

I AM GOD WORSHIP ME

**Did Muslims believe this statement
when their Lord said it to them?**

**A response to Shiekh Ahmed Deedats famous question
“Where did Christ Say, ‘I am God, Worship Me’?”**

By: JOHN YOUNAN

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John Younan

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John Younan

bloodbrothers303@yahoo.com

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Reverse the question!

Muslims go to great lengths to attack the doctrine of **divine incarnation** in Christianity. This fact is well known to anyone that dialogues with Muslims. It is also known how far they would go in their quarrelsome arguments and weak proofs against this sound doctrine. Therefore, the evidences and proofs used by the Lord's men in defending the truth of this gospel (Philippians 1:7, 17) - which refutes all their reasoning- will not be repeated all here. Instead, the discussion in the following pages will focus on the very doctrine of **divine incarnation**, but from the opposite side. The doctrine will be explored from the heart of Islam and according to its most authentic religious books. This style is known as "**turning the table**" against the opposition. It is a method that was followed by the Lord Jesus Christ in his conversations with those who opposed Him. (Read : Matthew 22:16-21 , John 8:3-7).

Sheikh Deedat's Famous Question: "Where Did Jesus Say, I am God. Worship Me"?

Sheikh Ahmed Deedat, the late Muslim apologist, had a famous question: "**Where did Christ say 'I am God, worship me'?**"

This question is in one of the most famous and most widely spread antagonistic expressions used by the Muslims, as if it were a chewing gum that they do not get bored of

chewing. It is a question that is repeated by Sheikh Ahmad Deedat when he wrote:

- *" There is not a single unequivocal statement throughout the Bible ... where Jesus claims to be God or where he says – 'worship me.' Nowhere does he say that he and God Almighty **are one and the same person.**"*

(Christ in Islam – Deedat - Page 35)

Thus was the question by Deedat which continues to be asked by his "sincere" followers!

Let us transition to explanation and discussion in order to reveal together if their question will hold ground when we apply it to Islam and the object of the Muslims' worship. The research will be presented from several key points .

1

CHAPTER

***The First Pivotal Point:
When Allah Changes his Image!***

The God of Islam incarnated in a specific image

The Quran has the following dangerous text:

- **“On the day when the leg shall be bared; and they shall be called to adore and shall not be able”** (The Quran - Palmer 68.42)

Let's examine the Prophetic Hadiths that shed the light on this text, specifically concerning the divine act of Allah exposing **his leg** on the day of the resurrection of the dead. Allow me to present quotes from the truest and most authentic Hadith books, *Sahih al-Bukhari* ,and *Sahih Muslim*.

The Hadith books state:

- “Abd Al-Aziz bin Abdallah Narrated, Ibrahim bin Saad narrated, according to Ibn Shihab, from ‘Ata bin Yazid Al-Laythi that according to Abu Huraira that the people said, ‘O Allah's messenger! Will we see our Lord on Yawm al-Qiyama¹?’ The messenger of Allah said, ‘Do you have any difficulty seeing the moon on a full moon night?’ They said, ‘No, O Allah's messenger.’ He said, ‘Do you have any difficulty seeing the sun when there are no clouds?’ They said, ‘No, O Allah's messenger.’ He said, ‘So you will see Him, just like that. Allah will gather all the people on Yawm al-Qiyama and say, ‘The one that worshipped something let him follow it. Let the one who worshiped the sun follow the sun. And, let the one who worshiped the moon follow the moon. And, the ones that worshipped the Taguts (pagan) deities follow those Taguts. ***And this Umma² will remain with its intercessors, or its hypocrites. Ibrahim is in doubt. Allah will come to them and state, ‘I am your Lord.’ They will say, ‘This is our place [where we will remain] until our Lord comes to us. When our Lord comes, we will recognize Him.*’**

¹ The Day of the resurrection of the dead.

² Islamic nation

Allah will come to them in His image which they know and say, 'I am your Lord.' They will say, 'You are our Lord' and they follow Him. Then a [narrow] bridge³ will be laid across Hell. My Umma and I will be the first to go across it. No one will speak on that day save for the messengers. The call of the messengers on that day shall be, 'Allah, deliver, deliver.' In Hell are hooks like the thorns of Al-Sa'dan (a briar). Have you beheld Al-Sa'dan?' They replied, 'Yes, O Allah's messenger.' He said, 'they [the hooks] are like the thorns of Al-Sa'dan ..."⁴

- "... Allah will gather the people on Yawm Al-Qiyama and say 'The one that worshipped something let him follow it. Let the one who worshiped the sun follow the sun. And, let the one who worshiped the moon follow the moon. And, the ones that worshiped the Taguts (pagan) deities follow those Taguts. *And this Umma⁵ will remain with its hypocrites. Allah, may he be exalted most high, will come to them in an image other than his image that they recognize. He will say, 'I AM YOUR LORD .' They will*

³ Know as al-Sirat

⁴ Sahih al-Bukhari. Kitab al-Tawhid - The almighty's saying "Wujuhun yawmaithin nadiratun ila rabiha naziratun" [Sura 75.22-23].

⁵ Islamic nation

say, 'we take refuge in Allah from you. We will remain here until our lord comes to us. ***When our lord comes, we will recognize him. So, Allah, most high, will come to them in his image that they know and say, 'I am your lord.'*** They will say, ***'You are our lord,' and follow him.*** A bridge will be laid across Hell..⁶

- " ... Indeed, we heard a herald call out 'let every people-group follow what they used to worship. We will wait for our lord. He [the narrator]said, ***'The Almighty will come to them in an image other than his image which they saw him on before'***. He [Allah] will say, ***'I am your lord.'*** They will say 'you are our lord. No one talk to him but the prophets.' He will say, 'is there a sign between you and him that [by which] you would recognize him? ***They will say 'the leg.'*** Then, he will reveal his leg and every believer will bow to him, except the one that used to bow to Allah to be seen and heard [hypocrite]. This one

⁶ Sahih Muslim-Kitab al-Iman-Bab Ma'rifat Tarik al-Ru'ya.

[hypocrite] will go to bow down, but his back would return as one layer [upright].”⁷

- “...Suwayd Ibn Sa’id spoke to me saying ‘Hafs Ibn Maysira told me according to Zayd Ibn Aslam [who heard it] from ‘Ata’ In Yasar, [who heard it] from Abi Sa’id al-Khudari that [a group of] people during the time of the messenger of Allah [p] said, ‘O Allah’s messenger! **Will we see our Lord on Yawm al-Qiyama**⁸?’ The messenger of Allah said, ‘Do you have any difficulty seeing the sun at noon when it is not raining and [when] there are no clouds with it? Or, do you have any difficulty seeing the moon on a full moon night when it is not raining and [when] there are no clouds with it?’ They said, ‘No, O Allah’s messenger.’ He said, ‘You will not have difficulty *seeing Allah* may he be blessed and exalted on Yawm al-Qiyama, except as you may have difficulty seeing any of the two [sun and moon]... When none remained save the ones who worshiped Allah, righteous or sinner, *the lord of the worlds, may he be praised and exalted, comes to them in the lowest image of those*

⁷ Sahih al-Bukhari. Kitab al-Tawhid - The almighty’s saying “Wujuhun yawmaithin nadiratun ila rabiha naziratun” [Sura 75.22-23], number 6688.

⁸ The Day of the resurrection of the dead.

they had seen him in, and said, 'What are you waiting for? Let every nation follow what it worshiped.' They said, 'We separated from the people in life [on earth], and even though we needed them, we did not befriend them' **He will say, 'I am your lord!'** They will say twice or three times until some of them almost turned, **We take refuge in Allah from you.** We will not associate anything with Allah [as partners]. 'He will say, 'Is there a sign between you and him by which you would recognize him?' They will say 'Yes!' He then would reveal **a leg**, after which none would remain of those who would worship Allah voluntarily but would be given permission by Allah to bow down. The one that worshipped out of fear and hypocrisy Allah would make the back of [such a one] one layer. Every time [such a person] would bow down, he would fall on his back. ***They then will lift their heads and his [Allah's] image would have changed to the one they saw him in the first time. Allah will come to them in His image which they know and say, 'I am your Lord.'*** They will say, 'You are our Lord' and they follow Him. He will say, 'I am your lord.' They will say,

'You are our lord' Then a bridge⁹ will be laid across Hell."¹⁰

These sound Hadiths come from two of the most regarded books after the Quran by the Sunni, *Sahih Bukhari* and *Sahih Muslim*.¹¹ They clearly express that "Allah" (the god of Islam) will come on the day of the resurrection of the dead **in an image that is different than his actual image**. The Muslims will see him with their own eyes and He will say to them, "**I am your god**." Then they will deny

⁹ Know as al-Sirat

¹⁰ Sahih Muslim-Kitab al-Iman-Bab Ma'rifat Tarik al-Ru'ya. Hadith number 269.

¹¹ Imam al-Nawawi stated, "The scholars, may Allah have mercy on them, agreed that **the most sound books following the precious Quran are: The two Sahihs of Bukhari and Muslim, which were received by the Umma and accepted.**" (Sharh al-Nawawi li-Sahih Muslim 1/14). Imam al-Shawkani stated, "Know that the hadiths [mentioned] in the two Sahihs, or one of them, may be used for defense [in argument] without the need for research because they [Bukhari and Muslim] stuck to soundness [of the hadiths]. **The Umma received what was in them with acceptance.**" (Nayl al-Awtar 1/22). Imam al-Dhahabi stated, "The **sound Bukhari collection is the most preeminent of the Islamic books and the best book after the book of Allah most high.**" (al-Hata Fi Thikr al-Sihah al-sita, page 312.) Al-Albani stated, "... **how be it when the two Sahihs are the most sound of books after the book of Allah most high by the agrrement of the Islamic scholars** of those who transmit the hadiths and others. These [books] have excelled the rest of the Sunna books, in that **they singularly collected the most sound of the sound hadiths and cast aside the weak hadiths.**" (Al-Bani's intro to explaining the Tahawiya doctrine, pages 14-15.)

him!¹² Afterwards he will disappear and come back to them in **another image**. They will know him and follow him. In short this is what the most accurate Hadiths contain of words uttered by the messenger of Islam himself. What is known among all Muslims about their messenger is “**Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him.**” (The Quran- Yusuf Ali 53:3-4). Muhammad’s words, then, are inspired words!

Professional Masquerading!

Therefore, god in Islam will change his image to an **incarnate** image, indeed one that is visible and seen by Muslims. The Muslims will once deny him and then recognize him! Their denial of him and their recognition of him will take place because he came in a limited form incarnate, meaning in a visible form.¹³

¹² The Sunna and Shiites fundamentally disagree regarding seeing their lord! The Shiites objected that stating that it was impossible to see their lord both in this world and the next using the Quran’s verse “No vision can grasp Him, but His grasp is over all vision. (Yusuf Ali 6.103). The Sunna used “gazing on their Lord” (Palmer 75.23), as evidence that it will be possible to see Allah on Yawm al-Qiyama. Does the Quran contradict itself? Or, are these two groups that are contradictory? Is the source of the problem the Quran or its interpretation?

¹³ I will publish a book about the Attributes of Allah in Islam soon, if the Lord tarries in His coming.

Thus, the god of Islam can come in a **form that is limited** with dimensions, beginning, and end. The Muslims will distinguish him quite easily.

It is known that Muslims attribute “deficiency” to the god of Christianity because he incarnated in Christ.¹⁴

Will this appearance of their lord in a particular limited space, (having a right, left, above and below, which has no other term but ‘incarnation’) be considered by the Muslims as a deficiency that they attribute to him? The words of Muhammad conclusively prove that their lord will be dimensional and incarnate in a limited form, visible to all Muslims who will distinguish his *leg*. This is a dangerous declaration of which one can deduce that Allah has a form that is known to Muslims, but he wanted to masquerade in another image in order to test them whether they would recognize him or not. It is not clear why this test will be

¹⁴ If we were to ask them, ‘**Can god incarnate in the flesh?**’ If they say, “Yes. He can.” We say to them, “Why then do you object to him and consider him deficient?” If they say, “He cannot.” They would be attributing inability to their lord as well as weakness. It means that he is unable to openly declare who he is, which would make him lower in rank than his creation. For the angels can incarnate, just like Jibril did when he incarnated before Mary “Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.” (Pickthall 19.17) Jibril appeared like a man though he is supposed to have 600 wings that block the heavens! Not only the angels, but also fire that incarnates in the burning bodies, or the magnetic power that you do not feel its power until it incarnated in metal, or the electricity, that incarnates in the wires and causes life into motion all around us. Let alone, the human mind that incarnates in the letters and words, both written and audible. My Muslim brother, this book will prove to you that you believe in the doctrine of divine incarnation, despite all your resistance against it!

performed on the day of the resurrection of the dead.
Wasn't the period of testing supposed to end with the
ending of life in this world? This question leads to the next
Pivotal Point.

2

CHAPTER

**The Second Pivotal Point:
What is the reason that Allah
masquerades on Resurrection Day
(Yawm al-Qiyama)?**

We saw together that “Allah” changed his image and appeared to the Muslims. Then, he changed his image and stood before the Muslims. Yet, again, he returns and stands before the Muslims in his image that they recognize. All these changes do not seem to have any logic or benefit. Does “Allah” the god of Islam change his real image? According to what is narrated, he does so several times, as if he is confused and unsure of what to do. Why is the disguise necessary? There must be some grand purpose behind this strange behavior, but what is it? Muhammad himself answers in the Hadith that Allah wanted to test mankind on Yawm al-Qiyama!! It is common knowledge

that testing takes place in this world, not in eternity, as eternity is where one gives account for the deeds and receives what is due him.

Will the lord be honored or debased at this test?

This test appears to be a “supplemental test” for those who failed school. What is the point of this test when all Muslims (or most of them), know already the content of the test and even its result too?!

What if one of the Muslims (one of the ones who memorize this sound Hadith from Bukhari) revealed the game of their lord saying, **“I figured out what you are doing... You are our lord but in disguise... I know because I have memorized this hadith from both Bukhari and**

Muslim.” If this Muslim agrees that this is the lord (in his incarnate form) will he fail the test and be cast into hell?

The question of the test is strange indeed. It includes the changing of Allah’s image several times. One time he changes his image and the Muslims deny him, then Allah comes back in an image that they recognize. Is this a true test or an act of deception against them? Does this verse from the Quran - **“Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little”** (Pickthal 4:142)– apply to them? One wonders if

Allah was just kidding with them and then he would point to the hidden camera. Or, did Allah make a mistake and get confused thinking that all those who believe in him know all his shapes and images and will recognize him no matter what form he appears in? Honestly, these are confusing questions and they are not easy to answer.

3

CHAPTER

The Third Pivotal Point: Allah In The Image Of A Created Being!

Tangible knowledge!

Allah in Islam will take a form or a body or a limited form (no shortage on expressions) in an image “different than that which they know”. The expression “that they know” is emphasized because it is used to refer to the created beings, our Muslim brothers. That expression causes the Muslims great embarrassment, especially when they are asked, “What is that image? What are its dimensions? Does it have visible borders?”

The image is a form!

Allah’s coming in an image proves the act of “**incarnation**” by their lord as previously stated. Incarnation has different meanings, such as being incarnate in a living flesh or in an image, limited and distinguished, with a beginning and an

end. The image in which the god of Muhammad will come in is **“an image that the Muslims do not know.”** Then, he will return in his image that they recognize. This is a characterization of their lord as his creation will see him, deal with him one time by denying him, and the other by recognizing him and worshipping him. For, he is known to them in a tangible form as his image implies his incarnation. To understand the meaning of the word ‘image’ and to further establish what is said, a look at the text of the Quran is necessary.

- ***“It is God Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape - and made your shapes beautiful...”*** (Yusuf Ali 40.64).

Ibn Kathir’s commentary states,

- “The words of the Most High ‘and the sky as a canopy’ means a preserved ceiling for the world. Also, **“and has given you shape - and made your shapes beautiful”** means he **created you in the best of forms**, and gave you the most complete image in the best form.”¹⁵

The Quran also states:

- ***“Into whatsoever form He will, He casteth thee.”***
(Pickthall 82.8)

¹⁵ Ibn Kathir, Tafsir al-Quran al-Azim, comments on 40.64.

Ibn Katheer states:

- "...Have you not read this verse in the book of Allah most high 'Into whatsoever form He will, He casteth thee'? He said [it means] **he forms you.**"¹⁶

The Quran further states:

- "He it is Who shapes you in the wombs as He pleases" (Yusuf Ali 3:6)

Al-Qurtubi writes:

- "The most high informs concerning his shaping humans in the wombs of the mothers. The [Arabic] root of womb, al-rahm, is derived from rahma (mercy) because [being in] the womb is an act of mercy. The word sura (image) comes from making something like another. The image leans toward the likeness and appearance."¹⁷

All of these texts assert that "**the image**" is for the **body, appearance, and shape.**

Furthermore, Allah will come in a specific tangible image, which is the body, appearance, and shape!

The Characteristics of a Created Being

Major Islamic scholars admit that their lord will come in the image of a created being.

¹⁶ Ibn Kathir, Tafsir al-Quran al-Azim, comments on 82.8.

¹⁷ Al-Qurtubi. Al-Jami' li-Ahkam al-Quran comments on 3.6.

Imam al-Nawawy said:

- “But they took refuge from him, for what we have offered, **that they had seen the characteristics of a created being**. As to his [Muhammad’s] saying ...: (they will follow him), it means that they will follow his command.”¹⁸

Judge ‘Ayad also stated:

- “There is a fourth possibility, where the meaning is God will come to them in an image – meaning an attribute- **that appears to them as one of the created images** which has no likeness to the attribute of god to test them by it.”¹⁹

What do “the characteristics of a created being” mean?
to whom do they refer?

They refer to the image Allah appears in to the Muslims in the discussed text!

The characteristics of a created being... have their dimensions!

The characteristics of a created being... have their defined scope!

The characteristics of a created being... have their boundaries!

¹⁸ Sahih Muslim bi-Sharh al-Nawawy.

¹⁹ Al-‘Asqalany, Ibn Hajar. *Fateh al-Bari bi-Sharh Sahih al-Bukhari*. Kitab al-Riqaq, Bab al-Sirut Jisr Juhanam.

The Muslim will interact with this image by seeing, speaking, and fearing it (by seeking refuge). The characteristics of a created being are their boundaries in scope, place, length, and width, etc.

The justifications offered by the Scholars of Islam!

They said:

“.. As to the attribution of Allah most high coming [to them], it is said that basically it is their seeing him. Usually, anyone that disappears from the others cannot be seen without them going to him [that person]. Expressing the seeing as coming is metaphorical. It is also said that coming is one of the acts of Allah most high that must be believed in while clearing Him, may he be praised and exalted, from any characteristics of causation. It is also said that there is an omission [in the text] that means some of the angels of Allah would come to them. ‘Ayad favors this [last] view as he states, “Maybe this angel came to them in an image that they rejected when they saw in it the apparent characteristic of causation on the angel because he was a created being.” He also said, “There is a fourth possibility, where the meaning is God will come to them in an image – meaning an attribute- that appears to them as one of the created images which has no likeness to the attribute of god to test them by it. If this angel said to them ‘I am your lord’, and they saw on him the mark of a created being that would identify him to them as being not their lord. This is why, they take refuge from him [in Allah].” Ended! Al-‘Asqalany, al-Hafiz Ibn Hajar. *Fateh al-Bari bi-Sharh Sahih al-Bukhari*.

Imam Ibn Hajar Al-Āsqalani, the expositor of Sahih al-Bukhari, fails to quench the thirst of Muslims who are lost and wondering about the crisis of the coming of their lord in an image other than his, and their disagreement concerning it. But, al-Asqalani disappointed them and snuffed out their hope!

He set before them a wide range of weak and empty solutions that almost can be classified as mockery. He stated that the issue could be a matter of being “**metaphorical**”, while they rejected the “metaphorical” in the Holy Bible as a response to their accusation, so that they can interpret the Christian Bible as they desire. Ibn Hajar said:

- “As to the attribution of Allah most high coming [to them], it is said that basically it is their seeing him. Usually, anyone that disappears from the others cannot be seen without them going to him [that person]. **Expressing the seeing as coming is metaphorical.**”

Metaphorical! Yet, other Islamic scholars deny the ‘metaphorical’ in the Quran and Hadith, as will be mentioned hereafter. They further state:

- “It is also said that **coming** is one of the acts of Allah most high that **must be believed in** while

clearing Him, may he be praised and exalted, from any characteristics of causation."

Coming is one of the acts of Allah most high that the Muslim must believe in without understanding it! Still, this person, who does not understand, does not hesitate to attack the doctrines of the Christians, demanding that they explain to him reasonably and logically the lofty heavenly doctrines of the Trinity, the oneness of God, and the incarnation.

They further said:

- "...**there is an omission** [in the text] **that means some of the angels of Allah would come to them**. 'Ayad favors this [last] view as he states, "Maybe this angel came to them in an image that they rejected **when they saw in it the apparent characteristic of causation on the angel because he was a created being.**"

Imagine their extreme bankruptcy, as they claim that some angels are the ones that came in this rejected image. That Hadith, on the other hand, is very clear "**Allah will come** to them in an image that they recognize." Those who resort to such a weak justification do so only because of the crisis they face with their lord- that they worship- coming in an image other than his and the Muslims rejection of him and fearing him, which is seen by their seeking refuge. This is

one of the heaviest calamities on a Muslim's shoulders, one that he could not cast off at all.

The fourth possibility they offer makes them sink deeper and sweat harder from shame as they say:

- “There is a fourth possibility, where the meaning is, God will come to them in an image – **meaning an attribute- that appears to them as one of the created images which has no likeness to the attribute of god to test them by it. If this angel said to them ‘I am your lord.’ And they saw on him the mark of a created being** that would identify him to them as being not their lord.

This is why they take refuge from him [in Allah].”

This quote, which was mentioned earlier, shows their admission of the possibility that their lord may come in an image of **created beings**; in an attribute that is not like the attributes of Allah. Thus, he would have dimensions and measures that enable the Muslims to behold it and be certain that he is not their lord and seeking to be protected from him. They kept waiting for their lord at a time when he was addressing them saying, “**I am your lord.**” Yet, they were not convinced!!

As to his second image with which he will come and they will recognize him, it made them fall into other traps. They said:

“It happened, in the narrative of al-‘Ala Ibn ‘Abd al-Rahman that is referred to, that the lord of the worlds will come up to them. He favors the first possibility and states, ‘As to his saying that afterwards Allah will come to them in his image that they recognize. **What is meant by that attribute and meaning** is that Allah will be manifested to them by the attribute that they recognize him by. They knew him by the attribute despite that they had not seen him beforehand. **This is because they will see at that point something that is not like created beings. And, they knew that he is nothing like his created beings, so they knew that he is their lord....**”

One wonders what is that visible “**attribute**”? Is it not dimensional? Is it not limited? Is it not an image? What is it that they saw as “an attribute and a meaning”? Are attributes and meanings visible? What does the expositor mean by:

- “**This is because they will see at that point something that is not like created beings. And, they knew that he is nothing like his created beings, so they knew that he is their lord**”?

What is that “something” that they are going to see? Does this not mean that his first image looked like the created beings?

This strengthens the argument even more, that Allah incarnates and becomes dimensional in an image of a created being.

The lowest of Allah's images!

What is worse and more startling is what is mentioned in the Hadith,

- "When none remained save the ones who worshiped Allah, righteous or sinner, **the lord of the worlds, may he be praised and exalted, comes to them in the lowest image** of those they had seen him in, and said, 'What are you waiting for? Let every nation follow what it worshiped.' They said, 'We separated from the people in life [on earth], and even though we needed them, we did not befriend them' **He will say, 'I am your lord! They will say** twice or three times until some of them almost turned, **'We take refuge in Allah from you.** We will not associate anything with Allah [as partners].' **He will say, 'Is there a sign between you and him by which you would recognize him?" They will say 'Yes!' He then would reveal a leg...."**²⁰

Amazing! The lord of the Muslims will come "**in the lowest image** of those they had seen him in." What does "the lowest image" mean?! Will his position and status be degraded? Does this not take place dimensionally in an incarnation that is visible to humans?

²⁰ Sahih Muslim-Kitab al-Iman-Bab Ma'rifat Tarik al-Ru'ya. Hadith number 269.

They stated as part of their justifications:

“As to the Hadith’s statement ([he] comes to them in the lowest image,) the meaning of lowest here **is nearest not less..”**

In response:

First: There is no evidence given for the claim that “lowest” here means **nearest**.

Second: Even if one is to accept that the meaning here is “nearest” this acceptance leads to the following questions: What is it “nearest” to? To his true image, or to his masquerading image?

Third: The word “nearest” does not fit the context in the Hadith. The text states according to the Hadith in Sahih Muslim:

- **“When none remained save the ones who worshiped Allah, righteous or sinner, the lord of the worlds, may he be praised and exalted, comes to them in the lowest image of those they had seen him in.”**

Who saw Allah in that image? If the word “lowest” means “nearest”, the text should be written, “in the nearest image **to** the one they saw him in.”

Is this not incarnation?

The messenger of Islam demonstrated that his lord will come ‘**in an image**’ other than his actual image and the Muslims will see him. How will they see him if he did not

come 'in an image' that is definite and in the flesh? What then is that image that is other than his actual image? Is it not a specific image? Yes indeed it is, and the proof is that the Muslims will see him even though they are limited creatures. This implies that the image that he will come in is going to be a definite image which means that the god of Islam will "**incarnate**" somehow. Call it whatever you want (incarnation, transfiguration, confinement, or taking on form), there is no shortage of expressions. The image has dimensions, and a beginning and an end which is seen by the Muslims comprehending it, for they will deny the one they worship one time and recognize him another. Then he will reveal his *leg* to them and they will be certain of who he is. Is all of this not incarnation? Is Allah the image or is he what's behind the image? Or did the image '**limit**' Allah and confine him in his special boundaries? Furthermore, if they do not know Allah's shape, how would they recognize him on the day of resurrection in that image? Now after this game that we may call '**hide and seek**' between Allah and the Muslims, Allah will finally move to unveil his true identity before them and uncover for them his **leg** and only then will they recognize him.

What is Allah's leg?

Allah's leg is considered a true leg as the Sunni's agree. While it's not a leg like all other legs, nor like the legs of the

created beings, it nonetheless is a real leg. Following is what they state regarding the leg as this is their religion and their lord, and the problem is their problem, so let's see how they're going to get themselves released from it. The previous Mufti of Saudi Arabia, Sheik Abd al-Aziz bin Baz, in his religious legal opinions: 4/130:

- "The messenger Pbuh explained (the day a leg is unveiled and they call) that the intended is the day when the lord comes on the day of the resurrection and **reveals to his faithful worshipers his leg**, which is **the sign** between him and them, may he be praised and exalted! As soon as he reveals his leg they will recognize him and follow him. These are among the characteristics that are worthy of Allah's splendor and greatness for no one is like him in these attributes! May he be exalted and lifted high! Similarly are the rest of the characteristics, like the face, the hands, the foot, the eye and others, attributes that are established with texts. Among such (characteristics) are anger, love, hatred, and all that the praised one described himself by in the mighty book and what the prophet informed concerning them. They're all lofty descriptions and they're all appropriate to Allah, may he be exalted and lifted high! **As to the interpretation of the characteristics and**

averting them from their apparent meaning, it is the practice of the cultists like Al-Jahamya and Al-Mutazala and those who follow them. Such a practice is false doctrine, rejected by the Sunni and Jamaa and they cleared themselves from it and warned about those who follow it."

The Mufti ascertains that it is forbidden to interpret the leg metaphorically or allegorically. It must be interpreted as a physical leg, like the human legs of the sheiks, as the Q'uran does not contain metaphor. Bin Baz also rejected that the Quran contains metaphor, stating in his religious legal opinion, 4/382:

- "What is true and agreed upon by the examiners is that **there is no metaphor in the Quran**, according to the extent of the knowledge of the fellows of the art of rhetoric. All that it contains is factual".

Therefore, there is no metaphor in the Quran or the Hadith. All the human characteristics that are limited yet used to describe their lord are realities, not metaphors, except in a way that is "appropriate to him". Thus they denied that their lord had a human form and ascribed to him a form out of their imagination that is "appropriate to him" without understanding what it is and what are its dimensions and characteristics!

Let us read what the major scholars of Hadith wrote concerning the interpretation of the meaning of Allah's leg.

His [Muhammad's] saying, ... (and a leg will be revealed) is a measure that can be revealed ... Ibn 'Abbas and the majority of those who deal with language and strange Hadiths explain the **leg here to mean that he reveals intensity and an alarming matter**. This is a proverb said by the Arabs due to the intensity of a matter. They say the war arose on a leg. Its origin is that when a man falls into an intense matter he reveals his arms and legs to take care of it. The judge 'Ayad, may Allah have mercy on him, stated **"it is said that what is meant by the leg here is a great light."** This is mentioned in the Hadith of the prophet... Ibn Fawrik stated, "Those words mean what is renewed for the believer, when he sees Allah most high, of benefits and kindness." The judge 'Ayad said **"it is said that the leg may be a sign between him [Allah] and the believers regarding the appearance of a group of angels in a grand form.** Because it is said, the leg of the people as it is said a man of locust. It is also said that **it may be a created leg** that Allah, most high, made a sign for the believers, different than the customary legs. It is also said it means revealing the fear and removing the terror from them. Removing what had overtaken their hearts of terribleness, so their souls would be comforted then, at the time. He will be revealed to them and they will fall down worshiping. Al-Khatabi, may Allah have mercy on his soul, said, 'this vision that is at this status on the Day of the Resurrection is other than the vision that is in paradise that is for the honor of those who are faithful to Allah most high. This vision is for testing. Only Allah knows!

Imagine what happened to those they call "scholars of Islam" regarding that Hadith concerning the image of "Allah" and his *leg*. Frustration encompassed them and a deep sense of lostness overtook them down to the core. They resorted to confusion, twisting and guessing. This is what they used to interpret **"the leg"** of their lord. The poor Muslim then has to bang his head wherever he chooses:

-**It is said** the leg here denotes intensity, meaning he will reveal an intense and terrifying matter.”!

-**It is said** what is intended by the leg here is a great light.”!

-**It is said** the leg may be a sign between him and the believers regarding the appearance of a group of angels in a great form.”!

-**It is said** that it may be a created leg.”!

-**It is also said** it means unveiling the fear and removing the terror from them.”!

So go ahead my Muslim brother and throw yourself into this maze!

In Sahih Al-Bukhari Muhammad says literally:

- “The Almighty will come to them in an image other than his image which they saw him on before’. He [Allah] will say, ‘I am your lord.’ They will say ‘you are our lord. No one talks to him but the prophets.’ **He will say, ‘is there a sign between you and him that [by which] you would recognize him? They will say ‘the leg.’ Then, He will reveal his leg** and every believer will bow to him..”²¹

²¹ Sahih al-Bukhari. Kitab al-Tawhid - The almighty’s saying “Wujuhun yawmaithin nadiratun ila rabiha naziratun” [Sura 75.22-23], number 6688.

The commentaries of the Q'uran also state:

- "What is intended by the leg **is his leg**, may he be praised and exalted! And the verse is of the analogous arriving at that [conclusion] by what has been produced from Bukhari, Muslim, alNissai, Ibn al-Mudhir, and Ibn Mardawayh, according to Abi Sa'id who said, 'I heard the prophet... saying, '**Our lord will reveal his leg** and all believers will worship him.'"²²
- "Ibn Munda produced in a response to the Jahamiya, according to Abi Hurayra, he said 'the messenger of Allah ... said, 'the day a leg will be revealed' He [Muhammad] said, 'Allah, almighty and exalted one, will reveal **his leg**.'"²³

Notice the addition of the pronoun "his" in "his leg", the leg of Allah!

If one was to assume, in concession, that their justifications and explanations regarding the leg are true, and that it does not mean leg, taking the word leg to mean angels; does that not make the meaning of those words become filthy language? "Allah uncovers his angels"?!

Hence, such a change would imply that the sentences written in the Islamic texts would have no linguistic

²² Tafsir al-Aloosy- Tafsir sura al-Qalam 42.

²³ Al-Sututy, *al-Durar al-Manthur*, Tafsir sura al-Qalam 42.

meaning. If this is the case, maybe the Muslim needs to prepare for the funeral of the Arabic language!

Questions and Exclamations??

The god of Islam became “finite” in a certain image by which the Muslims (the finite beings) were able to see him, talk to him, and deny him. Then, they were able to recognize him through his leg which he revealed to them and they saw with their own eyes, leading to them recognizing his identity by it.

That leg is an important distinguishing sign without which the Muslims would not recognize Allah on Yawm al-Qiyama. As long as Allah would not reveal his **leg**, Muslims would remain in a state of doubt and confusion regarding his existence. Nonetheless, there is no description that distinguishes this **leg** from all other legs regarding its length, width, markings, etc!

This information makes one wonder: Was recognizing Allah to be achieved through the secret sign of revealing his **leg**? Does “Allah” have a recognizable form by which the Muslims would know him? How is he going to reveal it? Is it covered with clothes that appropriate to him, which he would pull up? Why a **leg** specifically? Was it not more proper for the sign to be in Allah’s glad and smiling face on that day? People usually recognize each other by looking at each other’s faces... is Allah any less important than he

needs to be recognized only by a **leg**? Will his leg be boundless, being an infinite's leg? If so, how would finite beings identify this infinite leg? How would they know that it is a leg and not a galaxy without edges or limits? How will they distinguish "**his leg**" which anatomically is followed by "**his feet**" that he will put in hell asking hell "are you full?" And hell would reply "Not at all! Not at all!"²⁴

If recognizing their lord will happen through recognizing his leg, this means that they are aware and have knowledge about the leg. Would they be willing to tell us how and

²⁴ A dispute between Paradise and Hell!

- "Abdallah Ibn Muhammad reported from Abd al-Razaq Muamar according to Abi Hurayra who said that the prophet (P) said, 'Paradise and Hell disputed and Hell said, 'I was favored with the haughty and mighty ones.' Paradise said, 'What wrong with me that only the weak and reject among the people enter me?' Allah, may he be blessed and lifted high, said to Paradise, 'You are my mercy. I show mercy through you to whomever I choose from among my people.' He said to Hell, 'You are my suffering. Through you I make suffer whomever I choose from among my people.' Each one of them has its fill. As to Hell, it will not be filled until **he puts his foot and it [Hell] says, 'Not at all! Not at all!'** Then, it will be filled and its parts will be pulled together [in isolation]...." (Sahih al-Bukhari- Kitab Tafsir al-Quran-Bab his saying: It will say 'is there more').

Since Allah will put his foot in Hell to silence her. It sounds like it is convincing by compulsion!

Question: When Allah puts his foot in Hell, will he lift it out of Hell again, or is it going to stay there? Will the temperature affect it? Will it be burned, a first degree or a third degree burn, which would distinguish it for the Muslims and make it easy for them to recognize it when he uncovers it for them? Will the people of Hell see the foot of Allah as he presses them down with it? Will not the fire of Hell be put out when Allah's footsteps on it? Is his foot not bigger than Hell? Please inform us may god guide you?

when did they have the opportunity to take a look at the creator's **leg**?

The more important question is:

Since Allah will incarnate in an image (that is physical with a body, a shape and a leg and has the characteristics of his created beings), why is it hard for Muslims to believe that God already incarnated in a complete human flesh in Jesus Christ?!

4

CHAPTER

The Fourth Pivotal Point: When Allah Said' "I am your Lord!"

The Burnt Card!

The lord of the Muslims is preparing a test, centered around himself. He will change his image and shape. Very well! When the test is over, what will be the result of his doing so? The result is the same! Muhammad clearly showed that the reply of the entire Islamic nation, with its believers and its hypocrites, all in one voice will say, "**We take refuge in Allah from you!**"

Indeed, the reply of the entire Islamic nation was one-according to the Hadiths- without one deviating from it, not even Muhammad and his Companions! Since the reply of the entire Islamic nation was known to Muhammad, he informed his nation about it. Today, they read about it in

Sahih al-Bukhari! All this leads to a perplexing question: How will Allah carry out such a test of masquerading, when he knows beforehand that it is of no benefit, and that it would not change anything regarding the people's position?! Is this not a useless card Allah is playing ?!

The Hypocrites are Part of the Game!

Who will be tested by Allah, the good Muslims, or the evil ones and the hypocrites?

The Hadith clearly declares: "this nation will remain with its **hypocrites in it.**"

It is known that the hypocrite is one who pretends to be a believer, while being a non-believer inside. The true identity of a hypocrite is one who does not believe in the lord of Muhammad nor worships him, but pretends to do so.

Therefore, it is not conceivable how the hypocrites would remain with all Muslims in eternity. The hypocrites should have been with the rest of the different sorts of unbelievers who were mentioned in Muhammad's Hadith following what they worshiped, just like the rest of the unbelievers.

Clearly, the reply of the Muslim hypocrites was the same as the good Muslims, all in unison "**I take refuge in Allah from you!**" What will the result of the reply of the hypocrites be? Will they be rewarded for it, since it was the same reply as that of the good Muslims?

The presence of the hypocrites among the Muslim gathering to see Allah means that they will see Allah with their eyes! Will the hypocrites see the lord of Islam? Is this not utterly frivolous? Is there any benefit worth mentioning to this fun adventure by the lord of the Kaba? Does a true god do such a thing? Or, is the messenger of Islam creating these stories, while his followers believe him without questioning?

The Islamic scholars and their Sheikhs tried to find a way out of this quagmire.

They wrote the following justification:

Based on this Hadith, some may get the illusion that the hypocrites will see Allah, most high, along with the believers. A group has, indeed, deduced this from what Ibn Fawrik reported of the saying of [Muhammad] ‘This nation will remain with its hypocrites and Allah will come to them.’ This, what they say, is false by the unanimous agreement of the Muslim scholars. There is not declaration in this Hadith of their seeing Allah, most high. Instead, in it is the gathering that has both the believers and the hypocrites beholding the image, then afterwards they behold Allah, most high. This does not necessitate that all will see him. The evidences of the Book and the Sunna support that the hypocrite will not see him, may he be praised and exalted. Allah knows!

Pitiful words! The hypocrites will remain with the Muslims and will see their lord!

(This is the view of a group of scholars as the expositor of the Hadith admits).

Yet, they claim that it is not permissible, and imagined that the hypocrites will only see the **“image”** that their lord will use to masquerade. Afterwards, only the Muslims will see him after he changes his image to the image that they recognize. They claim this without giving an evidence from the Hadith for such a claim, of course! Therefore, the image that their lord will come in is a created deformed figure appropriate for the hypocrites among the nation of Muhammad! This is damaging evidence that they added to our defense without knowing. The hypocrites will only see the image. Does that mean the lord of Muhammad was not the **“image”** because the hypocrites (by the consensus of the Islamic scholars) will not see their lord?

The first image is thus seen by even the hypocrites-whose place is in the lowest level of hell (Sura 4:145)- which insinuates that the image is an a low awful image that even the hypocrites sought protection from it!

Was the lord of the Muslims the first image or the second one?

Or, is his true image beyond the reach of eyesight? Believe me, the Christian doctrine of **“incarnation”** is the solution for the problem of the authentic and embarrassing Hadith by Muhammad!

They Pretend While They Know!

If the entire nation of Muhammad will say to its lord while he masquerades his image, “ **We take refuge in Allah from you..**”, this means that Muhammad, his Companions, the followers, the writers of the Sahihs, ***Bukhari, Muslim, Turmudhi, Ibn Maja***, and all the people of Sunna and Jama’a.. all will say it! They will say it though they know in their hearts and minds that he is their lord that they worship! This is because their messenger had foretold them the details of the divine game in the Sahihs of ***Bukhari*** and ***Muslim*** and was read by millions of Muslims throughout the ages!

They will seek protection from him, while he is their lord, and they know it! What is worse is that when he goes to return to his original image, he will return to them and tell them about his identity “They will say, ‘you are our lord’”, though they know that beforehand. Is this God, and is this how they imagine him to be?

Our Lord .. I Am Your Lord .. We Take Refuge From You!

Furthermore, what is the meaning of the Muslims’ saying, “**Our lord**, we left the people and the world”?

Then he will say to them “I am your lord and they will say, ‘we take refuge in Allah from you.’” How did he not hear

them confessing his lordship when they said "**Our lord** we left the people"? That he would declare "I am your Lord..."?! Did he forget that they just addressed him as a lord, their lord?

Also, how do Muslims address him saying "**Our lord**..."?

Then, when he informs them that he is their lord, they retract and shock him and traumatize him with the hurtful reply, "**We take refuge in Allah from you**"?

Why would they address him admitting his lordship over them, "Our lord"?!

Are these "inspired words" to Muhammad, or a form of imagination and contradiction?

Empty Justifications!

As to the Muslims seeking protection from their lord, the expositors wrangle with its interpretation, as usual. They write:

As to his saying, ‘we take refuge in Allah from you’, al-Khitabi said that it is possible that such words were uttered by the hypocrites. The Judge ‘Ayad stated in reply, “This is not proper nor appropriate to speak off.” Al-Nawawy said, ‘what the Judge stated is true. The words of the Hadith are clearly declared or apparent in it. That’s it! Al-Qurtubi favored this [position] too while reminding and stated that by the second test, it can be ascertained as such. For, in the Hadith of Abi Sa‘id it is stated that ‘some of them would almost even switch sides,’ Ibn Al-‘Arabi stated, “They took refuge because they believed that the words were a lure, as Allah would not command to do evil. Following false teachings and those who hold to it is evil, which is why in the Sahih it happened that Allah would come to them in an image, meaning an image that they do not recognize; which is a command to follow the people of falsehood.

This justification is weak indeed: “it is possible that such words were uttered by the hypocrites”! Just a probability. Resorting to probabilities means that one’s bag of defenses is empty. There is no evidence that those who are seeking refuge are only the hypocrites. As to what is quoted from Ibn al-‘Arabi, it brings upon them a flood of problems! As the explanation of Ibn al-‘Arabi implies that when the lord of the Muslims masqueraded in an image of a created being, he called them to evil, as evil is following what is false and this was a lure by their lord! Thus, the lord of Islam masquerades and lures the Muslims to evil. He does that on the Day of the Resurrection of the dead, after the earthly test period has ended. This is their justification and their understanding.

Then they contradicted themselves regarding taking refuge stating:

The word ‘Adha (take refuge) indicates being cautious and seeking fortification and deliverance. The Muslim knows that there is no refuge or deliverance from Allah except with Allah. He seeks refuge from Allah in Allah!

Falsehood is intended by these words, as they are crooked intentionally. The Hadith proves that the lord of Islam changed his image and masqueraded in another image that the Muslims do not recognize. When they are told “I am your lord”, they seek protection from him. Did they, in this situation, seek refuge from Allah in Allah, while they know that he is Allah?! Why do they seek protection from him on the Day of the Resurrection of the dead, if they knew that he is their lord?

If they were going to recognize that he is Allah, why did he come with an image other than his image? Was he not good at masquerading that Muslim recognized him and sought protection in him from him?!

Seeking refuge from Allah in Allah... will be said by you Muslims when you know you are addressing your lord. However, in the above mentioned Hadith, one finds that your lord has worn a mask, hid himself, and appeared in another created image unrecognizable to the Muslims... They thus rejected him and sought protection from him!

- “Allah, may he be exalted most high, will come to them in an image other than his image that they recognize. He will say, ‘I am your lord.’ **They will say, ‘we take refuge in Allah from you. We will remain here until our lord comes to us. When our lord comes, we will recognize him.’**”

(Sahih Muslim)

Our dear Muslim brothers, you will seek refuge from your lord on the Day of the Resurrection when he appears to you in an image that you do not recognize. After you seek protection from him, you will say to him, “We will remain here **until our lord comes to us**. When our lord comes, **we will recognize him**”!

This means that you will be speaking to a strange creature that you do not recognize! Whereas, the Judge ‘Ayad stated that your lord will appear, similar in likeness to the created beings, which is why the Muslims will seek protection from him!

As was stated from Fateh al-Bari bi-Sharh Sahih al-Bukhari:

- " There is a fourth possibility, where the meaning is God will come to them in an image – meaning an attribute- that appears to them as one of the created images which has no likeness to the attribute of god to test them by it. If this angel said to them *‘I am your lord.’ And they saw on him*

the mark of a created being that would identify him to them as being not their lord. This is why, they take refuge from him [in Allah]."

They sought protection from him for this reason, because they saw the mark of a created being on him.

“I am your lord” ... Did the Muslims believe it when their lord said it to them?

The time has come to answer the question asked by the late Sheikh Deedat and his followers. It has been demonstrated with clear evidence from their soundest books (Bukhari and Muslim) that the one the Muslims worship uttered the expression “I am your lord” while he was incarnate in the image of a created being. Yet, it was not sufficient to fulfill the purpose and no one benefited from it, as the Muslims rejected it and the one that uttered it.

In response to the question of this book “Did the Muslims believe it?” the answer is **NO!**

They did not believe him when he said, **I am your lord!** How then do they demand the same statement to be uttered by Christ when he is incarnate in the image of man?

5

CHAPTER

The Fifth Pivotal Point: Did Jesus say, “I am God worship me”?

The cost of this statement

The god of Islam said during his incarnation “**I am your Lord**”. The entire nation of Muhammad took refuge in Allah from him! This response was strange of the Muslims, who demand that the Christians present one specific sentence in the gospel uttered by Jesus that states, “I am God worship me.” At the same time Muslims look away when it comes Allah, who changed his image a little, saying to the Muslims, “I am your lord”, a declaration they rejected, shouting, “**We take refuge in Allah from you.**” Do they grasp what they’re demanding? Would they use their logic a little so that they know that merely claiming divinity and demanding worship such as stating “I am God worship me” does not mean anything? Indeed the divine

acts are the ones that prove divinity, not simply stating that one is divine.

Is Pharaoh Allah?

If Muslims are asked to believe in the divinity of Pharaoh, what would they do?!

Did he not literally say, "**I am your Lord, Most High,**" in Sura 79:24 , and "**O Chiefs! No god do I know for you but myself...**" in Sura 28:38?

Therefore Pharaoh in the Quran attributed divinity to himself using the same style that the Muslims are demanding. Would they recognize Pharaoh as lord and god? He indeed said of himself that he is god. Why would they not then believe in him and worship him?

Is the Antichrist Allah?

Even the antichrist that is awaited by the Muslims to appear before the day of the resurrection will claim to be divine. Will the Muslims worship him? Let's read what is stated in this fatwa on one of the most famous Islamic web sites:

- "**Proving divinity** and lordship is not contingent or limited to the statement, '**I am Allah**'. **But it must be accompanied with the speaker having the attributes of perfection which have no deficiency.** This antichrist who will come down at the end of time will state, '**I am Allah**' and will be accompanied by supernatural matters.

Nonetheless he is not Allah because the markings of deception are clear on him. He is one-eyed as if his bad eye was a squished grape and the lord god is above any deformity or deficiency.”²⁵

In fact even when Allah himself frankly declared to the Muslims “I am your lord” they all sought refuge from him. Or is the matter not just word but also acts? The Lord Jesus Christ performed all the acts that God performs and ascribed to himself the divine attributes. How then do the Muslims demand that Christ declare such a statement and in such a manner before the Jews? Where is the logic in this?

In response to their challenge that we meet their repeated demand “Did Jesus say, I am God worship me”, we offer the following answers:

First: Why didn't Jesus say “I am God” literally?

Because the aim of his incarnation is not to merely reveal his divinity, but his redemption and atonement for the world. “**And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.**” (John 12:47)

²⁵<http://www.islamweb.net/ver2/Fatwa/ShowFatwa.php?lang=A&Id=289657&Option=QuestionId&x=35&y=9>

It's not Jesus' nature or character to brag at all with such a claim about himself and with such fervor. It goes against his wisdom and ethics. Further uttering such a statement in the hearing of those who believe in him would not add anything new to them since they already believe in him, worship him, and bow down to him as it is mentioned all over the gospel as will be seen in the following pages. If He was to declare that statement to nonbelievers he would have completed his mission with a grand sedition and riot. That's why the prophecy states of him, **“Who hath believed our report? And to whom is the arm of the LORD revealed?”** (Isaiah 53:1)

My dear Muslim, have you ever heard of a king who masqueraded like a simple peasant, went down on a particular mission among his people, and cried out in his peasant rags, **“I am the king!”**? Even if you were as young as the child Aisha and your mom was reading you the story, you would indeed object, ridiculing such a king! On the other hand Jesus, being God who appeared in the flesh, was always worshipped even before he incarnated. It's not logical that he would demand to be worshipped when worship was already freely offered to him prior to his incarnation. If he had demanded it in the flesh, he would have separated himself from his divinity. Therefore he would not demand what is already offered to him. If Jesus had uttered the statement “I am God worship me”, he

would not have convinced anyone. Instead he would have increased their intensity and rejection.

Second: Did he say, “I am Christ?”

If the Lord Jesus had taken such great precaution to not use his grand title “the Messiah (Christ)” openly, why would one think that he would ridiculously go around stating the expressions that the Muslims demand; “I am God worship me!”

When the demons recognized Jesus, the following statement is mentioned in Mark 1:34, “...and [Jesus] cast out many devils; **and suffered not the devils to speak, because they knew him.**”

When the demon cried out declaring Jesus’ divine nature as “the Holy One of God,” Jesus “rebuked him, saying, **Hold thy peace, and come out of him.**” (Mark 1:24-25)

When the demons confessed his divine Son-ship, we read:

- “And unclean spirits, when they saw him, fell down before him, and cried, saying, “Thou art the Son of God’. **And he straitly charged them that they should not make him known.**” (Mark 3:11-12)

After the miracle of raising the daughter of Jairus, an act that would reveal his identity, Jesus instructed those present fervently that they should tell no one,

- “And he charged them straitly **that no man should know it ..**” (Mark 5:43)

When Peter testified that Jesus is the Christ, God's Son, we read:

- "And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. **And he charged them that they should tell no man of him.**" (Mark 8:29-30)

After the transfiguration and the testimony by the Father that He is His beloved Son, Jesus instructed the disciples,

- "And as they came down from the mountain, **he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.**" (Mark 9:9)

All this cautiousness was that he would not cause a political upheaval and an up-rise by the people... for the people had awaited a national hero that would deliver them from the occupying Roman army. However, by His wisdom and eternal plan Jesus followed a precisely laid out course of action. He did not haste to declare and spread His true identity in order to avoid a riot by the crowds. Instead, in a wise and balanced manner He indicated His Messiahship time and again, declaring it in seclusion to His disciples in Mark 8:29-30, and to the Samaritan woman in John 4:25-26. He even accepted the title "**Son of David**" that the crowds called Him in Mark 11:10, a reference to His being the awaited Messiah (the Christ).

Jesus was cautious when it came to revealing His identity so that He does not shock the Jews who believed in monotheism. Instead, He gradually declared His identity through instructions and actions... Once, He almost was stoned due to His several declarations regarding His divinity... Every time the Jews sensed that Jesus was alluding to His divinity they tried to get rid of Him which ended by His trial for blasphemy and His death by crucifixion.

What did the Lord Jesus say about His divinity and in what form? Here are the evidences in His own words.

Before Abraham was, I am!

The most glorious Lord mentioned His divinity in His declaration to the Jews that He is Eternal:

- “Jesus said unto them, Verily, verily, I say unto you, **before Abraham was, I am.**” (John 8:58)

When the Jews questioned sarcastically how Jesus would have seen Abraham, when He is not yet fifty years old, their question was about his literal presence with Abraham. The response of Jesus in turn carried the same literal presence meaning with the statement “**Before Abraham was, I am!**” This statement implies that He existed before Abraham. His statement in Greek is “**ἐγὼ εἰμι**, (ego emi)” meaning “I am” in the present tense. This expression

means " I am Jehovah," the name of God that means "The one that is eternally present." Jesus used this statement in a general and absolute sense as follows:

- "I said therefore unto you, that ye shall die in your sins: for if ye believe not **that I am he**, ye shall die in your sins." (John 8:24)
- "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know **that I am he..**" (John 8:28)
- "Now I tell you before it come, that, when it is come to pass, ye may believe **that I am he.**" (John 13:19)

This absolute use of the name "**I am**" by Christ indicates His divinity, as all Christians agree²⁶. For that name is only used in reference to God (Jehovah). It is utterly unlike when a human says, "I am so and so". Jesus used the title as an absolute, and Jehovah God did the same in the following passages:

- "See now that I, even **I, am he**, and there is no god with me: I kill, and I make alive.." (Deuteronomy 32:39)

²⁶ There is a consensus among the scholars of the Holy Bible regarding this truth. Dr. Samuel Joseph in his book, Introduction to the Old Testament p. 107: "The Bible Scholars link between the name 'I am who I am' and 'I am... the light of the world... the good Shepherd'..." Dr. Barclay , the famous exegetes of the New Testament, writes in his commentary on this verse "He alone can say I am who I am... this one being is God." *Barclays Commentary on John*, page 79 (Arabic).

- “Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; **I am he.**” (Isaiah 41:4)
- “Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand **that I am he:** before me there was no God formed, neither shall there be after me.” (Isaiah 43:10)
- “Hearken unto me, O Jacob and Israel, my called; **I am he;** I am the first, I also am the last.” (Isaiah 48:12)

God simply said “**I am he.**” I am what...? He did not specify. He means that He is God.

Jesus used the same expression in reference to Himself leading to the Jews attempting to stone and kill Him, charging Him with blasphemy. However, He left them and went on without compromising or retracting His declaration about himself.

When Jesus use the expression “I am he” which is an expression reserved for God, He was clearly speaking of His divinity.

Sheikh Deedat’s Theory

This major declaration by Christ bothered the late Sheikh Deedat who tried to run around it in an unprecedented way. In order to escape facing the fact of the divinity of

Christ, which is clearly evident in His words, Deedat stated in one of his debates:

- *"... He wanted to say to them that God who created Abraham, peace be upon him, and all other creation, willed for Christ to exist before he would be born into the physical world of real existence, like all the other creation of God of humans whom were destined to exist... That is why you believe that Jesus was a god, and due to misunderstanding, you believe that Jesus was with God. I can tell you that Muhammad was with God and Hitler was with God and all people are with God... the good and the bad... all, all the people are with God.. meaning present in God's knowledge."* ²⁷
- *"We all were there, good and bad,.. in the knowledge of God .. Hitler was there ..Deedat was there .."* ²⁸

Answer:

The fabrications of Sheikh Deedat are so amazing and astonishing. Deedat gives the illusion that he understands the words of Christ more than the Jews of Christ's day who

²⁷ Two debate in Stockholm between Deedat and Sjöberg, Is Jesus God. Translated to Arabic by Ali al-Jawhari, pp 139-140.

²⁸ (Is Jesus God- Deedat vs Pastor Stanley Sjoberg – time: 1:05:25)
<http://www.youtube.com/watch?v=UPRcySFenL4>

heard Him with their own ears speaking in their own language!

The words of the Lord Jesus were clearly understood by the Jews who considered Jesus a blasphemer and wanted to stone Him. "Then took they up stones to cast at him" (John 8:59) Note that "then" refers to what preceded it, meaning that they attempted to stone Him because he blasphemed and profaned the faith, which is a clear evidence that He attributed divinity to Himself. This fact is clear to any simple person that would take the gospel at face value. The words are as clear and obvious as the sun. Deedat and those who follow him claim that the Lord Jesus' words have another meaning interpreting them with an Islamic interpretation of "fatalism and predestination," or with Deedat's very words "*meaning present in God's knowledge.*" Such an interpretation is a weak and fabricated interpretation, which will be refuted by the following points:

First:

What does the word "**Before**" mean?

Let us for a moment assume that what Deedat and his disciple claim is true. Such claim challenges the competence of their lord, as it portrays him as a lord that has a knowledge that is out of sequence. If you noticed, my esteemed reader, the words of Christ, you would reach the

true meaning of His words. The Lord stated, "**BEFORE** Abraham was, I am." I ask you, how can a person be "**Before**" the other in God's mind and knowledge? Is not the knowledge of God absolute and boundless? God's knowledge is not like human knowledge acquired in bits at a time. You as a human, your knowledge is not the same today as it was when you were in elementary school. Your knowledge now is far beyond your Kindergarten days. God's knowledge is different. His knowledge does not increase or decrease; rather He is the same in limitlessness and everlastingness. How is it that a particular idea, or a person, would be present in God's mind and foreknowledge before another idea or person?!

How could Christ be in God's mind and foreknowledge "**Before**" Abraham?!

Does God's knowledge contain information that comes "**Before**" other information?

Did God predestine your existence before He predestined that of Abraham?

In other words, did God think about you for a while, then after some time has passed, the idea came to his mind to create a person named Abraham. Thus, was there a sequence to his predestination and foreknowledge? Is God's predestination everlasting or accidental, where the information is sequential (one before the other) like the mind of the limited humans? Or, do the words of Christ

imply His very existence before the creation of Abraham because He and the Father are one in essence? This is indeed what the Jews understood well which is why they wanted to stone him for blasphemy. Thus, it is not as Deedat's mind wandered off, followed by the minds of those disciples who followed him in shallowness, and without reading with comprehension even one letter of the words of Christ.

Second:

The Greatest prophet confesses Christ's everlasting nature! The objectors need to remember what was said by the greatest of those born of women, meaning the prophet John the Baptist who said of his Lord Jesus, "This was he of whom I spake, He that cometh after me is preferred before me: **for he was BEFORE me.**" (John 1:15)

It is well known that John the Baptist was six month older than Jesus! How is it that Jesus was "**before**" him? Unless, John the Baptist was pointing to Christ's everlastingness and His being ancient and His divinity! This text, as uttered by John the Baptist, clarifies to the mind of the objector- assuming that the objector is rational- the words of Christ with no room for doubt or verbal fabrication as Deedat is used to employ. Before his death, Deedat appears thus to have invented a new theory that God's knowledge contains

a "**before and after**". That Christ existed in the knowledge of God before Abraham was in the knowledge of God!

Third:

Does God lack knowledge according to the Quran? Deedat's ingenious theory did not come from his own mind for the simple reason that it has an echo in the Quran. Indeed! For the god of Islam gathers his knowledge successively and after it takes place! Here are some texts to illustrate:

- "And We appointed the qiblah which ye formerly observed **only that We might know him who followeth the messenger....**" (2:143, Pickthall)

He did not know, but found out who would follow the messenger after appointing the qiblah!

- "O Prophet, urge on the believers to fight. If there be twenty of you, patient men, they will overcome two hundred; if there be a hundred of you, they will overcome a thousand unbelievers, for they are a people who understand not. **Now** God has lightened it for you, **knowing that there is weakness in you**. If there be a hundred of you, patient men, they will overcome two hundred; if there be of you a thousand, they will overcome two thousand by the leave of God; God is with the patient." (8:65-66, Arberry)

What does “**Now**” mean? And what does “**Now...knowing**” mean? The god of Islam had decreed that ten Muslims would defeat one hundred! In other words, the ratio is 1:10.. However, after their defeat, and his new knowledge about their weakness, he changes his decree to one hundred defeating two hundred. The ratio thus became 1:2!! Was he taken by surprise with the circumstances and learned his lesson?!

- “And verily We shall try you **till We know** those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.” (47:31, Pickthall)

He will try them till he knows who among them will strive hard...Did he not know prior to this trial, and then found out?

- “And afterward We raised them up **that We might know** which of the two parties would best calculate the time that they had tarried.” (18:12, Pickthall)

He raised them that he might know, did he not know before raising them? Does Allah control the events or react to them?

Thus, the god of Islam lacks knowledge, allowing for Deedat and others like him to apply Deedat’s theory to his lord, not The God of the Holy Bible.

My Lord and My God!

According to the categorical texts of the Holy Bible, the disciples of Christ and his apostles worshiped him and bowed down to him as will be seen in detail later. Christ never rebuked them for worshiping Him! There are many instances where He rebuked them for sinning, as He did after His resurrection when he rebuked them for their lack of faith (Mark 16:14). Yet, Jesus did not rebuke Thomas for calling Him, "**My LORD and my God.**" (John 20:28) Instead, He accepted Thomas and did not stop him, because He is the Lord God.

However, the Jehovah Witnesses objected and Deedat imitated them!

As usual, Sheikh Deedat resorted to the publications of cults like Jehovah Witnesses to attack the doctrine of the divinity of Christ. He borrowed their words to the letter, to escape the magnificent declaration of the apostle Thomas in which he addresses Christ as his Lord and God by the words "**My LORD and my God.**" Deedat writes in one of his booklets:

- "Did Thomas realize at that juncture that Jesus Christ was his Jehovah? Did he and the other disciples fall down in prostration before him. Never! **His words were the words of self-reproach. We utter them daily, "My God! What a fool I have**

been!" Are you addressing your listener, as your God?" (Crucifixion or Cruci-Fiction? – Deedat -Page 77).

Answer:

First:

The statement uttered by the apostle Thomas was said by him directly to Jesus addressing Him as his addressee (his audience).. It was not a statement cried out to the wind for exclamation! Here's the proof for the gospel my Muslim friend, Read:

- "And Thomas answered **and said unto him**, My LORD and my God." (John 20:28)

Thomas addressed Christ as the inspired word states, "**and said unto him.**" He said those words "unto him," that is Christ. Thus, this is a confession from a disciple of Christ that He is Lord and God. Christ, may He be praised and exalted, accepted this description of Himself by one of his apostles.

Second:

The Jews did not use the name of God for exclamation as that would go against the third commandment "**Thou shalt not take the name of the LORD thy God in vain.**" Due to the Jews care that they would honor God's name and not use it in vain, they would replace His name with other words. For example, the expression "**the kingdom of heaven**" was used instead of "**the kingdom of God,**" and "**I have sinned against heaven**" instead of "**I have**

sinned against God." (Luke 15:18) There is no trace of evidence that the Jews used the name of God for mere exclamation.

Third:

The statement uttered by Thomas was not uttered to one who was absent but to one who was present.

"Thomas answered...." To whom did Thomas reply to? He replied to Jesus!

"...and said unto him...." To whom did Thomas say? To whom does the pronoun "him" refer?

"...My LORD and my God." A confession of the deity of Christ!

"Jesus saith unto him." Jesus said to Thomas... Thus the discussion is flowing uninterrupted between the two of them. There is no room for doubt that the discussion is taking place between the two; Jesus and Thomas.

Now we ask: The statement **"My Lord and my God"** uttered by a disciple to a messenger or a prophet, is it not considered blasphemy that deserves chastisement, rebuke, and pursuit of forgiveness? Why didn't Jesus chastise Thomas for such a statement instead of accepting it?

I am the first and the last!

Jesus, may He be blessed and exalted, said in declaring Himself to His beloved apostle John:

- **“I am Alpha and Omega, the first and the last:** and, What thou seest, write in a book, and send it unto the seven churches....” (Revelation 1:11)
- “And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last: I am he that liveth, and was dead;** and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” (Revelation 1:17-18)

Jesus frankly states that He is God, because God is the first and the last, for no one comes before Him. He is the living one who died on the cross and rose again and lives on unto eternity. He has the keys of hell and death, meaning He gives and takes away life, and He rewards the righteous and judges the evil doers.

He also stated:

- “These things **saith the first and the last**, which was dead, and is alive.” (Revelation 2:8)

At the end of the book of Revelation, which is the conclusion of the entire Bible, He stated,

- “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. **I am Alpha and Omega, the beginning and the end, the first and the last.**” (Revelation 22:12-13)

Who will come again to repay? It is Christ. How will He repay all people according to their deeds if He was not eternal in existence before all people, so that He would know their deeds? In addition, He is:

The Alpha and Omega!

The beginning and the end!

The first and last!

Now, who alone deserves all these titles? Here is the answer:

- “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I am the first, and I am the last**; and beside me there is no God.”
(Isaiah 44:6)
- “I the LORD, **the first**, and with the last; I am he”
(Isaiah 41:4)
- “Hearken unto me, O Jacob and Israel, my called; I am he; **I am the first, I also am the last.**” (Isaiah 48:12)

Now my Muslim friend, open your Quran to sura 57:3 and read it aloud, in it you will find the saying,

- “**He is the First and the Last....**” (57:3, Yusuf Ali)

After you read it I want to ask you, does anyone other than God claim to be “the first and the last?” Definitely you will reply, “No!” For Muhammad himself explained this description to imply divinity when he said,

- “**God you are the first** for nothing is before you and **you are the last** for nothing comes after you.”²⁹

Now let us compare ... read what Christ said by His holy lips:

- “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. **I am Alpha and Omega, the beginning and the end, the first and the last.**” (Revelation 22:12-13)

Thus, Christ is the first and the last, and therefore He is God.

The Lord Jesus also said,

- “And he said unto me, It is done. **I am Alpha and Omega**, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; **and I will be his God**, and he shall be my son.” (Revelation 21:6-7)

Christ who is the Alpha and Omega the first and the last states that he will be for the believer “God” and give him of the water of life!

²⁹ **Sahih Muslim**, Kitab al-Dhikr wa al-Du‘a wa al-Tawba wa al-Istighfar, Bab Ma Yaqool ‘ind al-Nawm wa Akhdhi al-Madja‘a.

Therefore, Jesus declared that He is God by declaring for Himself titles that belong to God alone with no one else to share them!

Now, since the Lord (Jehovah) the God of Israel is “the first and the last” and there is no other god but Him, and since Christ also declares Himself that He is “the first and the last, the beginning and the end,” therefore, Jesus and God (Jehovah) are one! Those declarations by the Lord Jesus to His servant and apostle reveal, with no room for doubt, His divinity. Due to the power of His words, and their mighty effects, they simply denied them for no other reason but to deny them!!

Sheikh Deedat and the Nightmare!

Sheikh Ahmad Deedat stubbornly objected to the clear declarations of Christ in the book of Revelation with a weak and obstinate objection which is: The book of Revelation is merely **a dream!**

Deedat stated,

- “This Is a quote from the book of Revelation where allegedly Jesus said the statement “I am the Alpha and Omega” meaning the first and the last. Now this book of Revelation was a dream , a dream.. John in a dream he saw a vision which he saw animals with eyes inside and eyes outside and horns .. that if a

man he eats too much he will get this type of experiences " (Debate: Is Jesus God-Ahmad Deedat vs Anis Shorrosh. min: 1:12:25)³⁰

Deedat continued to repeat this allegation, as he did in his famous lecture **Christ in Islam** at the 1:43:13 mark, where he stated during the question and answer time:

- *" Book of Revelation , that is the last book of the new testament .. what this book is all about ? It's about a dream. This was a dream.. usually when a man eats too much he has dreams like that " .³¹*

In response we say:

First:

This is an Islamic style that we have become familiar with in our dialoguing with them. They will demand specific words and sentences to be found in the Holy Bible, and when you give it to them, they reply "These are the words of a prophets, or these are the words of an apostle,... I want the words of Christ"! When you bring the words of Christ, they throw dust in the air, stating that this is the book of Revelation and that it is merely a vision or a dream!

³⁰ <http://www.youtube.com/watch?v=MfCMgXbUbHY>

³¹ <http://www.youtube.com/watch?v=d-bVadVVVCY>

Do we not read the title of the book of Revelation in the list of the books of the Holy Bible? It is found in the list of content of the Bible! Is not the Bible the book they demanded of us to present an evidence from? Why do they selectivity and allusively back away from the evidence presented?

We ask: Was Abraham- the originator of the Hanifiya religion as Islam teaches- under the pressures of dreams and nightmares when the Quran says about him:

- “And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, **I have seen in a DREAM** that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast!” (the Quran 37:102)

God did not address him directly, but he saw in a dream!

Did Abraham overeat and sleep heavily so that the images got jumbled in his mind where instead of slaughtering a sheep he imagined as if he was slaughtering his son in the dream? Just wondering!

Joseph was also famous for his prophetic dreams. Al-Tabari commentary states:

- “... Ibn Waki’ informed us saying, ‘Abu Osama added from Sufyan, from Samak, from Sa’id Ibn Jubayr, according to Ibn Abbas: ‘I saw eleven planets’ He said : **‘the VISION** regarding them was

a revelation [from God]....” (Jami’ al-Bayan, Al-Tabari, Tafsir sura Yusuf 4).

Second:

Was not the revelation to Muhammad a vision? Have they not read the sahih (authentic) Hadith:

- “Yahya Ibn Bakir informed us that al-Layth informed them from Aqil Ibn Shihab, from Urwa Ibn al-zubayr, from Aisha the mother of the believers, that she said: **The first that the messenger of Allah started with** regarding revelation was the **good VISION** during sleep. He would not see a **vision** but it would come just like daybreak. Then, he likes to be in seclusion and would seclude himself in the cave of Hira where he would worship.” (Sahih al-Bukhari, Kitab Bid’ al-Wahi, Bab Bid’ al-Wahi)

Was the revelation to Muhammad mere empty dreams due to a heavy meal from the meats of sheep and camels?

Third:

According to the allegation of Deedat, the story of Isra’ and Mi’raj (the night journey) would be a myth because it was **a vision**. The Quran literally states that it was just a vision. Read:

- “Behold! We told thee that thy Lord doth encompass mankind round about: **We granted the**

vision which We showed thee, but as a trial for men, - as also the Cursed Tree (mentioned) in the Qur'an: **We put terror (and warning) into them...."**
(the Quran 17:60)

Al-Jalalayn commentary states:

- "'We showed thee' **visually** the night of Isra' 'but as a trial for men' the people of Mecca who rejected it **and some of them turned back** when he told them about it."

The commentary of Ibn Kathir states :

- "According to Ibn Abbas 'We granted **the vision** which We showed thee, but as a trial for men' He said that it is **a vision** by sight that was shown to the messenger of Allah... **the night he was taken on the journey...."**

Is that why the people of Mecca considered him an imposter and a dreamer?

- "Nay, say they, (these are but) muddled **dreams**; nay, he hath but invented it; nay, he is but a poet...." (the Quran 21:5)

Would the late Deedat have dared to consider the story of Isra' and Mi'raj (the night journey) merely "muddled dreams" that troubled a man who overate and drank?

Did Jesus say “Worship me?”

In fact, He went right to “**action**”, instead of just “**saying**”!
Christianity is about action and doing, not merely words and claims!

- “shew me thy faith without thy works, and I will shew thee my faith by **my works**.” (James 2:18)

If Jesus did not declare “verbally” this demand, it is because He is perfect in Himself and absolute in holiness. He does not need the worship of anyone. He would not increase or diminish whether He demanded worship or not. However, He accepted people bowing down and “actually” worshipping Him. If He was merely human, this act would have been a blasphemy against the Lord God! Instead, Jesus, all glory be to Him, said:

- “That all men should honor the Son, **EVEN AS they honor the Father**.” (John 5:23)

In other words, all creation, humans and angels will honor the Son “**even as** they honor the Father.” How do they honor the Father? Is it not by bowing down and worshipping? Jesus said,

- “**All things that the Father hath are MINE**.” (John 16:15)

He also addressed His Father saying,

- “**And all mine are thine, and thine are MINE**.” (John 17:10)

Thus, all prostration and worship that are due the Father belong to the Son as well, that is to Christ! Let's read the following gems:

When Jesus was born, **the wisemen** of Babylon came and said in Matthew 2:2, "...we have ... **come to worship him**," and they did!

- "...they ... fell down, and **worshipped him**."
(Matthew 2:11)

They followed in the prophecy of the great wiseman³², the prophet Daniel, who prophesied about Christ, the Son of man, whom "...that all people, nations, and languages, should serve him...." (Daniel 7:14)

Furthermore, several people worshiped Jesus:

- "A man with a skin disease came, **kneeled before him**, and said, 'Lord, if you want, you can make me clean.'" (Matthew 8:2)
- "While he spake these things unto them, behold, there came a certain ruler, **and worshipped him**."
(Matthew 9:18)
- "Then they that were in the ship came **and worshipped him**...." (Matthew 14:33)
- "Then came she [a woman of Canaan] **and worshipped him**, saying, Lord, help me."
(Matthew 15:25)

³² Daniel 5.11

- “And he [the man born blind to whom Christ gave sight] said, Lord, I believe. **And he worshipped him.**” (John 9:38)

His disciples and apostles worshiped Him!

His disciples worshiped Him and bowed down to Him as their Lord and God, even though they were the closest people to Him:

- “Then came to him the mother of Zebedee’s children with her sons, **worshipping him.**” (Matthew 20:20).

After the resurrection, it is said of His disciples,

- “And when they saw him, **they worshipped him.**” (Matthew 28:17, Luke 24:25)

The two Marys:

- “... they came and held him by the feet, and **worshipped him.**” (Matthew 28:9)

Furthermore, all His disciples worshiped Him collectively

- “And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And **they worshipped him**, and returned to Jerusalem with great joy.” (Luke 24:52)

These verses show that Jesus’ holy disciples worshiped Him, just like people worship God.

The Greek word translated worshipped is **προσκυνέω** proskunew which means to prostrate or bow down in worship before Him. The Greek of Luke 24:52 states:

- kai autoi *proskunhsante* V auton upestreyan eiV ierousalhm caraV megalhV
- And they **worshipped him**, and returned to Jerusalem

This same Greek word is always used in the New Testament in reference to worshipping God! Here's one example from the book of Revelation:

- “**And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.**” (Revelation 11:16)
- kai oi eikosi kai tessareV presbuteroi oi enwpion tou qeou kaqhmenoi epi touV qronouV autwn epesan epi ta proswpa autwn kai *prosekunhsan* tw qew.

The worship offered to Christ is the same worship offered to God!

The same Greek word used in the Greek New Testament, **proskunew**, is used in reference to worshipping God and worshipping Christ with no distinction. Yet, not once did Jesus object to the worshipers worshipping Him, as any reader of the New Testament would discover! Why would

He object when He is the Lord of heaven and earth and the one the angels worship?

- "...And let all the angels of God **worship him.**"
(Hebrews 1:6)

The Servants of Christ and His Apostles

The Lord Jesus Christ declared with clear statements His divinity and proved it by His deeds and actions. He accepted the worship and bowing down of His believing disciples who were not afraid to call themselves as His servants. Here's a sample of the opening of their sacred letters:

- "Paul, a **servant of Jesus Christ....**" (Romans 1:1)
- "Simon Peter, a **servant and an apostle of Jesus Christ....**" (2 Peter 1:1)
- "James, a **servant of God and of the Lord Jesus Christ....**" (Jude 1)
- "Paul and Timotheus, **the servants of Jesus Christ....**" (Philippians 1:1)
- "Epaphras, who is one of you, a **servant of Christ....**" (Colossians 4:12)
- "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also **he** that is called, being free, **is Christ's servant.** Ye are bought with a price; be not ye the **servants of men.**" (1 Corinthians 7: 22-23)

Christ declared all His attributes that indicate His divinity, and He also accepted the worship and bowing down by the people to Him! Yet, it is known that He said to Satan,

- **“Thou shalt worship the Lord thy God, and him only shalt thou serve.”** (Matthew 4:10)

How did Jesus accept the worship of the people then? Why did he not rebuke them or scold them insisting that worship belongs only to God? Yet, Peter refused to accept the bowing down by Cornelius the centurion and said to him:

- **“...Stand up; I myself also am a man.”** (Acts 10:25)

The angel also refused to accept worship from John saying,

- **“I am thy fellow servant, and of thy brethren the prophets and of them which keep the sayings of this book: **worship God.**”** (Revelation 22: 9)

Why then did Christ accept the worship? Is it not because He is God?

Ahmad Deedat Fabricates

Sheikh Deedat could not bear the people worshipping Christ, so he came up with a fabricated weak objection. Deedat saw that the instances where people worshiped Jesus were merely bowing down out of respect, poise, and admiration. He wrote:

- “The word **“worship”** in Mark 5:6 and many other places means to adore, to adulate, **to respect**, to

revere. Compare the same verse with LUKE 8:28 where the word "worship" is alternatively recorded as "FELL DOWN BEFORE HIM." (**Combat Kit – Deedat – Page 32.**)

His words are refuted by the fact that was discussed earlier, the phrase "they worshiped him" that was spoken about Christ is the Greek word **προσκυνέω** which means: Worship!

The same word that refer to the worship of God.

Deedat's statements lack evidence.

On the other hand, we ask the followers of Deedat:

If bowing down to Christ was merely out of respect, not worship, we challenge you to present on instance in the New Testament where people bowed down to an angel or a human and that bowing down was accepted.

Another Form of Claiming Divinity!

Suppose a Muslim writes, composes, and makes claims for himself stating:

"I am the compassionate, the merciful. I am the master of the Day of Judgment who controls life and death, the lord of the angels and the throne, the living resurrecting one. To me belongs the glory, the bowing down, and the worship!"

Would the Muslims not indict him with the charge of blasphemy for claiming to be divine, or for claiming to be God? Even if he did not utter the expression "I am God" literally? We have clearly shown that the Lord Jesus attributed to Himself the attributes of God, which no one else shares with Him. If one was to ask a Jew, who is he who could say:

"I am Alpha and Omega, the beginning and the end, the first and the last. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death"?

Would the Jew not respond that only Jehovah and no one else is his partner?

If one was to ask a Muslim, who could say:

"I am the merciful, the compassionate, ruler of the Day of Judgment, the Living the resurrecting."?

Would the Muslim not respond that only Allah most high can say these words with no partners that share those attributes with him?

Well, this means that Christ, who attributed the divine attributes to Himself, accepted the peoples' kneeling before Him and worshipping Him, is God alone who has no partners. It is not strange then to hear Jesus say,

- **"I and my Father are one."** (John 10:30)

Christ and the Father are one in what?

Let's not forget that after this declaration by Jesus, the Jews wanted to stone Him. The reason is given in John 10: 31-33

- "Then the Jews took up stones again to stone him. Jesus answered them, many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; **but for blasphemy; and because that thou, being a man, makest thyself God.**"

The Jews clearly understood Jesus' claim of divinity. Comparison proves that the Lord Jesus was proving His oneness with the Father in "**might**", not oneness in purpose and objective only. Let's read the whole segment:

- "My sheep hear my voice, and I know them, and they follow me: And **I give unto them eternal life**; and they shall never perish, **neither shall any man pluck them out of my hand**. My Father, which gave them me, is greater than all; **and no man is able to pluck them out of my Father's hand**. I and my Father are one. Then the Jews took up stones again to stone him." (John 10:27-31)

We notice that Jesus is one with the Father in might and power. No one can pluck out of **the hand of Christ** and no one can pluck out of **the hand of the Father**! Christ has

the divine might that holds the whole universe as the inspired word states “...**and upholding all things by the word of his power....**” (Hebrews 1:3) John saw Him as the one who holds the stars in His right hand! (Revelation 2:1)

Christ Explains the Metaphor!

If Christ was being metaphorical with the Jew, He would not have left them thinking of Him as a blasphemer. He would have rushed to explain what He meant by His words to them. That in fact was His habit, as He did when He warned His disciples about the leaven of the Pharisees and they misunderstood Him thinking that He meant bread. He explained His teaching to the disciples that what He meant by the leaven is the hypocrisy of the Pharisees! (Matthew 16:6)

The Persisting Question!

Dear reader: Our Muslim brother is programmed from a young age to reject what is contradictory to the inherited ideas they poured into his heart and mind. Even if we were to offer the Muslim the expression he demands on a golden platter, and even if we showed it to him in the Bible from beginning to end, he will not believe or accept. Instead, he will move to another hobby that he practices every time he

finds himself stuck during a religious dialogue: **The New Testament has been changed!** Even if we were to show him the text, he would scream: It is distorted! This is why, we direct our discourse to the Muslims who are leaving the inherited teaching they absorbed from young age and were instructed to uphold, to judge with their hearts and minds to be saved.

The Crossword Game!

The obstinate Muslims practice a ridiculous silly game in their fighting the divinity of Christ. The game is to specify exact expressions and demand it being spoken by Christ Himself, such as "I am God", anything else would be rejected in their minds!

This is why, I am going to turn the tables and play with them their favorite game. In doing so, I will repeat a Crystal Clear question that I asked several years ago, but they did not respond back. I want them to give me from the Arabic Quran, down to the letter, the following doctrinal statements:

- Where does the Quran state **“I am Allah the eternal”**?
- Where does the Quran state that Muhammad is **“the chief/head of the messengers”**?
- Where does the Quran state that Muhammad is **“the chosen one”**?
- Where does the Quran state that Muhammad is **“the most honorable of the messengers”**?
- Where does the Quran state that **“Muhammad will come from the line of Ishmael”**?
- Where does the Quran state that Muhammad is **“the intercessor”**?
- Where does the Quran state that **“Ishmael was the one to be slaughtered”**?
- Where does the Quran state that **“to every prophet we have put infallibility against the great sins”**?
- Where does the Quran state **“forbidden to you is every animal that has a claw or a fang”**?
- Where does the Quran state that **“the Quran is a sign to [all] the people”**?

My dear Muslim brothers: Give me to the letter, and nothing else, the answers to the above. If you cannot, then I can judge with the same judgment that you use, and measure with the same measure that you measure with, that your lord is NOT eternal!

I am following the same course you propose and turn it right back at you. Your lord never spoke of himself in the Quran saying:

"I am Allah the eternal" .

Show us where it is in the Quran, chapter: (...)

and verse: (...) ?!

Show it to us at least once. We are waiting!

The Lord Jesus Christ be with you and guide you to His grace and salvation. In Him we trust.

We leave the Muslims to their conscience before those five pivotal points.

We hope that they would use their minds and consciences to read, compare, and take the right decision, regardless of the cost. Accepting the true light and the redeeming grace of the only Savior Jesus Christ will heavily cost them.

Do not take your eternity and the guarantee of your eternity lightly, my dear Muslim. Do not let fanaticism blind you to the way, the truth, and the life. Instead, come to the one who died for you. He calls you to give you the better life instead of death and the culture of terrorism! His name is **Jesus**, the Savior!