still extant. The status of woman was remarkably high. The mistress of a castle is mentioned in one inscription, and the epigraphical remains represent women as enjoying practical equality with men, although a few passages imply the existence of concubinage.

The Sabeian language belonged to the Semitic stock. While some of the inscriptions differ little from classical Arabic, most of them show a close affinity with Ethiopic. The weak letters occasionally possessed their consonant value as in Ethiopic, although they have become vowels in Arabic. On the other hand, the article is affixed as in Aramaic, instead of being prefixed as in Arabic, and certain syntactic phenomena recall Hebrew rather than the South-Semitic dialects. The alphabet, which, like all the Semitic systems except Ethiopic, represents the consonants only, is plausibly regarded by man as the earliest form of Semitic script." (Jewish Encyclopedia, pp. 608-610)

Academia Proves Jews Are Not Israel

There are hundreds of books {most of which are Jewish Encyclopedias and history books} available for study, which prove that over 90% of the JEWS OF THE WORLD ARE NOT A SEMITIC PEOPLE, but few people other than historians ever bother to read them. Following are just a few: "Chazars: A people of Turkish origin whose life and history are interwoven with the very beginnings of the HISTORY OF THE JEWS OF RUSSIA...driven on by the nomadic tribes of the steppes and by their own desire for plunder and revenge...In the second half of the sixth century the Chazars moved westward...

The kingdom of the Chazars was firmly established in most of south Russia long before the foundation of the Russian monarchy by the Varangians...At this time the kingdom of the Chazars stood at the height of its power and was constantly at war...At the end of the eighth century...the chagan (king) of the Chazars and his grandees, TOGETHER WITH A LARGE NUMBER OF HIS HEATHEN PEOPLE, EMBRACED THE JEWISH RELIGION." (Benjamin Freeman, Facts Are Facts)

THE HISTORY OF THE JEWISH KHAZARS: "...Our first question here is, When did the Khazars and the Khazar name appear? There has been considerable discussion as to the relation of the Khazars to the Huns on the one hand and to the West Turks on the other. The prevalent opinion has for some time been that the Khazars emerged from the West Turkish empire.

Early references to the Khazars appear about the time when the West Turks cease to be mentioned. Thus they are reported to have joined forces with the Greek Emperor Heraclius against the Persians in A.D. 627 and to have materially assisted him in the siege of Tiflis. it is a question whether the Khazars were at this time under West Turk supremacy. The chronicler Theophanes {died circa A.D. 818} who tells the story introduces them as 'the Turks from the east whom they call Khazars.'...

A similar discussion on the merits of the different races is reported from the days before Muhammad, in which the speakers are the Arab Nu'man ibn-al-Mudhir of al-Hirah and Khusraw Anushirwan. The Persian gives his opinion that the Greeks, Indians, and Chinese are superior to the Arabs and so also, in spite of their low material standards of life, the Turks and the Khazars, who at least possess an organization under their kings. Here again the Khazars are juxtaposed with the great nations of the east. It is consonant with this that tales were told of how ambassadors from the Chinese, the Turks, and the Khazars were constantly at Khusraw's gate, (Tabaci, I, 899. According to ibn-Khurdadhbih, persons wishing access to the Persian court from the country of the Khazars and the Alans were detained at Bab al-Abwab (B.G.A. vi, 135)) and even that he kept three thrones of gold in his palace, which were never removed and on which none sat, reserved for the kings of Byzantium, China and the Khazars.

In general, the material in the Arabic and Persian writers with regard to the Khazars in early times falls roughly into three groups, centering respectively round the names of (a) one or other of the Hebrew patriarchs, (b) Alexander the Great, and (c) certain of the Sassanid kings, especially, Anushirwan and his immediate successors.

A typical story of the first group is given by Ya'qubi in his History. After the confusion of tongues at Babel (Genesis 10:18; 11:19), the descendants of Noah came to Peleg (Genesis 10:25; 11:16-19; 1 Chronicles 1:19; 1:25), son of Eber (Genesis 10:21; 10:24-25; 11:14-17; Numbers 24:24; 1 Chronicles 1:18-19; 1:25; 8:12; Nehemiah 12:20), and asked him to divide (Genesis 10:5; 10:25; 10:32; Exodus 14:21; Deuteronomy 4:19; 32:8; 1 Chronicles 1:19) the earth among them. He apportioned to the descendants of Japheth (Genesis 5:32; 6:10; 7:13; 9:18; 9:23; 9:27; 10:1-2; 10:21; 1 Chronicles 1:4-5) - China, Hind, Sind, the country of the Turks and that of the Khazars, as well as Tibet, the country of the (Volga) Bulgars, Daylam, and the country neighboring on Khurasan. In another passage Ya'qubi gives a kind of sequel to this. Peleg (Genesis 10:25; 11:16-19; 1 Chronicles 1:19; 1:25) having divided the earth in this fashion (Deuteronomy 32:8), the descendants of 'Amur ibn-Tubal (Genesis 10:2; 1 Chronicles 1:5; Isaiah 66:19; Ezekiel 27:13; 32:26; 38:2-3; 39:1), a son of Japheth, went out to the northeast. One group, the descendants of Togarmah (Genesis 10:3; 1 Chronicles 1:6; Ezekiel 27:14; 38:6), proceeding farther north, were scattered in different countries and became a number of kingdoms, among them the Burjan (Bulgars), Alans, Khazars (Ashkenaz Genesis 10:3), and Armenians. Similarly, according to Tabaci, there were born to Japheth Jim-r (the Biblical Gomer (Genesis 10:2-3; 1 Chronicles 1:5-6; Ezekiel 38:6; Hosea 1:3), Maw'-' (read Mawgh-gh, Magog (Genesis 10:2; 1 Chronicles 1:5; Ezekiel 38:2; 39:6; Revelation 20:8)), Mawday (Madai (Genesis 10:2; 1 Chronicles 1:5), Yawan (Javan) (Genesis 10:2; 10:4; 1 Chronicles 1:5; 1:7; Isaiah 66:19; Ezekiel 27:13; 27:19)), Thubal (Tubal), Mash-j (read Mash-kh, Meshech (Genesis 10:2; 1 Chronicles 1:15; 1:17; Ezekiel 27:13; 32:26; 38:2-3; 39:1)) and Tir-sh (Tiras (Genesis 10:2; 1 Chronicles 1:5)). Of the descendants of the last were the Turks and the Khazars (Ashkenaz). There is poss ~~~~ i who were defeated by the Arabs in 119/737, (H.A.R. Gibb, Arab Conquests in Central Asia, London 1923, 83ff. Cf. Chapter IV, n. 96) and disappeared as a ruling group in the same century. Tabaci says curiously that of the descendants of Mawgh-gh (Magog) were Yajuj and Majuj, adding that these are to the east of the Turks and Khazars. This information would invalidate Zeki Validi's attempt to identify Gog and Magog in the Arabic writers with the Norwegians. The name Mash-kh (Meshech) is regarded by him as probably a singular to the classical Massagetai (Massag-et). A Bashmakov emphasizes the connection of 'Meshech' with the Khazars, to establish his theory of the Khazars, not as Turks from inner Asia, but what he calls a Jephetic or Alarodian group from south of the Caucasus.

Jews Are NOT Israelites - Part 3

Evidently there is no stereotyped form of this legendary relationship of the Khazars to Japheth. The Taj-al-Artis says that according to some they are the descendants of Kash-h (? Mash-h or Mash-kh, for Meshech), son of Japheth, and according to others both the Khazars and the Saqalibah are sprung from Thubal (Tubal). Further, we read of Balanjar ibn- Japheth in ibn-al-Faqih and abu-al-Fida' as the founder of the town of Balanjar. Usage leads one to suppose that this is equivalent to giving Balanjar a separate racial identity. In historical times Balanjar was a well-known Khazar center, which is even mentioned by Masudi as their capital.

It is hardly necessary to cite more of these Japheth stories. Their JEWISH origin IS priori OBVIOUS, and Poliak has drawn attention to one version of the division of the earth, where the Hebrew words for 'north' and 'south' actually appear in the Arabic text. The Iranian cycle of legend had a similar tradition, according to which the hero Afridun divided the earth among his sons, Tuj (sometimes Tur, the eponym of Turan), Salm, and Iraj. Here the Khazars appear with the Turks and the Chinese in the portion assigned to Tuj, the eldest son. Some of the stories connect the Khazars with Abraham. The tale of a meeting in Khurasan between the sons of Keturah (Genesis 25:1; 25:4; 1 Chronicles 1:32-33) and the Khazars (Ashkenaz Genesis 10:3) where the Khaqan is mentioned is quoted from the Sa'd and al-Tabaci by Poliak. The tradition also appears in the Meshed manuscript of ibn-al-Faqih, apparently as part of the account of Tamim ibn-Babr's journey to the Uigurs, but it goes back to Hishim al-Kalbi. Zeki Validi is inclined to lay some stress on it as a real indication of the presence of the Khazars in this region at an early date. Al-Jahiz similarly refers to the legend of the sons of Abraham and Keturah settling in Khurasan but does not mention the Khazars. Al-Di-mashqi says that according to one tradition the Turks were the children of Abraham by Keturah, whose father belonged to the original Arab stock. Descendants of other sons of Abraham, namely the Soghdians and the Kirgiz, were also said to live beyond the Oxus..." (The History of The Jewish Khazars, by D.M. Dunlop, pp. 4-15. This book is especially important because the Jews make reference to it in all of their Jewish Encyclopedias, and uphold him as an authority on Jewish History)

ENCYCLOPEDIA AMERICANA (1985): "Khazar, an ancient Turkic-speaking people who ruled a large and powerful state in the steppes North of the Caucasus Mountains from the 7th century to their demise in the mid-11th century A.D...In the 8th Century it's political and religious head...as well as the greater part of the Khazar nobility, abandoned paganism and converted to Judaism...(The Khazars are believed to be the ancestors of most Russian and Eastern European Jews)."

ENCYCLOPEDIA BRITANNICA (15th edition): "Khazars, confederation of Turkic and Iranian tribes that established a major commercial empire in the second half of the 6th century, covering the southeastern section of modern European Russia...In the middle of the 8th century the ruling classes adopted Judaism as their religion."

ACADEMIC AMERICAN ENCYCLOPEDIA (1985): "Ashkenazim, the Ashkenazim are one of the two major divisions of the Jews, the other being the Shephardim."

ENCYCLOPEDIA AMERICANA (1985): "Ashkenazim, the Ashkenazim are the Jews whose ancestors lived in German lands...it was among Ashkenazi Jews that the idea of political Zionism emerged, leading ultimately to the establishment of the state of Israel...In the late 1960s, Ashkenazi Jews numbered some 11 million, about 84 percent of the world Jewish population."

THE JEWISH ENCYCLOPEDIA: "Khazars, a NON- SEMITIC, ASIATIC, MONGOLIAN TRIBAL NATION who emigrated into Eastern Europe about the first century, who were converted as an entire nation to Judaism in the seventh century by the expanding Russian nation which absorbed the entire Khazar population, and who account for the presence in Eastern Europe of the great numbers of Yiddish-speaking Jews in Russia, Poland, Lithuania, Galatia, Besserabia and Rumania."

THE ENCYCLOPEDIA JUDAICA (1972): "Khazars, a national group of general Turkic type, independent and sovereign in Eastern Europe between the seventh and tenth centuries C.E. During part of this time the leading Khazars professed Judaism...In spite of the negligible information of an archaeological nature, the presence of Jewish groups and the impact of Jewish ideas in Eastern Europe are considerable during the Middle Ages. Groups have been mentioned as migrating to Central Europe from the East often have been referred to as Khazars, thus making it impossible to overlook the possibility that they originated from within the former Khazar Empire."

THE UNIVERSAL JEWISH ENCYCLOPEDIA: "The primary meaning of Ashkenaz and Ashkenazim in Hebrew is Germany and Germans. This may be due to the fact that the home of the ancient ancestors of the Germans is Media, which is the Biblical Ashkenaz...Krauss is of the opinion that in the early medieval ages the Khazars were sometimes referred to as Ashkenazim...About 92 percent of all Jews or approximately 14,500,000 are Ashkenazim."

THE BIBLE RELATES THAT THE KHAZAR (Ashkenaz) JEWS WERE/ARE THE SONS OF JAPHETH NOT SHEM: "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth;...the sons of Gomer; Ashkenaz..."

(Genesis 10:1-3) Therefore, the Bible proves that the Ashkenaz Jews [Khazars] are not the descendants of Shem and cannot be Semite.

THE ENCYCLOPEDIA AMERICANA CALLS HYRCANUS A JEWISH HIGH PRIEST [135-105 B.C.] WHO FORCED THE IDUMEANS TO BECOME "JEWS," IDUMEA IS THE GREEK FOR EDMITES. The works of Josephus relates how the Idumeans were forced to accept Judaism. In the Bible Esau, Edom, Mt. Seir and Idumea are interchangeable for the offspring of ESAU, Jacob's twin brother.

Between the time of Nehemiah and the birth of Christ, the problem of intermarriage increased. The climax of the problem came about a century and a half before the birth of Christ, when the Judean, John Hyrcanus, conquered the heathen cities in Palestine and forced the Canaanites to become Judeans ["Jews"]. Josephus, the Judean historian, writing in about 95 A.D. wrote of this: "Hyrcanus took also Dora and Marissa, cities of Idumea [Greek form of Edom], and subdued all the Idumaeans; and permitted them to stay in that country, if they would be circumcised, and make use of the laws of the Judeans; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and the rest of the Judean ways of living; at which time therefore this befell them, they were hereafter no other than Judeans." (Ant. Book 13, ch. 9 par. 1)

A footnote in Josephus quotes Ammonius, an ancient grammarian, who says further: "The Judeans are such by nature, and from the beginning, whilst the Idumaeans were not Judeans from the beginning, but Phoenicians and Syrians; but being afterward subdued by the Judeans and compelled to be circumcised, and to unite into one nation, and be subject to the same laws, they were called Judeans." This same footnote also quotes Dio, the ancient historian: "That country is also called Judea, and the people Judeans; and this name is given also to as many as embrace their religion, though of other nations."

Josephus continues his history of how the Judahites incorporated the Edomites and Canaanites and a history of the son of Hyrcanus named Aristobulus: "He was called a lover of the Grecians; and had conferred many benefits on his own country, and made war against Iturea, and added a great part of it to Judea, and compelled its inhabitants if they would continue in that country, to be circumcised, and to live according to the Judean laws. (Josephus Ant. Book 13, ch. 11, par. 3) "Now at this time the Judeans were in possession of the following cities that had belonged to the Syrians, and Idumeans, and Phoenicians: [Here he lists 23 non- Israelite cities]; which last [city] they utterly destroyed, because its inhabitants would not bear to change their religious rites for those peculiar to the Judeans. The Judeans also possessed others of the principle cities of Syria, which had been destroyed." (Josephus Antiquities Book 13, chapter 15, paragraph 4)

Jews Are NOT Israelites - Part 4

This all took place at least a century before Christ. It is obvious, then, that by the time Christ was born a great host of the people living in Judea were Canaanites and Edomites by race, although they were Jews by religion and Judeans by citizenship. Even the ruling dynasty of the Herods were Edomites. Josephus speaks of: "Herod, who was no more than a private man, and an Idumean, i.e., a half-Judean" (Josephus Ant. Book 14, ch. 15, p. 2)

A footnote here says: "Accordingly, Josephus always esteems him an Idumean, though he says his father Antipater was of the same people with the Judeans, and a Judean by birth, as indeed all such proselytes of justice as the Idumeans, were in time esteemed the very same people with the Judeans."

The Esau-Edomite nation ["Idumea"] ceased to exist as a separate nation at this point in history. And yet the Bible is clear that Edom would be the enemy of Israel in the latter days.

How could these prophecies be fulfilled, if there are no Edomites left in the world? There is only one nation in the world that can prove ancestral ties with Edom, and the Jews themselves claim that dubious distinction. The Jews have thus adopted the materialistic and anti-Christ attitude that characterized the father of the Edomites, Esau.

We find what happened to them in The American People's Encyclopedia for 1954, page 15-492, under "The Jews." "Following their dispersal many spread across North Africa to Spain and during this movement converted many of the Berber tribes to Judaism. This had little effect on physical type, since most of the Berbers were likewise of that Mediterranean Race. That portion which moved into Spain and later northward achieved considerable wealth and prestige and became known as SEPHARDIM JEWS."

THE OUTLINE OF HISTORY. H. G. Wells, "It is highly probable that the bulk of the Jew's ancestors 'never' lived in Palestine 'at all,' which witnesses the power of historical assertion over fact."

Following is the story of the conversion of a tribe of people in Russia to Judaism and is the origin of more than 95% of the Jews of Eastern Europe. FACTS ARE FACTS, By Benjamin Freedman. "Without a complete and accurate knowledge of the origin and history of the 'Jews' in Eastern Europe...it is quite impossible for [Christians] to intelligently understand the harmful influence the Jews have exerted for ten centuries..." "You will probably be astonished as many Christians were years ago when I electrified the nation with the first publication by me of the facts disclosed by my many years of research into the origin and the history of the 'Jews' in Eastern Europe. My many years of intensive research established beyond the question

of any doubt, contrary to the generally accepted belief held by Christians, that the 'Jews' in Eastern Europe at any time in their history in Eastern Europe were never the legendary 'lost ten tribes' of Bible lore. THAT HISTORIC FACT IS INCONTROVERTIBLE.

Relentless research established as equally true that the 'Jews' in Eastern Europe AT NO TIME IN THEIR HISTORY COULD BE CORRECTLY REGARDED AS THE DIRECT LINEAL DESCENDANTS OF THE LEGENDARY 'LOST TRIBES' OF BIBLE LORD. THE 'JEWS' in Eastern Europe in modern history CANNOT LEGITIMATELY POINT TO A SINGLE ANCIENT ANCESTOR WHO EVER SET EVEN A FOOT ON THE SOIL OF PALESTINE IN THE ERA OF BIBLE HISTORY.

Research also revealed that the 'Jews' in Eastern Europe WERE NEVER 'SEMITES,' ARE NOT 'SEMITES' NOW, NOR CAN THEY EVER BE REGARDED AS 'SEMITES' AT ANY FUTURE TIME BY ANY STRETCH OF THE IMAGINATION. Exhaustive research also irrevocably rejects as a fantastic fabrication the generally accepted belief by Christians that the 'Jews' in Eastern Europe are the legendary 'Chosen People' so very vocally publicized by the Christian clergy from their pulpits..."

THE AMERICAN PEOPLE'S ENCYCLOPEDIA for 1954 at 15-292 records the following in reference to the Khazars: "IN THE YEAR 740 A.D. THE KHAZARS WERE OFFICIALLY CONVERTED TO JUDAISM. A century later they were crushed by the incoming Slavic-speaking people and were scattered over central Europe WHERE THEY WERE KNOWN AS JEWS. It is from this grouping that most German, Polish and Hungarian Jews are descended, and they likewise make up a considerable part of that population now found in America. The term Askenazim is applied to this round-headed, dark-complexioned division."

Nathan M. Pollock has a beef with the Israeli government. His elaborate plans to celebrate this September the 1000th anniversary of the Jewish - Khazar alliance were summarily rejected. An elderly, meek-looking man who migrated to Israel from Russia 43 years ago. He has devoted 40 of his 64 years trying to prove that six out of ten Israelis and none out of ten Jews in the Western Hemisphere are real Jews' Jews, but descendants of fierce Khazar tribes which roamed the steppes of Southern Russia many centuries ago.

For obvious reasons the Israeli authorities are not at all eager to give the official stamp of approval to Pollock's theories. "For all we know, he may be 100 percent right," said a senior government official. 'In fact, he is not the first one to discover the connection between Jews and Khazars. Many famous scholars Jews and non-Jews, stressed these links in their historical research works. But who can tell today what percentage of Khazar blood flows in our

veins..." (San Diego Union, August 28, 1966, Leo Heiman: Copley News Service)

From the above, we can clearly see that the Jews fully understand their Khazarian heritage as the third edition of the JEWISH ENCYCLOPEDIA for 1925 records: "CHAZARS [Khazars]: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. The kingdom of the Chazars was firmly established in most of South Russia long before the foundation of the Russian monarchy by the Varangians (855). Jews have lived on the shores of the Black and Caspian seas since the first centuries of the common era [after the death of Christ]. Historical evidence points to the region of the Ural as the home of the Chazars. Among the classical writers of the Middle Ages they were known as the 'Chozars,' 'Khazirs,' 'Akatzirs,' and 'Akatirs,' and in the Russian chronicles as 'Khwalisses' and 'Ugry Byelyye.'..."

THE ENCYCLOPEDIA JUDAICA, Vol. 10, (1971) relates the following about the Khazars (Chazars): "Khazars, a national group of general Turkic type, independent and sovereign in Eastern Europe between the seventh and tenth centuries A.D. DURING PART OF THIS TIME THE LEADING KHAZARS PROFESSED JUDAISM." (Encyclopedia Judicia, Vol. 10, (1971))

THE UNIVERSAL JEWISH ENCYCLOPEDIA: "Khazars, a medieval people, probably related to the Volga Bulgars, WHOSE RULING CLASS ADOPTED JUDAISM DURING THE 8TH CENT. The Khazars seem to have emerged during the 6th cent., from the vast nomadic Hun (Turki) empire which stretched from the steppes of Eastern Europe and the Volga basin to the Chinese frontier. Although it is often claimed that allusions to the Khazars are found as early as 200 C.E., actually they are not mentioned until 627...MOST JEWISH HISTORIANS DATE THE CONVERSION OF THE KHAZAR KING TO JUDAISM DURING THE FIRST HALF OF THIS CENTURY {A.D.}..."

Jews Are NOT Israelites - Part 6

The primary meaning of Ashkenaz and Ashkenazim in Hebrew is Germany and Germans. This may be due to the fact that the home of the ancient ancestors of the Germans is Media, which is the Biblical Ashkenaz...Krauss is of the opinion that in the early medieval ages the Khazars were sometimes referred to as Ashkenazim...About 92 percent of all Jews or approximately 14,500,000 are Ashkenazim.

THE AMERICAN PEOPLE'S ENCYCLOPEDIA for 1954 at 15-292 records the following in reference to the Khazars: "IN THE YEAR 740 A.D. THE KHAZARS WERE OFFICIALLY CONVERTED TO JUDAISM. A century later they were crushed by the incoming Slavic-speaking people and were

scattered over central Europe WHERE THEY WERE KNOWN AS JEWS. It is from this grouping that most German, Polish and Hungarian Jews are descended, and they likewise make up a considerable part of that population now found in America. The term Aschenazim is applied to this round-headed, dark-complexioned division."

ACADEMIC AMERICAN ENCYCLOPEDIA, Deluxe Library Edition, Volume 12, page 66 states: "The Khazars, a Turkic people, created a commercial and political empire that dominated substantial parts of South Russia during much of the 7th through 10th centuries. DURING THE 8TH CENTURY THE KHAZAR ARISTOCRACY AND THE KAGAN (King) WERE CONVERTED TO JUDAISM."

THE NEW ENCYCLOPEDIA BRITANNICA, Volume 6, page 836 relates: "Khazar, member of a confederation of Turkic-speaking tribes that in the late 6th century A.D. established a major commercial empire covering the southeastern section of modern European Russia...BUT THE MOST STRIKING CHARACTERISTIC OF THE KHAZARS WAS THE APPARENT ADOPTION OF JUDAISM BY THE KHAGAN AND THE GREATER PART OF THE RULING CLASS IN ABOUT 740...THE FACT ITSELF, HOWEVER, IS UNDISPUTED AND UNPARALLELED IN THE HISTORY OF CENTRAL EURASIA. A FEW SCHOLARS HAVE ASSERTED THAT THE JUDAIZED KHAZARS WERE THE REMOTE ANCESTORS OF MANY OF THE JEWS OF EASTERN EUROPE AND RUSSIA."

COLLIER'S ENCYCLOPEDIA, Volume 14, page 65 states: "Khazars [kaza'rz], a semi-nomadic tribe of Turkish or Tatar origin who first appeared north of the Caucasus in the early part of the third century...IN THE EIGHTH CENTURY KHAGHAN BULAN DECIDED IN FAVOR OF THE JEWS AND ACCEPTED JUDAISM FOR HIMSELF AND FOR HIS PEOPLE..."

NEW CATHOLIC ENCYCLOPEDIA, Volume VIII, page 173 relates: "The Khazars were an ethnic group, belonging to the Turkish peoples, who, toward the end of the 2d century of the Christian Era, had settled in the region between the Caucasus and the lower Volga and Don Rivers...At the beginning of the 8th century, dynastic ties bound the Khazars more closely to Constantinople, which led to a limited spread of Christianity among them. They also became acquainted with Judaism from the numerous Jews who lived in the Crimea and along the Bosphorus. When the Byzantine Emperor, Leo the Isaurian, persecuted the Jews in A.D. 723, many Jews found refuge in the Khazar kingdom, and THEIR INFLUENCE WAS SO GREAT THAT, AROUND THE MIDDLE OF THE 8TH CENTURY, THE KING OF THE KHAZARS AND MANY OF THE KHAZAR NOBILITY ACCEPTED THE JEWISH FAITH."

THE CADILLAC MODERN ENCYCLOPEDIA, page 822, states: "Khazars (khah'-zahrz), a S Russian people of Turkic origin, who at the height of their power (during the 8th-10th cent., A.D.) controlled an empire which included Crimea, and extended along the lower Volga, as far E as the Caspian Sea. THE KHAZAR ROYAL FAMILY AND ARISTOCRACY CONVERTED TO JUDAISM DURING THE REIGN OF KING BULAN (768-809 A.D.) AND JUDAISM WAS THEREAFTER REGARDED AS THE STATE RELIGION..."

The Jewish author, Arthur Koestler, relates the following concerning Jewish history: In his 1976 best seller *The Thirteenth Tribe*, the Author of *Darkness at Noon*, *Promise and Fulfillment*, and *The Roots of Coincidence* dropped another bombshell by PROVING THAT TODAY'S JEWS WERE, FOR THE MOST PART, DESCENDANTS OF KHAZARS, WHO CONVERTED TO JUDAISM SEVEN CENTURIES AFTER THE DESTRUCTION OF JERUSALEM IN 70 A.D. "This, of course, is inspired by the story of the Covenant in Genesis; and it implies that THE KHAZARS TOO CLAIMED THE STATUS OF A CHOSEN RACE, who made their own Covenant with the Lord, EVEN THOUGH THEY [Khazars] WERE NOT DESCENDED FROM ABRAHAM'S SEED...HE CANNOT, AND DOES NOT, CLAIM FOR THEM [the Khazars] SEMITIC DESCENT, HE TRACES THEIR [Khazars] ANCESTRY NOT TO SHEM, BUT TO NOAH'S THIRD SON, JAPHETH, OR MORE PRECISELY TO JAPHETH'S GRANDSON, TOGARMA, THE ANCESTOR OF ALL TURKISH TRIBES. 'We have found in the family registers of our fathers,' Joseph asserts boldly, 'that Togarma had ten sons, and the names of their off-spring are as follows: Uigur, Dursu, Avars, Huns, Basilii, Tarniakh, Khazars, Zagora, Bulgars, Sabir. WE [Khazars] ARE THE SONS OF KHAZAR, THE SEVENTH..." (The Thirteenth Tribe, Arthur Koestler, pages 58-82))

The Jewish author Alfred M. Lilienthal relates the following concerning Jewish history: "...The existence of [The State of] ISRAEL IS NOT FOUNDED ON LOGIC. IT HAS NO ORDINARY LEGITIMACY. There is neither in its establishment nor present scope any evident justice - though there may be an utter need and wondrous fulfillment.'...

Arthur Koestler answers this question with an emphatic 'NO!' In his 1976 best seller *The Thirteenth Tribe*, the Author of *Darkness at Noon*, *Promise and Fulfillment*, and *The Roots of Coincidence* dropped another bombshell by PROVING THAT TODAY'S JEWS WERE, FOR THE MOST PART, DESCENDANTS OF KHAZARS, WHO CONVERTED TO JUDAISM SEVEN CENTURIES AFTER THE DESTRUCTION OF JERUSALEM IN 70 A.D...Therefore, THE GREAT MAJORITY OF EASTERN EUROPEAN JEWS ARE NOT SEMITIC JEWS AT ALL, and AS MOST WESTERN EUROPEAN JEWS CAME FROM EAST EUROPE, MOST OF THEM ALSO ARE NOT SEMITIC JEWS.

Thus, maintains Koestler, the veins of 45 percent of Israelis (save only the Arab and the Sephardic Jews), plus a big majority of JEWS AROUND THE WORLD, ARE UTTERLY VACANT OF CORPUSCULAR LINKS TO THE TRIBE OF MOSES AND SOLOMON...The Koestler thesis, however startling, IS IN NO WISE A NEW ONE. THE GENETIC KHAZAR DERIVATION OF MOST JEWS, ONLY THE SEPHARDIC MAY BE ACCOUNTED HEBREWS BY BLOOD, HAS BEEN LONG IF NOT WIDELY KNOWN...The home to which Weismann, Silver, Ben- Gurion and so many other Ashkenazim Zionists have long yearned to return HAS NEVER BEEN THEIRS...[it is an] anthropological fact, MANY CHRISTIANS MAY HAVE MUCH MORE HEBREW-ISRAELITE BLOOD IN THEIR VEINS THAN MOST OF THEIR JEWISH NEIGHBORS!

Ironically enough, too, Volume IV of the Jewish Encyclopedia (as of the time of research, 1952), because this publication spelled Khazars with a 'C' instead of a 'K,' is titled 'Chazars to Dreyfus.'

And it was the famed trial of Captain Alfred Dreyfus, as interpreted by Theodore Herzl, that made the modern Jewish Khazars of Russia...forget their descent from converts to Judaism...to establish the State of Israel...

AND WITHOUT THE HUE AND CRY, 'ANTI- SEMITISM,' PRAY WHAT HAPPENS TO THE ZIONIST MOVEMENT? Khazar conversion was not unique...WHO CAN SAY FOR SURE THAT MANY CHRISTIAN READERS OF THIS BOOK MIGHT NOT IN FACT HAVE A BETTER CLAIM, WHICH THEY DO NOT CHOOSE TO EXERCISE, TO GO BACK 'HOME' TO PALESTINE THAN HANNAH SEMER, MENACHEM BEGIN, OR GOLDA MEIR? QUEEN VICTORIA HERSELF BELONGED TO AN ISRAELITE SOCIETY THAT TRACED THE ANCESTRY OF ITS MEMBERSHIP BACK TO THE LOST TRIBES OF ISRAEL. When the word 'Judaism' was born, THERE WAS NO LONGER A HEBREW-ISRAELITE STATE. THE PEOPLE WHO EMBRACED THE CREED OF JUDAISM WERE ALREADY A MIXTURE OF MANY NATIONS, RACES, AND STRAINS, AND THIS DIVERSIFICATION WAS RAPIDLY GROWING..." (The Zionist Connection II, Alfred M. Lilienthal, pp. 759-768)

(8) Arab Jews

By Adam Hanieh

The official ideology of Israel, Zionism, has always portrayed itself as a liberation movement for all Jews. But although Zionism claims to offer a home for all Jews, that home has never been offered equally.

The question of Arab Jews strikes at the heart of the Zionist contradiction -- an attempt to build an anti- Arab, exclusively Jewish state on Arab lands.

From the early days of the Zionist project, large numbers of Jews from neighbouring Arab countries were brought to Palestine. Ostensibly they were "returning home", but in reality they came as cheap labour for their European counterparts (Ashkenazi Jews).

These Arab Jews were given the name Mizrahim (the eastern ones).

Official Israeli history presents the emigration of Mizrahi as a result of anti-Semitism within the countries where they lived or a religious devotion to the land of Palestine. This account forgets the economic interests of the Ashkenazi Zionists and the long and largely untroubled relationship between Mizrahi Jews and the other Arabs with whom they lived.

Mizrahim had lived in North Africa and the Middle East for millennia, and the vast majority were opposed to creating a Jewish state in Palestine. The Iraqi Jewish leadership, for example, cooperated with the Iraqi government to stop Zionist activity in Iraq; the chief rabbi published an open letter denouncing Zionism.

In 1920, Palestinian Jews signed anti-Zionist petitions denouncing Ashkenazi rule.

It is now well documented that Zionist underground cells planted bombs in Jewish centres to create hysteria amongst Iraqi Jews, hoping to encourage a mass exodus to Israel. On January 14, 1951, a bomb was thrown into an Iraqi synagogue, killing four people.

Of course these acts of terror by the Zionist movement did not happen in isolation from the corrupt Arab governments of the time, most of which were supported by the British, who had overtly backed the Zionist movement with the Balfour declaration of 1917.

Exploitation

The Mizrahim who arrived in Israel landed in corrugated iron transit camps where Israeli officials attempted to strip them of their “Arabness” by getting rid of their “unpronounceable” Arab names and replacing them with good “Jewish” names.

Most ended up in agricultural work, 10-12 hours a day in conditions of disease and squalor. Their high death rate was explained by one Zionist official as a “common and natural thing”.

One particularly damning example of the European approach to Mizrahim was the infamous “kidnapped children of Yemen” affair. Doctors, social workers and nurses worked together to kidnap 600 Yemeni-Jewish babies, telling their parents they had died and giving them to childless Ashkenazi couples.

A massive protest rally was held in 1986 to demand the truth, but it was ignored by the Israeli media. A few months later, Israeli television produced a documentary which blamed a bureaucratic system for spreading rumours and perpetuated the myth of Mizrahim as careless parents.

Today Mizrahim constitute around 50% of the Israeli population. Palestinian Arabs make up another 20%, so the total non-European population is about 70%. This rises to 90% with the inclusion of Palestinians from the occupied territories, making clear the colonial nature of Israel.

Mizrahim and Palestinian Arabs make up the vast majority of the Israeli working class, concentrated in lower paid sectors and largely ignored by the official trade union movement, the Histadrut.

Early protests

Such experiences have naturally led to protest. In 1959 a widespread rebellion began in a neighbourhood of Haifa called Wadi-Salib. It was crushed by the Israeli military.

A significant stage of the Mizrahi movement arose in the '70s with the Black Panther movement. The Panthers took a revolutionary outlook from the black struggle in the US and Marxist movements in Latin America. They called for the destruction of the regime and a state that did not discriminate on the basis of religion, origin or nationality.

In May 1971 a demonstration of tens of thousands was organised by the Panthers against police repression. Some 170 activists were arrested and 35 were hospitalised through clashes with the police.

The Panthers were the first Mizrahim to make links with the Palestinian movement, even conducting talks with the then outlawed PLO.

Another Mizrahi movement known as the Tents movement developed. These activists protested against the squalid housing conditions of Mizrahim by squatting in vacant apartments in wealthy Ashkenazi suburbs and erecting large tent camps.

They drew links between the billions spent in the occupied territories to build settlements and the underprivileged neighbourhoods in which Mizrahim were forced to live.

The Zionist left in Israel, which consists mostly of western educated Ashkenazi, likes to portray Mizrahim as right wing, uncritical and easily swayed by populist demagogues.

The leaders of Peace Now, whose membership is almost exclusively Ashkenazi, scapegoat Mizrahim for “supporting the occupation”, “turning Israel into an anti-democratic state” and being “obstacles to peace”. These attitudes obscure important points.

Firstly, the policies of occupation and war have been designed and implemented by Ashkenazi, who have until recently dominated Israeli politics.

Secondly, the leaders of all the right-wing parties are Ashkenazim. It is true that a relatively large proportion of Mizrahim vote for Likud, but this has less to do with Likud's policies towards Palestinians and more to do with the social devastation caused by years of rule by the Labour Party, the traditional party of Ashkenazi Zionism.

Thirdly, significant acts of solidarity with Palestinians initiated by Mizrahi have been erased from the history books.

Mizrahi and Likud

In the 1981 elections, Likud came to victory because of its image as the party of Mizrahim which would end Labour Party rule.

The leader of Likud, ex-paramilitary thug and Ashkenazi Zionist Menachem Begin, cultivated this image through cooption of many of the leaders of the Black Panthers and Tents movement.

Begin's second in command was David Levi, a Mizrahi who knew how to use the Panthers' rhetoric, but emptied of content. Levi ever since has used Mizrahi protests while preventing them from going too far.

During the Likud period in power, 1977-92, the social gap between Ashkenazi and Mizrahi did not narrow. Today David Levi continues as leader of his own party, Geshet, in the coalition government of Benjamin Netanyahu.

During the mid-'80s another reflection of Mizrahi discontent arose with the creation of the Shas party. Shas arose as a rebellion by ultra-orthodox Mizrahim who were studying in the Ashkenazi rabbinical schools.

Ultra-orthodox society is openly racist against Mizrahim, and Shas wanted to change this through establishing its own party and education system. Shas now wields important political power and currently has 10 seats in parliament.

It represents a false attempt to solve Mizrahi oppression by focusing solely on religion. However, it does reflect Mizrahi discontent with both Labour and Likud politics; one estimate puts four out of 10 Shas seats as due to the support of non-orthodox Mizrahi.

A new generation

Recently some developments in Mizrahi politics identify the root cause of Mizrahi oppression as the Zionist state and stress the need to build links with Palestinians.

One section of this movement is the Democratic Rainbow Movement, which is beginning a struggle over public lands.

Some 93% of Israeli territory is classified as state land, most of which was stolen from Palestinians who were expelled in 1948. Since the early '90s, Labour and Likud have been attempting to privatise this land and public housing.

Most Mizrahi, who tend to live in the lowest standard public housing, will have no chance of owning their own apartments. However, the Kibbutz and Moshav communities (dominated by Ashkenazi) are being provided with free apartments under the legislation.

In the past, Mizrahim were often forced to live in development towns and settlements near the Israeli border or often within the occupied territories. As Israeli control has expanded, these areas have become prime real estate, leading to the eviction of Mizrahi and an influx of Ashkenazi.

This is particularly true of Jerusalem, where Israeli yuppies are now moving into settlements once populated by Mizrahi.

The Mizrahi movement inevitably comes up against the question of Palestinian rights. Rather than seeing their struggle as one for a "bigger slice of the Zionist pie" many Mizrahi believe the struggle must be a joint one.

Another Mizrahi movement is HILA, the Public Committee for Education in the Underprivileged Neighbourhoods. HILA works with activist parents in an attempt to reveal the distortions about Mizrahi history taught in Israeli schools.

Other groups have been established on universities and high schools that bring together Palestinian and Mizrahi youth. One of these groups, Tzah, organised a protest in April against a racist textbook used in the Hebrew University.

A founder of Tzah and a current leader of Hila, Shiko Behar, has written extensively on the real Mizrahi history, including opposition to Zionism and in support of Palestinian rights.

These activists also reject the attempt by Likud and Shas to speak for the Mizrahim. As one Mizrahi activist told *Green Left*, "We need to liberate Mizrahi and Arab-Jewish identity from the Zionist framework -- and that means the framework of Likud and Shas as well".

(9) What is the difference between a Semite, a Hebrew, an Israelite, and a 'Jew'?

Are these terms equivalent in any way and can they be used interchangeably?

A Semite (or, "Shemite") is someone descended from Shem, one of the sons of Noah. A Hebrew is someone descended from Heber (or, "Eber"), one of the great-grandsons of Shem. So all Hebrews are Semites, but not all Semites are Hebrews.

Six generations after Heber, Abraham was born to his line, so Abraham was both a Hebrew and a Semite, born of the line of Heber and Shem.

Isaac was born of Abraham; then Jacob of Isaac. Jacob's name was changed to "Israel," and he fathered 12 sons. His sons and their descendants are called Israelites, and they would be both

Semitic and Hebrew. However, this would not make either Abraham or Isaac "Israelites." Some, who interchange the words "Jew" and Israelite, call Abraham a Jew, even though Abraham was not even an Israelite, and the word "Jew" is not used in the Bible until 1,000 years after Abraham.

One of Jacob-Israel's children was Judah (Hebrew - Yehudah). His descendants were called Yehudim ("Judahites"). In Greek this reads Ioudaioi ("Judeans").

The confusing factor is that almost all Bible translations employ the word "Jew," which is a modern, shortened form of the word "Judahite." Every time you come to the word "Jew" in the Old Scriptures, you should read "Judahite;" and every time you come to the word "Jew" in the New Scriptures, you should read it as "Judean."

Once you have those proper translations in mind, then we have to interpret those words further, because they can have more than one meaning, depending on the context. In the Old Testament, the word "Judahite" has three distinct usages:

1. one who is of the tribe of Judah in a racial sense;
2. one who is a citizen of the southern "House of Judah," including the tribes of Benjamin and Levi. Thus, this word can be used either tribally (racially) or geographically (nationally).
3. This is also used in a religious sense of those who followed the religion of Judah. At the time of Esther, many non-Israelites "became Jews" (that is, Judahites) as the result of the Judahite victory (Esther 8:17).

In the New Testament, the Greek word Ioudeos should be translated "Judean." Again, this term was used in the same manner:

1. one who is of the tribe of Judah in the racial sense;
2. one who is a citizen of the province of Judea (as opposed to Galilee and Samaria), as is shown in John 7:1. This usage is geographical, and it applied also to the non-Israelite citizens of Judea who had been incorporated into the nation in 135 B.C.; and
3. a follower of the religion of Judah as given by Moses and the prophets. This usage is found in Romans 2:28 and 29.

Therefore, we can say:

1. All Israelites are Hebrews and Semites.
2. Only a few of the Israelites were called Jews (or, Judahites, Judeans).
3. Many non-Israelites were called Jews (Judahites, Judeans) simply because they lived in Judah or claimed to follow the religion of the Judeans.

(10) does G-d Murder the Israelis ?

Israelis are quick to exert the concept that they are God's chosen people, God only Loves them, they are closer to God than anyone else.

Is this true ? Or does G-d Hate the Israelis ? How many times has G-d KILLED the Israelis ? Let's count;

2 Rabbis; " for offering strange fire before the Lord", two sons of Aaron, priests of the tabernacle, are struck dead. Lev 10:1-2

11 Rulers; Whom Moses sent to spy out the land, and who returned and made all the congregation to murmur against him by bringing up an evil report against the land, are killed by a plague from the Lord. Num. 14:37

250 Levite princesses; of the Jews who challenged the leadership of Moses. "their wives, sons and little children were swallowed up by the ground", then sent a fire to consume the remaining princes. Num. 16:1-40

3,000 brothers and children; of Israelis "And he said to them, "Thus says the LORD God of Israel, 'Put every man his sword on his side, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.'" And the sons of Levi did according to the word of Moses; and there fell of the people that day about *three thousand* men." (**Exodus 32:21-28**) [note: the surviving Israelis are then told in verse 29 that they are blessed for killing **their own** brothers and children]

14,700; Israeli protesters killed by plague who object to Moses about the prior killing of the 250 Jewish princesses. Num 16:41-49

24,000; Israelites who cohabitated with Moabite women and worshiped Baal. "And the Lord said to Moses, take all the heads of the people, and hang them up before the Lord against the sun..." Num 25:4,9

70,000; Israelis for sinning "So the LORD sent a pestilence upon Israel from the morning until the appointed time; and there died of the people from Dan to Beer-sheba *seventy thousand* men." (2 Samuel 24:10-17)

This does not include the general body counts given in "whole cities slain" figures such as in Num. 21:25, Deut. 2:19-21, and Joshua 10 as well as the older Israelis who were ordered to wander the desert for 40 years to die in the wilderness Num 32:13 nor the ones stricken by a plague for building a calf Exodus 32:30-35

These may indeed boost the total figures to over **six million**.

In Conclusion, yes, G-d has chosen the Israelis above all others, to be killed..... according to the Bible.

sixth Chapter:

Prophet Jesus the Monotheist

You have been taught about Jesus by gentiles, you have learned about Jesus through the gentile's interpretation of Scripture, now let a Semitic teach you about Jesus:

1. Jesus in the Jewish Bible with confirmation from the Qur'an
2. the Hebrew Messiah
3. Jesus Christ, a Jew for Allah
4. Jesus Denied Being God
5. waiting in vain for a Messiah ?
6. Jesus Promoted the Law of Moses
7. Jews did not kill Jesus
8. Jesus or Jesus
9. Did Jesus die on the cross ?
10. Why wasn't Mary stoned to death ?

(1) Jesus in the Jewish Bible with Confirmation from the Qur'an

Judaism, Christianity, and Islam may disagree, but Moses, Jesus, and Muhammad all agreed, bringing us the Message of Monotheism. These Prophets foretold and confirmed each other's mission "to serve God", as shown here. An introductory note, the Holy Quran is not meant to be a historical book, nor a scientific book, nor a book exclusively about any particular Prophet. The Holy Quran is a guide, a sign, and a Book confirming the Truth in Previous Scripture, to settle the differences between Jews and Christians, hence, does not go into long elaborate details, but rather gives short precise accounts of the subject.

Born of A Virgin

Prophecy

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Fulfillment

Luke 1:26 "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."

Confirmation in the Quran:

Quran 3:45 "Behold! the angels said: "O Mariam, surely Allah gives you good news with a Word from Him (of one) whose name is the ' Messiah, Isa son of Mariam, worthy of regard in this world and the hereafter and of those who are made near (to Allah)."

Seed of Abraham

Prophecy

Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Genesis 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Fulfillment

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Son of Isaac

Prophecy

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

Fulfillment

Luke 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Luke 3:34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Son of Jacob

Prophecy

Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Genesis 35:10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. 11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Fulfillment

Luke 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Luke 3:34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

Matthew 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Of the Tribe of Judah

Prophecy

Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Fulfillment

Luke 2:23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

Luke 2:33 And Joseph and his mother marvelled at those things which were spoken of him.

Hebrews 7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Family Line of Jesse

Prophecy

Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Fulfillment

Luke 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Luke 3:32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

Matthew 1:6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

House of David

Prophecy

Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

2 Samuel 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name,

and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Psalms 132:11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

Fulfillment

Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matthew 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

Matthew 20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

Matthew 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Matthew 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Mark 9:10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Mark 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

Luke 18:38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. 23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Confirmation in the Quran

Quran 4:163 "We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms."

Born at Bethlehem

Prophecy

Micah 5:2 But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Fulfillment

Matthew 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

John 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

Luke 2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem

Confirmation from the Quran

Quran 61:6 "And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic."

Presented with Gifts

Prophecy

Psalms 72:10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Isaiah 60:6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

Fulfillment

Matthew 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Matthew 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Shall be a prophet

Prophecy

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

Fulfillment

Matthew 21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Luke 7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

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

John 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Confirmation in the Quran

Qur'an 4:171 "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 Allah: 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."

Shall be a priest

Prophecy

Psalms 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Fulfillment

Hebrews 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Annoited with the Holy Spirit

Prophecy

Isaiah 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Psalms 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Fulfillment

Matthew 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Matthew 12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.

Mark 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

John 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Confirmation in the Quran

Quran 2:87 "We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!"

Has a zeal for God

Prophecy

Psalms 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

Fulfillment

John 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Ministry to Begin in Galilee

Prophecy

Isaiah 9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

Fulfillment

Matthew 4:12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land

of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Ministry of Miracles

Prophecy

Isaiah 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Isaiah 32:3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. 4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Fulfillment

Matthew 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Matthew 9:32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

Matthew 11:4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me.

Mark 7:33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

John 5:5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

John 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

John 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

Confirmation in the Quran

Quran 5:110 "Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'

Teacher of Parables

Prophecy

Psalms 78:2 I will open my mouth in a parable: I will utter dark sayings of old:

Fulfillment

Matthew 13:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Was to Enter the Temple

Prophecy

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Fulfillment

Matthew 21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

He was to enter Jerusalem on a Donkey

Prophecy

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

Fulfillment

Luke 19:35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

Matthew 21:6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Seated at Right hand of God

Prophecy

Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Fulfillment

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

Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Acts 2:34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool.

Confirmatin in the Quran

Quran 3:45 "Behold! the angels said: "O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the ' . Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah)."

Betrayed by a Friend

Prophecy

Psalms 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Psalms 55:12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: 13 But it was thou, a man mine equal, my guide, and mine acquaintance. 14 We took sweet counsel together, and walked unto the house of God in company.

Fulfillment

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

Matthew 26:49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.

John 13:21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

Wounded and Bruised

Prophecy

Isaiah 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Zechariah 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Fulfillment

Matthew 27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Smitten and Spit upon

Prophecy

Isaiah 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Micah 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

Fulfillment

Matthew 26:67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Luke 22:63 And the men that held Jesus mocked him, and smote him.

Mocked

Prophecy

Psalms 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

Fulfillment

Matthew 27:31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

Confirmation in the Quran

Quran 3:55 "Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute."

Rejected by his own people

Prophecy

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Psalms 69:8 I am become a stranger unto my brethren, and an alien unto my mother's children.

Psalms 118:22 The stone which the builders refused is become the head stone of the corner.

Fulfillment

John 7:5 For neither did his brethren believe in him.

John 7:48 Have any of the rulers or of the Pharisees believed on him?

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

Matthew 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Confirmation in the Quran

Quran 61:6 "And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic."

In conclusion, we see that Jesus was the foretold Prophet in the Jewish Bible as confirmed in the Holy Qur'an.

(2) messiahship of Jesus (Y'shua)

<ALIGN="CENTER">by Misheal Abdullah Al-Kadhi

Many people believe "Messiah" to be a mystical Biblical term which had been reserved by God from the beginning of time as a direct equivalent of "only begotten Son." For this reason, when they see that Jesus is referred to in the Bible as "The Messiah" they immediately translate this to mean "The Son of God." In order to clear up this misconception, let us first define the true meaning of the word Messiah and then show its exact usage in the Bible. The word "Messiah" is the English version of the Hebrew word mashiyach {maw-shee'-akh}. The literal meaning of this word in the Hebrew language is "to anoint." In our present day, it is customary for those who are appointed to high office (ie. the President of the US, Supreme Court justices, etc.) to attend a solemn ritual wherein that person is consecrated into office. During this ritual, certain rights of passage or ascension must be performed, such as repeating a solemn oath and so forth. Once such rituals have been successfully completed, only then is that person considered to have officially received the rights and obligations of this office.

In a similar fashion, in ancient times it was a common practice among the Jews to "anoint" those who were appointed positions of high authority. If we were to read the Bible we would find that every priest and king of ancient Israel was "anointed" by their people as a sign of official consecration to office. Further, we find that it was not at all uncommon for inanimate objects and even pagans to be "anointed." For example:

Solomon :

1 Kings 1:39 *"And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon . And they blew the trumpet; and all the people said, God save king Solomon."*

David:

1 Samuel 16:13 *"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah."*

Jewish priests:

Leviticus 4:3 *"If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering."*

Cyrus the pagan:

Isaiah 45:1 *"Thus saith the LORD to his Messiah, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be*

shut;"

A pillar:

Genesis 31:13 *"I [am] the God of Bethel, where thou anointedst the pillar, [and] where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred."*

The tabernacle:

Leviticus 8:10 *"And Moses took the anointing oil, and anointed the tabernacle and all that [was] therein, and sanctified them."*

A cherub:

Ezekiel 28:14 *"Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."*

Sick people:

Mark 6:13 *"And they cast out many devils, and anointed with oil many that were sick, and healed [them]."*

Jesus anoints a blind man

John 9:6 *"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,"*

When this word was translated into ancient Greek, the words used were "Messias" {mes-see'-as} and "Christos" {khris-tos'} (see John 1:41, 4:25). This is where we get the word "Christ" from, it was originally derived from the Greek word for "anoint." Jesus was indeed "christened," or "anointed," or "baptized," by John the Baptist before the beginning of his ministry as seen for example in Matthew 3:16 among many other verses.

This is not to say that just because the word "Messiah" was applied to others that it was not a specific designation for Jesus. It only goes to show that this title does not imply a position as "Son of God."

For example, all of the prophets of God are "friends of God," however, only prophet Abraham received this title as an official designation for himself (James 2:23). In a similar manner, all of the prophets of God in ancient Israel were all "anointed" prophets, however, as an official designation, this title was reserved exclusively for Jesus. This is indeed confirmed in the noble Qur'an:

"And the angles said 'O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah.'" The noble Qur'an 3:45

(3) Jesus Christ , a Jew for Allah

Jesus a Jew by race, was a Muslim by religion, A Muslim is some one who Submits Their Will to God. This Is What Jesus Did and Taught.

Regarding the Islamic teachings of Jesus:

- Jesus called God "Alayho" in Aramaic.
- Jesus taught to rinse before Praying as Muslims do {John 13:10}
- Jesus bowed down in Submission on the Ground to God as Muslims do {Matthew 26:39}
- Jesus said, all of You who Submit your will to God, are my true Brothers and Sisters (Mark 3:31-35) as Muslims do.
- Jesus taught Salvation comes from Submitting our will to God and Faith as Muslims do.

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles? Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'" (Matthew 7:21-23)

- Jesus taught that only God is All Knowing as Muslims do.

"But of that day and hour no one knows, not even the angels in heaven, nor the Son [Prophet], but only the Father [Creator]." (Mark 13:32)

- Jesus taught he is just a servant of God as Muslims are:

"For I have come down from heaven, not to do My own will, but the will of Him who sent Me." [John 6:38]

- Jesus said the word "Muslim" in Luke 6:40, and told others to be a Muslim:

Aramaic translated into Hebrew: "Ein talmeed na'leh 'al rabbo; shekken kal adam she MUSHLAM yihyeh k'rabbo."

אין תלמיד נעלה על רבו; שכן כל אדם שמשלים יהיה כרבו.

Taken from the [Aramaic Bible society](#).

Translation in English: "No student can be above his teacher, but everyone that is a MUSLIM, can be as his teacher."

In addition to the Bible confirming Jesus was a Jew for Allah, the Holy Qur'an also clarifies that Jesus followed Allah:

"And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden." *{Holy Quran 5:116}*

In conclusion, Jesus Christ is a Jew for Allah.

(4) Did Jesus deny being God ?

If I am standing in front of the IBM headquarters building, and a fellow employee unknowingly asked be "Is this your building , do you own this building ? "

Then I replied "This Building is NOT MY OWN, but it belongs to The ONE WHO EMPLOYEES ME"

This would clarify to the person asking that I AM NOT THE OWNER, I am just one of the workers.

I do not own the building (Universe) the one I work for owns it.

Another Example is:

If I am at a gathering of people in a friend's house, and a fellow guest unknowingly asked me, "Is this your house ?" I would reply "This is not my house but it is the house of the ONE WHO INVITED ME"

This would clarify to the fellow guest that again, I am NOT THE OWNER of the house.

Did Jesus make such statements regarding his status, the words, the will and the power he used ?

WORDS

"Jesus answered them and said, "My doctrine is not Mine, but His who sent Me." [John 7:16]

"He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me." [John 14:24]

"For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak." [John 12:49]

WILL

"Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work." [John 4:34]

"For I have come down from heaven, not to do My own will, but the will of Him who sent Me." [John 6:38]

"saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." [Luke 22:42]

POWER

" I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me." [John 5:30]

"I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him." [John 13:16]

"You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I." [John 14:28]

"Jesus said to them, "If God were your Father, you would love me, for I proceeded and came forth from God; I came not of my own accord, but he sent me." [John 8:42]

"To sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father" [Matthew 20:23]

KNOWLEDGE

"But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father." [Mr 13:32]

"But of that day and hour no one knows, not even the angels of heaven, but My Father only." [Mt 24:36]

"So Jesus answered them, "My teaching is not mine, but his who sent me" [John 7:16]

STATUS

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." [Mt 7:21]

"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. [John 5:37]

"And Jesus said to him, "Why do you call me good? No one is good but God alone." [Mr 10:18]

"And I do not seek My own glory; there is One who seeks and judges." [John 8:50]

Some Christians, (not all) claim that Jesus implied that he was God, from the above verses, we see that Jesus denied being God, it now leaves the Christians who believe Jesus is God to provide just one single verse in the Bible where Jesus says "I am God" there is no such verse, the God of Abraham in the Old Testament stated "I am God" over 200 times, yet oddly Jesus never uttered those three words once in the Gospel, so we see from the many quotes above, that the House did not belong to Jesus, it belonged to the One who Sent him.

(5) which Messiah ?

How long are we supposed to wait for a Messiah ? Are the Jews supposed to wait for Thousands Years ? Are Millions of Jews supposed to live and die anticipating , hoping, longing, never to know a Messiah ?

The hope for a Messiah redeemer is almost as old as time. In fact, many rabbis and scholars point to the very first book of the Torah, Genesis, to point to the premier Messianic prophecy.

After Adam and Eve eat of the forbidden fruit, God declares, "And I will put enmity between you [serpent] and the woman, and between your offspring and hers; he [Messiah] will crush your head and you will strike his heel" (Gen. 3:15).

The Question is, with all the Jews who left Israel, and inter-married, is the lineage of Judah even authentic anymore ?

How many Generations of Jews have to endure broken promises ? How many have to be deceived by false Messiahs;

Rabbi Isaac Luria

Sabbatai Zevi

Jacob Frank

Rabbi Menachem Mendel Schneerson

Simon Bar Kokhba

Moses of Crete

David Alroy

Abulafia

In conclusion, with the disintegration of the blood line of Judah, and the Third Temple already re-built by Muslims, the only Logical answer is to re-examine a Messiah from the Past, (Jesus), who is also confirmed to be the Anointed one in the Quran.

(6) Jesus Promoted the Laws of Moses

Many people in the Gospel asked that very same question directly to Jesus and let's see what the reply was;

"And behold, one came up to him, saying, "Teacher, what good deed must I do, to have eternal life?"

"And he said to him, "Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments." Matthew 19:16-17

Here according to Jesus, to enter Heaven, we follow the commandments.

A question to the Christians is: why would Jesus mislead this man if the 'only way to heaven was through the blood of Jesus'?

Was Jesus misleading this man by teaching that Works will open the Gates of Heaven?

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Matthew 5:10

Here Jesus says that Martyrs will go to Heaven, those who die and suffer for a good cause will go to Heaven.

Is Jesus again being misleading since all Christians claim that the one and only way to Heaven is through the blood of Jesus as the church teaches.

Here again a Lawyer asked the Important Question, How to enter Heaven;

And behold, a lawyer stood up to put him to the test, saying,

"Teacher, what shall I do to inherit eternal life?"

Jesus said "What is written in the law? How do you read?"

And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

And he said to him, "You have answered right; do this, and you will live." Luke 10:25-28

The lawyer asked the teacher Jesus how to have eternal life and Jesus replied "Read"... *"The Law"..... "Obey the Law"* believe in God and love your neighbor.

Why in front of all these people would Jesus not tell them the so-called only way that the Christians of today are saying 'no way to heaven except through the blood of Jesus', why would Jesus contradict today's Christians?

Are Christians freed from the Law as the modern Christians teach?

"Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven." Matthew 5:19

Why would Jesus Teach this if he came so that his blood can relax the Law, why is it when he was on earth, he Taught Not to Relax the Law? And Those who follow the Laws will be the Highest in Heaven.

"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." Matthew 7:21

Salvation according to some Christians comes from taking Jesus as your god and accepting the claimed blood sacrifice, while on the Other Hand, Jesus seems to be saying the Opposite. Why is that?

Aren't Christians supposed to follow the Teachings of Jesus,

As far as Salvation is concerned, Muslims are

following the Teachings of Jesus, why haven't the Christians started yet ?

"For whoever does the will of my Father in heaven is my brother, and sister, and mother." (Mark 3:35) If Jesus is god, why would he claim that

who ever follows the Commandments would be the brother or mother of god ? Does god have a mother of brother?

"Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." Matthew 19:21

Giving to directly to the Poor, one of the 5 Pillars of Islam, Jesus is Teaching Piety to Enter Heaven.

"Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Matthew 19:24

This Verse was very revealing to me, Jesus is repeatedly saying, a rich man will not enter Heaven.

Some Christians of today claim that Jesus died for all sins, yet Jesus repeatedly taught that greed will prevent you from entering Heaven. What about those Christians who are rich? Aren't they saved according to the 10% collecting church?

Now according to the church and Christians of modern day, 'who ever believes in the blood of Jesus and accepts Jesus as god, then that is the only way that person is saved, not through works.

Now let's see if Jesus again contradicts the church;

"Truly, truly, I say to you, he who hears my word and believes Him who sent me, has eternal life; he does not come into judgment, but has passed from death to life." John 5:24

It is Clear that according to Jesus the way to Heaven is to believe in God (who Sent Jesus) and to hear (follow) the words of Jesus.

Does Jesus want us to believe in his blood Or to believe that he is from God?

"Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. John 6:35

Therefore Jesus is Telling them that if they believe in him (While he was Alive) that they will receive paradise.

"Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father." John 14:12

Truly, Honestly, I give you my Word Jesus Says: the Human who does Works as I do (Jesus followed the Laws of Moses) then that human will follow me to the Father (God).

"Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." John 8:12

What does a light do? it guides, directs, it shows you the Right Path, A light does not symbolize one to be sacrificed, but instead, one to Guide.

All Muslims believe in Jesus

"There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them" Qur'an 4:159

Therefore I am Puzzled as to why Jesus would name off all these specific Teachings and Keys to enter Heaven except the one that the Christians teach (his blood).

According to Jesus, Muslims are blessed and will be in Heaven because they believe God sent Jesus and they follow works, I pray that Christians will at least follow the words of Jesus and may "his teachings" lead them to Truth.

" But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward."
{Translation of the Holy Qur'an 4:162}

This is not to say that we can work our way into Heaven which is a common misunderstanding of Christians towards Islam.

This is to clarify that we can not Faith our way directly into Heaven which is a common misunderstanding of Christians towards Christianity.

It is said well by Jesus's younger brother and disciple (James) who said;

"Faith without works is Dead" {Jas 2:26}

And then the Truth is confirmed in the Holy Qur'an:

"..But the prayer of those without Faith is nothing but (futile wandering) in (mazes of) error!" {Holy Qur'an 40:50}

"For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is in vain." {Holy Qur'an 13:14}

(7) Jesus or Jesus

Jesus Bar'Abba or Jesus Bar'Abba , Which one do you want me to release ?

According to the gospels, Jesus considered himself a Bar Abba (Mk. 12:6; 13:32; Mt. 11:27; Lk. 10:22) and prays to God as Abba the Father.

"And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36)

The self styled apostle Paul also uses the word "Abba" in his epistles :

" Abba , Father." (Romans 4:15)

" Abba, Father." (Galatians 4:6)

and in the Jewish Talmudic literature:

"...Since I have done the will of Abba who is in the Heavens "(Lev R para 32)

Now the gospels tell us the name (title) of the robber Pilate offered to the crowd for release in Jesus stead was "Barabbas" or Bar'Abba Mk 15:6-15, Mt 27:15-26, Lk 23:17-25, Jn 18:39-40.

(This is not a personal name. It's a title - in Aramaic it means "the Son of the Father"). Some ancient manuscripts of Matthew, confirmed by the writings of the church father, Origen (250ce), reveal the full name of the criminal as " Jesus Bar'Abbas " , just like the "Jesus Bar'Abbas" (Son of the Father "God") that Christians worship .

The church father Origen was appalled by the use of "Jesus Barabbas" in the manuscripts he was familiar with because he held the conviction that no "sinner" should bare the name and title of "Jesus the Christ " .

Dr. Hyam Maccoby in his book Revolution in Judaea, New York: Taplinger Publishing Company, 1973 believes the name of the criminal "Barabbas" was :

"suppressed in most of the manuscripts"

because of Origen's confusion and the embarrassment of having Jesus "Son of Abba / Father /God " share a prison with the other "Jesus Son of Abba " (p. 159).

"Jesus Barabbas " (the criminal), appears in the Syrian and Armenian versions of Matthew 27:16-17. A number of scholars, including Dr William Barclay, Dr D.A. Carson , Dr Robert Gundry, and Dr Klaas Schilder ,also accept this reading. Dr D. A. Carson wrote :

"scribes deleted the name Jesus from Jesus Barabbas out of reverence for Jesus Christ ." D. A. Carson, Matthew, in vol. 8 of The Expositor's Bible Commentary, edited by Frank E. Gaebelein, (Grand Rapids: Zondervan Publishing House, 1984), p574.

The New English Bible and the Scholar's Version (The Complete Gospels by Robert J. Miller, ed. Sonoma, Calif.: Polebridge Press, 1992) now adds the name "Jesus" to the criminal "Barabbas" in their translation.

What the gospels are asking us to believe is that Pilate offers the crowd the choice between " Jesus Bar'Abbas , the criminal " or "Jesus Bar' Abbas the prophet (Jesus "Son of God" who prays to God as Father was imprisoned alongside Jesus "Son of the Father"!)

Essentially what Pilate asked the crowd is :

"Which Jesus will ye that I release unto you? Jesus Bar'Abbas or Jesus 'Bar Abbas?'" The crowd replied, " Jesus Bar Abbas" - or, as Christians would have it, "Barabbas" (without his real name "Jesus" ,due to it's close resemblance to their god incarnate "Jesus").

It is as if Pilate said:

"Who do you want me to release, "Jesus, God's Son", or a criminal we just happen to apprehend in the nick, "Jesus Godson." ?

This seems a strange coincidence doesn't it ? The gospel of Luke tells us (emphasis mine / I will write Barabbas' name in blue) :

LUK 23:18 With one voice they cried out, "Away with this man! Release Jesus Barabbas to us! "

LUK 23:19 (Jesus Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

LUK 23:20 Wanting to release Jesus, Pilate appealed to them again.

LUK 23:21 But they kept shouting, "Crucify him! Crucify him!"

LUK 23:22 For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him."

LUK 23:23 But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed.

LUK 23:24 So Pilate decided to grant their demand.

LUK 23:25 He released the man (Jesus Barabbas) who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus (The Jesus Bar'Abba , The one Christians worship) to their will.

Most Muslim scholars suggest that a proxy was made to look like the prophet Jesus and was crucified in his place . Here is what the Quran says :

That they said , "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- (Sura 4:157)

Is the Quranic account entirely untenable in view of the innumerable uncertainties and obscurities that encircle the NT texts and the origins of Christianity ? I believe the Quran could not be more accurate in it's choice of words " Conjecture" " They have no knowledge respecting it"

(8) Did Jesus die on the cross ?

If Jesus is not responsible for our sins, why would God allow him to die.

No one saw Jesus die on the cross. Several Bibles and passages say he did not die:

Bible of Barnabas: "The face of Yehuda who led the soldiers to arrest Christ was transfigured into that of Christ who had been rescued by the Angels through the window to the third Heaven."

Also the Bibles of Basilidians, Docetae, The Marcionite Gospel.

Here brothers and sisters you have 4 chosen and recognized Bibles, also Luke 20:34-36, 24:36-41, Hebrew 5:7 and John 20:17 support Jesus was saved.

The Bible says that Jesus did not die on the cross, that his loving creator saved Jesus from the cross as confirmed in the Koran. God loves Jesus.

Would a compassionate, forgiving, merciful God allow his anointed Jesus to die??

* To say he was sacrificed for us, opposes the Bible's teachings (Hosea6:6) and (Matthew 9:13 and 12:7).

* To say he died on the cross, discredits his prophethood (Deuteronomy 13:5) and (21:22-23).

The Jews claimed they killed him to prove he was a false prophet which they still believe. The Koran is here to unite the Jews and Christians and to have them submit their will to God, to be Muslims.

Where is the information on sacrifice coming from?

Paul, who was a Jew and his belief in Jewish sacrifice was transported into Christianity as suggested by a renowned New Testament scholar V. Taylor "The Atonement in the New Testament Teaching," Paul developed the idea by sending letters to the Corinthians, the Romans 4:25, He told the Galatians 6:4., and Ephesians 5:2, read the history yourself. Christianity is the teaching of Paul, not Jesus.

Who are we to believe??

Jesus came to confirm the Torah, not to destroy it (Matthew 23:2-3).

While Paul abolished the teachings of the Torah (Acts 13:39).

What hour was Jesus crucified??

(Mark 15:25) It was the third hour, and they crucified him.

(John 19:14) It was the sixth hour, and he was not yet crucified

Who bore the cross??

(Matthew 27:32) They compelled Simon to bear the cross of Jesus./ also(Luke 23:26)& (Mark 15:21).

(John 19:17) Jesus was bearing his cross himself.

What did they put Jesus on??

(Mark 15:21) They put Jesus on the cross.

(Peter 2:24) They put Jesus on the tree./ also (Gal3:13)

What did they give Jesus to drink??

(Mark 15:23) They gave him wine mingled with myrrh to drink.

(Matthew 27:34) They gave him vinegar mingled with gall to drink.

What happened to Judas??

(Mat 27:5) Judas went and hanged himself.

(Acts 1:18) Judas fell headlong, and burst asunder in the midst, and all his bowels gushed out.

Many earlier sects of Christians believed that it was Judas who died in the place of Jesus, with the contradictions at hand, maybe those earlier Christians were right.

Who went to the grave of Jesus??

(John 20:1) Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.

(Mat 28:1) Mary Mag-da-le-ne and another Mary.

(Luke 24:10) Mary Mag-da-le-ne and another Mary and Jo'an-na and some other women.

(Mark 16:1) Mary Mag-da-le-ne and another Mary and Sa-lo'me.

Angel??

(John 20:12) One woman saw two angels at the grave of Jesus.

(Mat 28:2) Two women saw one angel.

(Luke 24:3) Three women saw two men.

(Mark 16:5) Three women saw one man.

Who was told??

(Luke 24:9) Mary the Mag-da-le and Mary the Mother of James and Jo'an-na returned back from the grave and told the eleven apostles all of what they saw.

(Mark 16:8) Mary the Mag-da-le and Mary and Sa-lo'me returned back from the grave, and did not tell anyone anything because they were afraid.

During the time of the assumed crucifixion, as you see, was a time of confusion, because no one saw Jesus die.

(Matthew 26:56)

But this has all taken place that the writings of the prophets might fulfilled." Then all the disciples deserted him and fled."

So the Qur'an says: 4:157

"That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:"

When Abraham was told by God to sacrifice his son, his son did not object or question him, if Jesus was sent to be sacrificed for our sins, why would he question God?

(Matthew 27:46): "... My God, my God, why hast thou forsaken me?"

Could this not come from someone other than Jesus? Even a Non Prophet would smile at agony as he knew that his death would win him the title of martyr.

Was this not an insult to Jesus in not having faith in Allah?

The sacrifice that has to be made to be forgiven for our sins is the sacrifice of our will to the Creator Allah, as confirmed in the Bible.

Not only do we rely on faith, but also action and reality all combined. We believe in the same God, you have been taught by the recipients of your hard earned 10% of your income tithing that the Koran is not the word of God, that is sad, because then you would learn as every chapter begins "God is the Most Gracious, the Most Merciful."

In Islam, only 3% of your income goes straight to the poor, such as a relative. None is required to go the Church or Mosque. 3% of the wheat in the world would feed all the starving.

(9) Why wasn't Mary Stoned to Death ?

The Holy Quran completes the missing puzzles often overlooked or ignored by non-Muslim theologians.

According to the Jewish Bible, the punishment for adultery is death by stones:

"But if the thing is true, that the tokens of virginity were not found in the young woman, then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has wrought folly in Israel by playing the harlot in her father's house; so you shall purge the evil from the midst of you." Deuteronomy 22:20-21

Why then was Mary, left to travel freely, proudly displaying Jesus, her son without a father, without being persecuted ?

It would take a miracle to prevent the Israelis from killing Mary, the Holy Quran reveals the hidden Miracle.

When the Israelis approached Mary and her infant Jesus to question her and inquire about the fatherless child, something unexpected happened:

"Then she brought the him to her people, carrying him. They said: "O Mary! truly an amazing thing hast thou brought! O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot."

But she pointed to him. They said: "How should we speak to one who was a child in the cradle?"

He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet; and He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; (He) hath made me kind to my mother, and not overbearing or miserable" Holy Quran 19:27-32

In conclusion, after witnessing the Miracle of God, the newborn Messiah praising God, Mary's innocence was confirmed.

Conclusion: Peace