

The Quran and its Message

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Salamun Alaikum (Peace be upon you)

PEOPLE OF THE BOOK (JEWS & CHRISTIANS)

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The following article will attempt to impart clear directives from the Quran with regards the People of the Book (Arabic: Ahl-e-Kitab). Some verses may prove to be a surprise for many Muslims that have mainly relied on a theology absorbed from [Islamic secondary sources](#). For all intent and purposes, nothing can change God's words and a true believer would be expected to submit to God's commands.

- The Quran asks the People of the Book to recognise that what has come to the final prophet is the truth which is confirming the truth which is also with them.
- God's message of truth has always been the same. Believe in One God of the Universe, believe in the unseen hereafter, associate no partners with God and to do righteous deeds.
- Verses dealing with fighting Christians and Jews deal with a specific people who broke treaties, committed evil etc. They cannot be applied to all Christians and Jews for all times. **Please see related articles [1] and [2].**
- Non-Muslims are not always Kaafir (Disbelievers) and the Quran does not refer to Jews and Christians as disbelievers but as 'Ahl-e-Kitab' (People of the Book). Even idolaters are not necessarily 'Kaffirs'. **Please see related article [3].**
- Jews and Christians can be **Muslims**. **Please see related article [4].**
- There are also '**believers**' amongst the People of the Book. **Please see related article [5].**
- The Quran does not demand the Jews and Christians to 'convert' or abandon their laws. Until the People of the Book are convinced of the veracity of the message of the Quran, the

people of the Book must follow the laws of their own scriptures in truth as **Muslims** and God will judge them equitably.

It is not unusual to find an element of 'exclusivity' in many (if not all) world religions. Where other religions may be 'tolerated', there is often a tacit belief amongst the followers of various sects of world faiths that their particular 'thought' or 'belief system' is the only correct path to enlightenment and therefore open to God's salvation. This line of thinking is no different for a number of Muslims.

Many Muslims do ask the question:

How is it possible that righteous Christians and Jews that spend all their life's endeavours in pursuit of good acts but do not believe in the veracity of the final message, are simply destined for hell? Especially when, we know God will not allow an atom's weight of injustice?

Another popular question is often asked:

"What is the state of salvation for individuals who reside in the most obscure, remote places of the world, such as jungles and high mountains, to whom the clarity of God's scriptures has not reached and who put their faith in obscure deities? Why will they simply be punished for their circumstances when other's have access to a much clearer message?"

Both are common yet pertinent questions. Though many attempts are made to source plausible explanations, most often than not, they are not always very convincing.

For Muslim readers, it will be significant to note that the verses cited below from the Quran were being revealed to Prophet Muhammad ^(pbuh) in possibly the late 6th, early 7th century. Many Muslims place complete distrust in the Gospels and Torah, due to their belief that the Bible is beyond salvation of the truth. This view seems to be unwarranted from a Quran's perspective.

Fellow Muslim readers would be advised to note that at the point of revelation to Prophet Muhammad, ^(pbuh) the Torah and particularly the Gospels had already undergone canonisation, the council of Nicaea had already convened in 325 AD under Constantine (nearly 300 years earlier), some Gospels had already been assigned an Apocrypha status and the Jewish Tanakh and Talmud had already been canonized as well as the orthodox Gospels.

Despite this, the Quran's focus still remains on what the Christian and Jewish Arabs, during Muhammad's ^(pbuh) ministry were reading and believed. These people were part of the primary audience that the Quran was addressing. The immediate focus group was not all of Christendom or the Jewish followers throughout the world in a state of Diaspora, **but the immediate contemporaries of the Prophet and what knowledge (scriptures et al) was with them.**

Please see below some powerful arguments presented by the Quran worth pondering.

References Cited:

- Understanding Surah Tauba (Chapter 9) and the Infamous 'Killing' Verses [1]
A Message of Peace or to Live by the Sword? [2]
Understanding 'Kufr' (Disbelief) from a Quranic Perspective [3]
Why is the term 'Muslim' Hijacked? [4]
Muslim and Mu'min (Believer) - The Difference [5]
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(1) JEWS, CHRISTIANS, 'BELIEVERS' AND SABIANS - ALL HAVE RESPITE WITH GOD. THERE IS NO EXCLUSIVITY FOR GOD'S SALVATION

002.062

"Indeed, those who **believe**, and those who are **Jews, and the Christians and the Sabians**, any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve."

005.069

"Indeed, those who **believe**, and those who are **Jews, and the Sabians and the Christians**, any who believe in God and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve."

Please see related article [6] below which is a rebuke of anti-Christian and anti-Jewish sentiments sourced from [Islamic secondary sources](#) which run contradictory to the Quran's message.

Reference Cited:

- Will the Sins of Muslims be Transferred to Christians and Jews? [6]
-

(2) ALL JEWS & CHRISTIANS HAVE TO DO IS ABIDE BY THE TRUE TEACHINGS OF THEIR SCRIPTURES

005.065

"If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to gardens of bliss."

005.068

"Say: "O People of the Book! you have no ground to stand upon unless you **firmly stand by (Arabic: Tuqimu) the Torah, the Gospel, and all the revelation that has come to you from your Lord.**" It is the revelation that comes to you from thy Lord, that increases in most of them their obstinate rebellion and blasphemy. But do not grieve over disbelieving people"

(3) IT WAS NEVER GOD'S WILL FOR EVERYONE TO BE A SINGLE PEOPLE BUT TO TEST PEOPLE WITH WHAT WAS GIVEN TO THEM

005.048

"To thee We revealed the Scripture in truth, confirming the scripture that is between the hands (**Arabic: bayna yadayhi** - coexistent Torah and Bible *), and guarding it by determining what is true and false (**Arabic: wa-muhayminan**): so judge between them by what God has revealed, and follow not their vain desires, diverging from the Truth that has come to thee. To each among you have we prescribed a law (**Arabic: Shir-atan**) and an open way (**Arabic: waminhajan**). If God had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtues. **The goal of you all is to God**; it is He that will show you the truth of the matters in which ye dispute"

* Please see related article [7] below.

In all God's scriptures, the goal is to reach God with good deeds and belief. Many Jews and Christians have interpreted their scriptures in ways to suit them. Muslims have done the same with the influence of [Islamic secondary sources](#) (A secondary source analogous to the Talmud of the Jews). The truth is present in all scriptures to lead a virtuous life in complete submission to God. The Quran is the final testament and on its own is fully preserved (and without the need of [Islamic secondary sources](#) to interpret it). Any disputes amongst them will be settled by God on the Day of Judgment.

022.067-69

"To every People have We appointed rites and ceremonies which they must follow: **[See above 5.48]** let them not then dispute with thee on the matter, but do invite (them) to thy Lord: for you are assuredly on the right way. If they do wrangle with you, say, "God knows best what it is you are doing. God will judge between you on the Day of Judgment concerning the matters in which you differ." **[See 10.41 below]**

010.041

"If they charge you with falsehood, say: "My work to me, and yours to you! ye are free from responsibility for what I do, and I for what you do!""

Reference Cited:

'Between the Hands' or 'Before it' - Ma Bayna Yadayhi [7]

(4) THE JEWS JUDGED BY THE TORAH

005.043

But why do they come to you for decision, when they have (their own) Torah before them? therein is the (plain) command of God; yet even after that, they would turn away. For they are not People of Faith.

The 'Therein' (Arabic: Fi-ha) is still a reference to the Torah. The Jews are being told to judge from what has been revealed to them (Torah) and if they don't, they are 'Kaffirs' (Disbelievers)

005.044

It was We who revealed the Torah (to Moses): therein **(Arabic: Fi-ha)** was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to God's will, by the rabbis and the scholars **(Arabic: Ahbaru)** : for to them was entrusted the protection of God's book, and they were witnesses to it: therefore do not fear mankind, but fear Me, and sell not my verses **(Arabic: Ayati)** for a miserable price. If any fails to judge by (the light of) what God has revealed, **they are Unbelievers (Arabic: Kaffiruna)** .

005.045

"And We prescribed for them in it: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But who forgoes it (in the way of charity) it shall be expiation for him. Who judges **NOT** by that which God has revealed: such are wrong-doers. **(Arabic: Zalimuna)** "

The truth can be found within their own Torah as specific references are quoted. (e.g. Exodus 21:23-25)

(5) THE CHRISTIANS JUDGED BY THEIR OWN GOSPELS

005.046

"And in their footsteps We sent Jesus the son of Mary, confirming the Torah that had come before him **(Arabic: Bayna yadayhi)** : We sent him the Gospel: in it was guidance and light, and confirmation of the Torah that had come before him: a guidance and an admonition to those who fear God."

Arabic readers will note that the term '**Bayna Yadayhi**' does not necessarily mean 'had come before him' as used by popular translations (such as the above). Rather, a more literal and possibly context accurate reference is: 'Between the hands'. **Please see related article [7] below** for a deeper analysis of the term. This therefore, refers to the Torah that was **co-existent** at the time of Prophet Jesus. ^(pbuh)

005.047

"Let the people of the Gospel judge by what God has revealed in it. If any do fail to judge by (the light of) what God has revealed, they are those who rebel **(Arabic: Fasiquna)**."

Please note - By the time of Prophet Muhammad^(pbuh) (Late 6th early 7th century), parts of the Bible had already undergone changes and a creed had developed (The Council of Nicaea congregated in 325AD). The Quran however, is still clearly recognising the text that lay with them.

Reference Cited:

'Between the Hands' or 'Before it' - Ma Bayna Yadayhi [7]

(6) THE JEWS & CHRISTIANS ARE ONLY BEING ASKED TO FOLLOW THEIR TRUE TEACHINGS AND NOT TO EXCEED BOUNDARIES

005.077

"Say: "O people of the Book! do not exceed in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayed (themselves) from the even way."

(7) WHAT ARE THE KIND OF BOUNDARIES THAT PEOPLE OF THE BOOK MAY HAVE CROSSED?

005.072

"Certainly they disbelieve who say: Surely God, He is the Messiah, son of Mary; and the Messiah said: O Children of Israel! serve God, my Lord and your Lord. Surely whoever associates (others) with God, then God has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust."

005.073

They do blaspheme who say: God is '**Third of three**' **(Arabic: Thalithu thalathatin)** : for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

004.171

O People of the Book! Commit no excesses in your religion: Nor say of God anything but the truth. Jesus Christ the son of Mary was (no more than) a messenger of God, and His Word, which He

bestowed on Mary, and a spirit proceeding from Him: so believe in God and His messengers. **Say not "Three" (Arabic: thalthatun)** : desist: it will be better for you: for God is one God: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs.

(8) ARE ALL THE PEOPLE OF THE BOOK BLASPHEMOUS AND OR EVIL? - NO!

003:113-114

"Not all of them are alike: Of the People of the Book are a portion that stand: They rehearse the verses of God all night long, and they prostrate themselves in adoration. They believe in God and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten in good deeds: They are in the ranks of the righteous"

005.082-83

"Strongest among men in enmity to the believers you will find the Jews and Pagans; and nearest among them in love to the believers you will find those who say, "We are Christians": **because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the Messenger, you will see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! we believe; write us down among the witnesses."**

It is incorrect to apply this verse to all Jews and Christians for all times. A particular context has been emphasized and addressed around the Prophet and with regards those amongst him. In this verse, Jews have been mentioned generally as showing enmity to the Prophet (This is no different from many Jews around the time of Prophet Jesus^(pbuh) that portrayed similar sentiments). However, this does not imply that all Jews practice falsehood or are unrighteous as the next verse clearly asserts.

007.159

"Of the people of Moses there is a section who guide and do justice in the light of truth."

005.066

"If only they had stood firmly by the Torah, the Gospel, and all the revelations that were sent to them from their Lord, they would have enjoyed happiness from every side. **There is from among them a party on the right course:** but many of them follow a course that is evil."

003.075

"Among the People of the Book are some who, **if entrusted with a hoard of gold, will (readily) pay it back;** others, who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against God, and (well) they know it."

010.094

"If you were in doubt as to what We have revealed to you, then ask those who have been reading the Book from before you: the Truth has indeed come to you from thy Lord: so be in no wise of those in doubt."

Note this is being revealed to the prophet after the scribes and law bearers of the previous scriptures have allowed some textual accretions to be absorbed as part of the text. So therefore, it is clear from this statement that the truth still existed amongst them and there were knowledgeable folk amongst the people of the book.

(9) MARRIAGE WITH THE PEOPLE OF THE BOOK AND CONSUMPTION OF THEIR FOOD HAS BEEN MADE LAWFUL

005.005

This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. **And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you)** when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Who denies the faith, his work is vain and he will be among the losers in the Hereafter.

During the Prophet's ministry, not only was it made explicitly lawful to eat from the food of the People of the Book, but also to marry from their '**virtuous**' (muh-sanatu) women. For a detailed discussion of what this entails from a Quranic perspective, **please see articles [14] and [15] below.**

It would be a Quranic contradiction if on one hand the People of the Book were being cited as lawful for marriage and on the other hand they were being pronounced as automatic 'Kaffirs' (disbelievers) as is the common belief of many Muslims.

Furthermore, it is useful to note that the type of food of the People of the Book that is being recognised as lawful is that meat that has been slaughtered with respect to Jewish law (i.e. 'Kosher'). Further elaboration of this point is a discussion outside the remit of this article.

References Cited:

- Marriage with the People of the Book [14]
Is Kosher Meat Permissible for Consumption? [15]

(10) THE PROPHET IS INFORMED BY GOD NOT TO DRIVE PEOPLE AWAY WHO SEEK THEIR LORD

006.052

"And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favour; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the wrongdoers (**Arabic: Zalimuna**)."

If this was an address to the new believers, it would be illogical to then infer that the Prophet of God could potentially drive away those that were seeking their Lord day and night. This is clearly not a reference to the believers but others that seek God's favour and do not associate partners with Him. This can include those from the People of the Book.

(11) EACH INDIVIDUAL WILL BE JUDGED BY THEIR INDIVIDUAL CIRCUMSTANCES AND FACULTIES

002.286

"On no soul does God place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which you did lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector; Help us against those who stand against faith."

053.038

"That no bearer of burden shall bear the burden of another"

053.039

"And that man shall have nothing but what he strives for"

(12) WHY HAS GOD ALLOWED THESE DIFFERENCES?

002.062

"Those who believe (in the Quran), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve."

006:165

"It is He Who has made you (His) vicegerents (**Arabic: Khalaifa**), inheritors of the earth: He has raised you in ranks, some above others: that He may try you in the gifts He has given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful."

With regards God's mercy from a Quran's perspective, **please see related article [8] below.**

Reference Cited:

A Generous, Loving and Forgiving Lord [8]

(13) CHURCHES, SYNAGOGUES AND MOSQUES ALL HAVE THEIR LORD MENTIONED IN THEM AND HAVE BEEN AT TIMES PROTECTED FROM RUIN

022:040

"(They are) those who have been expelled from their homes in defiance of right, except that they said, "Our Lord is God". If God did not check one set of people by means of another, there surely would have pulled down monasteries, churches, synagogues, and mosques, **in which the name of God is commemorated in abundant measure.** God will certainly aid those who aid his (cause);- for verily God is full of Strength, Exalted in Might."

(14) COMMUNICATE THE MESSAGE CLEARLY TO ALL, EVEN THE PAGANS. GOD'S INTENTION IS NOT TO BE UNJUST TO THOSE WHO HAVE NOT UNDERSTOOD THE MESSAGE CLEARLY

009:006

"If one amongst the Pagans (Idolaters) asks you for asylum, grant it to him, so that he may hear the word of God; and then escort him to where he can be secure. That is because they are a people without knowledge."

(15) THERE IS NO COMPULSION IN RELIGION

002:256

"Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God has grasped the most trustworthy hand-hold, that never breaks. And God hears and knows all things."

004:137

"Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief, God will not forgive them nor guide them nor guide them on the way."

There is no mention of killing them for apostasy. There is no concept of killing apostates in the Quran. Please see related article [9] below.

010:099

"And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?"

010:100

"No soul can believe, except by the will of God, and He will place doubt (or obscurity) on those who will not understand."

018:029

"And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place."

EVEN THE PROPHET WAS TACITLY ADMONISHED FOR THINKING THAT HE COULD FORCE PEOPLE INTO BELIEVING

006:035

And if their aversion is grievous to you, then, if you can, seek a way down into the earth or a ladder to the sky that you may bring unto them a sign (to convince them all)! - If God willed, He could have brought them all together to the guidance - So do not be among the foolish / ignorant ones (**Arabic: Jahilun**)"

The theme and message of Surah Kafirun (Chapter 109) also makes this point clear. **Please see related article [10] below.**

(16) CONVERSION IS NOT NECESSARY

042:015-16

"To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their desires, and say: I believe in what God has revealed of the Book, and I am commanded to do justice between you: God is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: God will gather us together, and to Him is the return. **But those who dispute concerning God after He has been accepted, futile is their dispute in the Sight of their Lord: on them will be a severe punishment"**

Once God has been recognised as one God of both parties whom both parties serve, any further dispute in the sight of God is futile.

(17) THERE ARE 'BELIEVERS' AMONG THE PEOPLE OF THE BOOK

002.121

"Those to whom We have sent the Book study it as it should be studied: They are the ones that believe in it: Those who reject faith therein,- the loss is their own"

003.199

"And there are, certainly, among the People of the Book (Arabic: Ahli-l-kitabi), those who believe in God, in the revelation to you, and in the revelation to them, bowing in humility to God: They will not sell the Signs of God for a miserable gain! For them is a reward with their Lord, and God is swift in account"

This is clearly a two-tier system where plurality is recognised. The people who believe in the final revelation are still being referred to as the People of the Book (Ahli-l-kitabi)

017.107-108

"Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces in prostration when it is recited to them. And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled"

005.083

"And when they listen to the revelation received by the Messenger, you will see their eyes overflowing with tears, for they recognise the truth: they pray: **"Our Lord! we believe; write us down among the witnesses"**

028.052-53

"Those to whom We sent the Book before this, they do believe in this (revelation). And when it is recited to them, they say: **"We believe in it, for it is the Truth from our Lord: indeed we have been Muslims from before this"**

Here the difference between the Quranic usage of the term 'Muslim' and 'Believers' is clear. A Muslim is anyone who submits to the will of God as a monotheist. Believers (Arabic: Amanu) are specifically those that have belief in the final scripture of God (i.e. the Quran), as truth from Him.

Please see related articles [11] and [12] below.

References Cited:

Why is the term 'Muslim' Hijacked? [11]
Muslim and Mu'min (Believer) - The Difference [12]

(18) UNNECESSARY ARGUMENTS WITH THE PEOPLE OF THE BOOK ARE NOT ACKNOWLEDGED BY GOD

042.016

"And those who dispute / argue concerning God **after He has been accepted / acknowledged**, invalid, null/ void is their argument in the Sight of their Lord and on them will be a severe punishment"

(19) COME TO COMMON TERMS WITH THE PEOPLE OF THE BOOK

003:064

"Say: **"O People of the Book! come to common terms as between us and you: That we worship none but God; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than God."** If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)"

029:046

"And **do not dispute with the followers of the Book except by what is best**, except those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our Allah and your Allah is One, and to Him do we submit"

(20) FOLLOWING THE FINAL MESSENGER FOR THE PEOPLE OF THE BOOK

007.157

"Those who follow the messenger (**Arabic: Tabiuna RasulAllah**), the **gentile prophet (Arabic: Nabiya Ummya)**, whom they find mentioned in their own (scriptures) in the Torah and the Gospel;- for he commands them to what is right and forbids from what is wrong (**Arabic: munkar**); he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure) (**Arabic: Khabaitha**); **He relieves from them their burdens and from the fetters which were upon them.** So it is those who believe in him, honour him, help him, and follow the light which is sent down with him, it is they who will prosper."

At no point does the verse above state that those that follow the previous scriptures should abandon the judgment or laws given by their own scriptures. The verse itself expounds the context. The Prophet clearly is being informed as one who forbids them of what is wrong or disliked (**Arabic: munkar**) and makes lawful for them that which is right. This cannot be a reference to the Jewish commandments as it is unacceptable from a Quran's position to assert that the Biblical commandments were either wrong (**Arabic: munkar**), bad or impure (**Arabic: Khabitha**), especially when verses 5:43-47 clearly indicate otherwise.

The burdens and fetters could thus possibly be a reference to the self-imposed extra Biblical traditions, incorrect practices or difficulties of the People of the Book, prevalent with those in the vicinity of the Prophet. Those that followed the messenger, believed him, honoured him and listened to his advice and calling would have had these difficulties removed.

Furthermore, all prophets of the past undertook a covenant with their communities that if a messenger were to come within their midst, they would be expected to render him aid and assistance. This would be no different for the monotheists of the People of the Book that came into contact with the ministry of the Arabian Prophet (Muhammad). They would be expected to do the same.

Any messenger would confirm the existing scriptures (despite the differences in law 5:48) and this is what the Quran repeatedly does. Therefore, verse 7:157 can also be argued to serve as a reminder to the previous monotheistic communities of the covenant already taken with them as a people (3:81).

003.081

"And when God took a covenant* the prophets: Certainly what I have given you of the Book and wisdom, then a messenger (**Arabic: rasulun**) comes to you confirming that which is with you, you must believe in him, and you must help (**Arabic: walatansurunnahu**) him. He said: Do you affirm and accept My Covenant in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you"

* Please see related article [17] below.

007.158

“Say: "O mankind! I am sent to you all (**Arabic: Jami'an**), as the Messenger of God, to Whom belongs the dominion of the heavens and the earth: there is no God but He: it is He That gives both life and death. So believe in God and His Messenger, the **gentile** Prophet, who believes in God and His words: follow him that (so) ye may be guided."

Reference Cited:

Was the Prophet Muhammad ^(pbuh) Really Illiterate? [13]

Is Verse 3:81 a Reference to any Particular Messenger? [17]

Related Articles:

- (1) [Understanding Surah Tauba \(Chapter 9\) and the Infamous 'Killing' Verses](#)
- (2) [A Message of Peace or to Live by the Sword?](#)
- (3) [Understanding 'Kufr' \(Disbelief\) from a Quranic Perspective](#)
- (4) [Why is the term 'Muslim' Hijacked?](#)
- (5) [Muslim and Mu'min \(Believer\) - The Difference](#)
- (6) [Will the Sins of Muslims be Transferred to Christians and Jews?](#)
- (7) ['Between the Hands' or 'Before it' - Ma Bayna Yadayhi](#)
- (8) [A Generous, Loving and Forgiving Lord](#)
- (9) [Apostasy](#)
- (10) [Forced Faith is No Faith](#)
- (11) [Why is the term 'Muslim' Hijacked?](#)
- (12) [Muslim and Mu'min \(Believer\) - The Difference](#)
- (13) [Was the Prophet Muhammad ^{\(pbuh\)} Really Illiterate?](#)
- (14) [Marriage with the People of the Book](#)
- (15) [Is Kosher Meat Permissible for Consumption?](#)
- (16) [A Sincere Message](#)
- (17) [Is Verse 3:81 a Reference to any Particular Messenger?](#)

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