



NOW THIS IS TRUE PEACE

AN INTERESTING BOOK OF
COMPARATIVE STUDY OF
CHRISTIANITY AND ISLAM



Published by Bilal Muslim Mission of Kenya
P. O. Box 82508 Mombasa

INTRODUCTION

In the following pages, we present to our readers a few articles written by those who were supposedly Christian and later on embraced Islam. This publication is one of the several booklets published by the Bilal Muslim Mission of Tanzania and Kenya, and we recommend them to those who are interested in comparative studies of various religions, and who wish to gain some insight into Islam.

“*Now I have Peace*” is a booklet published by International Mission, Nairobi. This booklet has come to our notice, and among the articles therein, we have read the one by Mr. Akbar A. Walji with profound interest. This is because he is the only writer who is stated to have been formerly a Muslim and now a Christian.

Since we have been in contact with this young man right from his prime, we met him personally after the above publication by the Mission. We wanted to know from him some relevant details about his conversion, and he sprung a surprise on us when he declared that he was a Muslim and had never been truly a Christian. His temporary association with Christianity, it seemed, was purely based on temporal and mundane benefits which he wanted to gain, forced by the circumstances that beset him. The article appearing in “*Now I have Peace*”, he said, was never written by him. We are led to conclude, therefore, that this article has been written by someone deeply engrossed in the work of fanciful propaganda.

Islam has set an unique record in the World by accepting only those converts who come in its fold sincerely, conscientiously and after having thoroughly understood it. Islam offers no worldly allurements, and it therefore spreads and appeals to one and sundry for its genuine approach to the ultimate goal of human existence. It is for this reason that Muslims never try to persuade those who get converted to Christianity, or for that purpose, any other religion to come back to their fold — particularly so if they have done so for the sake of some worldly advantages.

The few lines which follow will definitely serve to bring to light some distinctive features of Islam — and will also demonstrate how anti-Islamic elements keep themselves busy with their propaganda based on no facts. We hope our readers will read them with deep interest, and get acquainted with where the true Peace lies.

Asgher M. M. Jaffer

President - Bilal Muslim Mission of Kenya

HOW TO PROPAGATE A TRUE PATH OF PEACE

“Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious.”

(Holy Quran, Sura Nahl, Verse 125)

STATEMENT BY MR. AKBARALI WALJI



My attention has been drawn towards a booklet “*Now I have Peace*” published by NAMASTE of P. O. Box 7531, Nairobi, which contains articles purported to be written by some Christian converts of Asian origin. The third article contains my photo and is supposed to be written by me. But it is a white lie.

I do not know about others. But so far as I am concerned the fact is that I am not a Christian; I was never baptized; I have no interest in Christianity or Bible which I have never touched even once; the article was written by NAMASTE, not by me; and I knew nothing of the article’s contents.

Now you may ask how my name and photo got into that propaganda booklet. I am married to a Sunni wife. My sister-in-law was married to a Christian. When her husband died in an accident, my father-in-law (who is a Sunni Muslim) wanted to keep her children with him. But the Church authorities did not want to give the children in the custody of a Muslim. They said that the

children would be either entered into a convent or given to a Christian guardian.

My father-in-law was very much upset. He approached me with a request to help.

Coming to know of his troubles, I tried to help him in an unorthodox way: I decided to pretend that I was a Christian.

After this pretension, I easily got the custody of the children who are now with my father-in-law.

As soon as I got the custody of the children, I made it clear to the church authorities that I never had any interest in their religion.

Before the custody problem was solved, NAMASTE asked me to give my photo, which I did. Then an article was written in Gujarati and I was told (without being allowed to read) to sign it. I am really ashamed of my folly that I did not read that article. Otherwise, I would not have signed it.

Had I been allowed to read it, I would have told them that neither Shias nor any other Muslim Sect collects converts by offering money and material temptations. Nor would any Muslim sect endeavour to put financial pressure to prevent anybody from going out of Islam, if he so wants.

As offering and withholding economic advantages is perhaps the only method known to the Christian missionaries.

It was in this background that they, quite easily, wrote a blatant lie that “some Mullas offered to give me ten thousand shillings to prevent me from becoming a Christian.”

It is a blatant lie and a very crude propaganda. It will be of interest to mention here that sometime after the matter of custody of the children was settled, when I wrote a letter to NAMASTE telling them that I was never a Christian and never had any doubt about truth of Islam, they at once began using Christian tactics of putting economic pressure upon me. At that time, I was an accountant in a Christian Book-shop. NAMASTE telephoned my employer and asked him to sack me as I was not a Christian. My boss told him that he had employed me because of my qualification and experience and he was not concerned with my religious beliefs.

Thereafter, several Fathers tried to persuade him to dismiss me. But he refused.

It was according to this mentality that NAMASTE wrote the myth of 10,000 shillings. He can never understand that Islam was never purchased or sold with material advantage. He looks at Muslims' conversion through his own dark glasses.

I am really ashamed of my follies and I do not try to offer any excuse for this shameful behaviour of mine. I know that it was a grave blunder even to pretend to go outside the pale of Islam. I also realize that I should not have signed that article without reading.

And, also, I should not have given the enemies of my sacred and pure religion any chance to besmirch its holy name. My only hope is that Allah, whose Mercy comes before His wrath, would accept my repentance and would help me to be a good Muslim in future.

Abbar Ali. A. Wali

THE SEARCH FOR TRUTH THE TRUTH FOUND

Joseph Muhammad Ali

I was born of staunch Catholic Christian parents. My father Mr. D'Souza was a preacher who knew the Bible almost by heart. My mother an orthodox Catholic would even give us the morning coffee only after her return from Church. My father was stationed in the town of Trichinopoly in South India and I stayed with my mother and other elders in the village called Lalgudi.

Even from my youngest days, I was made to memorize certain verses from the Bible. After passing the 5th standard from the Elementary School in the village, I stayed with my father for my higher education in the town of Trichinopoly. By the time I passed the 2nd form I had completed the study of all the four Gospels in Tamil (Tamil — a local language of South India) and knew many important verses, in those four books, by heart.

My father sometimes took me along with him when he went to preach, and from the special attention he paid to my knowing certain controversial points, and his teaching me the methods of explaining to the others those intricacies, it was quite obvious that he wanted me to succeed him in his profession. The strong desire of the paternal love to make me a Priest was implemented

by educating me with a detailed knowledge of the Bible and the science of ministering it to others. By the time I reached the IV Form in School I could preach the gospels in my own way, supervised by my father. Many senior missionaries admired my knowledge of the important doctrines of the faith. I passed the VI Form and joined St. Joseph's College. There I came in contact with several classmates who were Protestants, and whom some of were well versed in the study of the Protestant Bible.

I often met my Protestant classmates and discussed matters of the regard differences in our faith and the performance of rituals. There were some Muslim students also, but I met them only in the play-ground for I hated meeting Muslims whom I took to be dangerous fanatics. By the time I completed the first year inwell College, I was sufficiently grounded in the knowledge of the Christian faith as held by the Catholic Church and had considerable knowledge of the Protestant view point also. Appreciating this knowledge of the Catholic faith in my young age I was given a scholarship of Rs. 15/- from the church funds and in return for the help I received, I was required to receive a special coaching in the guidance deeper thoughts about certain parts of the Holy Book, under the Chief Priest of the Church who loved me to teach me very much and was very intimately attached to me. He used the special devotional methods of worshipping Jesus and his Holy Mother. Having appeared in the first group for my intermediate course I used to sit working at his subjects till late at night.

REASONING ON DOCTRINE OF TRINITY

One night when all were asleep and I was absorbed in my studies an idea suddenly struck my mind to examine the doctrine of the Holy Trinity, the basic formula of the Christian faith. The question how three different things can be one and the same arose in my mind i.e. how anything singularly absolute in its unity with its indivisible oneness, can ever by itself become divided into three separate beings with three variant native attributes opposed to each other justifying the distribution into the three different entities.

My failure to reconcile my belief in the Trinity with the reasoning of the science of logic, created a mental restlessness in me. Days passed on and many a time I thought of asking my father to help me in solving the problem which puzzled my mind but I knew that my father would never appreciate the least doubt in the dogmatic belief of the Catholic School and my venture to discuss anything hated by the Catholic faith, would only create further problems in my domestic life. However, one day when I found my father in a happy mood, I asked him as to how he would defend the Christian faith in the Holy Trinity against the attacks from the members of the other religions of the world. The answer was:-

‘In matters of faith one has to stop reasoning. One should believe in the doctrine only by one’s heart and mind.’

This reply from my father upset me further more and disappointed me to a very great extent and all my thinking got centred in the question which had become a definite problem to puzzle my mind further and I wondered saying: -

‘What! is this the Foundation upon which is built the huge edifice of the Christian faith? Is the basis of my own faith only a matter of a blind following some dictated belief which can never stand reasoning or the independent scrutiny by the dispassionate and impartial arguments from the clean conscience?’

I became much worried and made up my mind to find some argument to somehow to make my much disturbed mind at least imagine that one could at one and the same time be three different persons, and the three different persons could at the same time remain one.

One day our Mathematics Professor was sitting alone in his room and I got in with his permission and asked him if he would help me to solve something which to me was an intricate and a perplexing problem. He very kindly asked me what it was. I asked him to explain to me in what sense one and the same person could be three different beings and the same three different beings with their individual differences could at the same time be the invisible absolute one? The Professor smiled and said: -

‘Is it that you do not like my stay in this College?’

I asked him: ‘Why Sir?’

He said: -

‘What do you think the college authorities which are staunch Catholics will do with me, if some one informs them that I discuss in my private room things opposed to the Catholic or the Christian faith in general? Will they keep me on the staff of the College any longer? If you want to discuss anything here, you may do so but mind you, you must confine your discussion to the subject of your studies in the College, otherwise you will be doing the worst harm to me for I will be thrown out of my job.’

I felt the truth in his statement and made an appointment with him to see him the next Sunday at 3.00 p.m. in his house near the Central Market.

One Sunday when I met the Professor he first asked me as to what made me enquire into the Doctrine of Trinity. I said that I wanted to know how far the doctrine stood to reasoning.

The Professor smiled and said. ‘Why don’t you ask any one of our Priests?’

I said: ‘I have asked them but they say it is a matter of belief or faith and it should not be subjected to any logic or philosophy. This has upset me. This has raised the question in me, if what I believe in, is unreasonable and illogical, why should I subject to myself to any blind following? Is God so unjust and cruel to expect man to

believe in a doctrine about Himself, which no human brain can ever reasonably conceive? I request you, Sir, to somehow give me method of arguing out the possibility of such an existence as the doctrine of Trinity wants us to believe in!

The Professor smiled and said: 'My dear Joseph suppose you want me to prove by some mathematical formula how water can remain water and at the same time be fire, or how a stone can be a stone at the same time be water too, how can I do it? I do not think any sensible man on earth can ever conceive such a possibility. How the everliving God who being the Everliving Life itself, can also at the same time be a mortal i.e. be a man to suffer death at the hands of the other mortals? And how the same mortal being at the same time could be the Absolute immortal God? It is a problem which our priests want us to believe and we have to merely believe in it and none has any choice of even questioning the practicability of this inconceivable dogma.'

On hearing the answer I asked him:

'Then, what about you. Sir? Don't you also believe in it?'

He replied: 'It is a matter of my own personal and individual choice and decision. Even if I or the world were to believe in such a doctrine the liability still remains for every believer to answer the question if he or she can prove the doctrine as a reasonable or practical phenomena.'

So saying this he took out a booklet from his shelf and placed it before me and said:-

‘Let any one of our priests answer the arguments put forth by the authors of the matters in this small magazine. If you promise me that you will not show this magazine to any one else, you may take it home and go through it and return it to me as quickly as you can. But I warn you repeatedly to keep it to yourself.’

THE PERFECT AND ABSOLUTE ONE

Having given a copy of the Magazine to me he went on saying: ‘The fact is when God, Whom we believe as One, is Absolutely One Being in His Perfect unity, it means that God is singularly one in natural essence of His existence, free from any different or variant factors having anything to do with His pure or Absolute Unity to justify His being The Absolute One, owing an indivisible existence, by Himself. Division suggests that the one is not an Absolute One but a compound of some variants and that which is a composed being can never be really one in the true meaning of oneness. And certainly the one dependent in its existence upon its different components can never be independent in its action, whereas God is the Absolute one, Independently Omnipotent in His Will and His Action.

‘Besides how can any three which are three separate beings, with three variations justify their being three separate entities, remain there separately as they are

and at the same time by themselves lose their different individual native properties differentiating them from each other, and become conceivably the absolute indivisible one, without the least variation in the essential oneness.

‘An Absolute one must be totally independent in its existence Mr. Joseph, it is impossible to reason out the doctrine of the Holy Trinity. The science of Mathematics or any other science which any human genius can ever conceive, until the end of time, can never solve this inconceivable riddle.’

He continued: -

‘The only thing is that we Christians are shut out of the vast sources of knowledge about the truth and of the higher factors in matters of religion which are available outside our own fold, by damning every non-Christian as the devil’s work. We Christians, Mr. Joseph, in our madness to swell up our ranks have played such a disgraceful role that a great head like Sir Dennison Ross had to helplessly disclose the truth about this in his foreword to the translation of the Qur’an by George Sale.’

I was amazed to hear the arguments of the Professor who was himself known as a Catholic, and at the same time I was very much encouraged to know that my doubt about the unreasonability of the doctrine of Trinity was something which had made a highly educated and enlightened mind like the Professor of Mathematics also

to enquire into it. I was much benefitted by the discussion with the Professor for I came to know argument justifying the doubt created in my mind.

My study of the matter in the Magazine "*Peace-Maker*" and the translation of the Quran opened my eyes to many great and every important factors that affect human life on earth. Once I visited the Professor in his house and to my further amazement I found him possessing a great amount of literature on Islam.

I asked him:

'May I know, Sir, if you have embraced the faith of the Muslims?'

He replied:

'It is a question yet to be decided. You do not worry yourself about my personal choice. I, for the time being, want to be known as no other than a Catholic Christian. I will tell you later.'

I took the copy of the translation of the Qur'an by George Sale and read the introduction by Sir E. Dennison Ross. The introduction needs to be read with special attention. Sir Ross says: -

"For many centuries the acquaintance which the majority of Europeans possessed of Muhammadanism was based almost entirely on distorted reports of fanatical Christians which led to the discrimination of a multitude of gross calumnies. What was good in Muhammadanism was

entirely ignored and what was not good in the eyes of Europe was exaggerated or misinterpreted.

“The unity of God and that the simplicity of his creed was probably a more potent factor in the spread of Islam than the sword of the ghaziz.”

(G. Sale’s translation of the Koran — Introduction).

This statement of the great Christian scholar of inter-national repute, created in me the thirst to know the original teachings of Islam specially about the Islamic conception of God.

About four years passed away and by this time I knew the contents of the Quran. Many things had arrested my special attention. I had discussed many doubtful points with the Professor whom I found to have read the Quran several times with a better and more critical view. I was now longing to meet some Muslim scholar to cross-examine him about certain doubts about the Islamic faith.

THE ISLAMIC BROTHERHOOD

I saw this with my eyes, Muslims of all ranks, all social and real brotherhood practised day and night among the Muslims. I found that a Muslim Mosque is a Mosque belonging to every one who calls himself a Muslim and that there is no reservation of seats in the Mosque or any sectarian segregation in any of the Muslim place of worship. I saw with my eyes, Muslims of all rank, all social

and economic status, of different complexions, of various nationalities, all standing in one row, turning towards one direction, praying to one God, in one language, and immediately after Prayer, shaking hands with each other. Brotherhood or social equality claimed more in theory by the other schools of thought in the world, I found it to be an ever experienced, and a living reality in the daily life of the Islamic folds.

THE COMFORTER AND PROPHET OF ISLAM

One day I was informed by the Professor who by this time had become an intimate friend of mine that a Muslim scholar. Mr. S. V. Ahmed Ali, a Lecturer in the Govt. Muhammadan College, Madras had to deliver some talks in English on the life of the Prophet of Islam in a Hall near the Big Juma Mosque under the auspices of the Muslim Youth Association of Trichinopoly Town. My Professor and I, both attended the three talks and met the Lecturer who was an old friend of my Professor. We had a heart to heart talk with the Lecturer about several important topics. The Lecturer presented to me a few more back numbers of the Magazine "*The Peace Maker*."

During my meeting with the Muslim Lecturer I asked him if he would kindly answer some questions for my own information. He said:-

'I will most willingly do it.'

I put the following questions which he very cheerfully answered: -

What proof have you besides the Quran to establish that Muhammad was truly a Prophet of God?

He answered:- 'Have you your own Bible with you?'

I said. 'Yes.'

He took the following verses and read them to me one after another:

The Acts, 3.

Verses. 22. 'In fact,' Moses said, 'Jehovah God will raise up for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you.

23. Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people.'

24. And all the prophets, in fact, from Samuel on and those in succession, just as many as have spoken, have also plainly declared these days.

The Acts. 7.

37. "This is the Moses that said to the sons of Israel, 'God will raise up for you from among your brothers a prophet like me.'

John 14: Jesus says:-

16. 'and I will request the Father and He will give you another helper to be with you forever.'

16:7 Nevertheless, I am telling you the truth, It is for your benefit I am going away. For if I do not go away, the helper will by no means come to you; but if I do go my way, I will send him to you.’

16:12 “I have many things yet to say to you, but you are not able to bear them at present.”

13. However, when that one arrives, the spirit of truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming.’

I read the passages which I had already gone through several times before, but this time the perfect confidence with which the Lecturer asked me to read the verses from my own sacred scriptures in support of his claim, threw a new light upon them for me to understand the matter dispassionately. Yet I replied:

“But the prophecy is about the advent of Jesus?”

He smiled and said:

“You read the verse again! Does not the verse say that God will raise a Prophet like unto Moses i.e. he will be a man born of a father and a mother as was born Moses; Whereas Jesus was born only of a mother. Besides the Prophet promised by God must be a man like Moses but you yourself call Jesus as the son of God. Moses was a lawgiving Prophet and the one like him must also be a lawgiver, whereas Jesus was only a law-abider, following the law or the Ten

Commandments already introduced through Moses. Besides one must betray his common sense as well as his learning to say that I and he, the two different person i.e. the First and the Third person mean the same, or the one who departs prophesying about the advent of some one else, to be one and the same.”

The argument was quite reasonable and unbreakable.

IS JESUS SON OF GOD?

Then I asked the Lecturer:

‘Do you not believe in Jesus as the son of God? Cannot Jesus be God himself in the form of a man?’

The Lecturer smiled and very cheerfully replied.

‘Can there be a son to any one without a wife, my friend? Can anyone or you yourself who believes in the sonship of Jesus, at any time sensibly imagine Virgin Mary to have been used by God as a wife is done to conceive an issue? Let us seek protection of God against any such devilish straying of our minds. Sonship if used in the Bible can be only to mean a creature or the one who has received life from God. Otherwise what do you say about Jesus addressing himself as a son of man.

“The Son of Man has come eating and drinking, but you say, ‘Look! A man gluttonous and given to drinking wine, a friend of tax collectors and sinners!’”

(Luke 7: 34)

“The son of man will be ashamed.”

(Luke 9; 26)

“The Son of man will give you.”

(John 6: 27)

Jesus addressed God as his father and also as our father which means that God is taken as the father of Jesus as much as He is the father (or the Creator) of any one of us, and hence Jesus' sonship can mean in the sense of a creature of God, the term son of God used by Jesus himself refers to himself as God's servant. This fact is testified by the Verses by which every Prophet of God until Adam has been termed as the son of God in Luke 3rd. Chapter in verses from 23 to 38 Jesus is called as the son of Joseph and the geneology of Joseph is traced to Adam and Adam is called the son of God. Read the 38th Verse of the same Chapter.

“the (son) of E'nos, the (son) of Seth, the (son) of Adam, the (son) of God.”

(Luke 3: 38).

These ready answers from the Bible created a very deep impression upon my mind about the amount of comparative study the Muslims do and how strong and reasonable they are in their faith about Unity of God.

REASONING ON ISLAMIC FAITH

One can say that the faith of the Muslim is not a matter of mere blind following of any prescribed belief in unreasonable dogmas but it is the result of a sincere

comparative study of the various schools of thought.

I asked the Lecturer:

‘Do you Muslims study every other religion before you embrace Islam?’

The lecturer replied:

‘No. Even as we remain Muslim, born of Muslim parents, we have been commanded by God to compare and contrast the truth, i.e. Islam, with every other faith and then own for ourselves a belief or conviction of our own which alone shall be acceptable to God — as mere blind following of any particular doctrine, be that from our own parents, will not be of any credit to such a believer. Read what the Holy Quran enjoins upon those who have already professed Islam as their faith merely by heredity.’

IS HOLY BIBLE A HEAVENLY BOOK

I asked:

‘Do you believe in the Holy Bible as a Heavenly Book or not?’

In reply to my question the Lecturer requested me to answer the following questions: -

His Questions

My answers

I had to say

1. Is the Bible which is in your hands, the book which Jesus wrote as a scripture revealed by God or to be called the book

No.

2. Did Jesus order or desire at any time in his life to write anything on his behalf? No.
3. Was this Bible which is in your hands today written during the life time of Jesus? No.
4. Was this Bible which is in your hands today written immediately after the departure of Jesus? No.

‘Then’ he said, ‘please read P. 17 in *‘The Founder of Christianity and His Religion’* published by the Christian Literature Society, Madras. It is said in the Book:-

‘The whole Bible contains sixty six books written by forty different authors over a space of about fifteen centuries.

It is clearly said in the book that:

‘Jesus Christ himself wrote nothing.’

Oral teaching was for several years — the only means employed in the spread of Christianity. It was for the guidance of those young converts, that the earliest writings of the New Testament were composed.

The same book further discloses that:

‘They were probably written about twenty years after the death of Christ.’

On P. 18 it is stated:

‘The Gospels do not give a complete history of the Life of Christ, they are rather memoirs.’

I said:

‘But the Bible is the word of God inspired and written by the disciples of Jesus.’

He again smiled and said:

‘Mr. Joseph, if the Bible is the book of the disciples and of Jesus, how would you account for the difference in the Book, if it is an inspired word of God. Does not the Catholic Bible Duay contain some books which the Protestant version does not own?’

1. Paralipomen.

2. Baralipomenon.

1. Esdras.

2. Esdras or Nehemias.

Tobias.

Judith.

1. Machabees.

2. Machabees.

Have you read what Mr. Wilson says about the Bible, in his introduction to the ‘*Diaglot*’ — published by the Watch Tower Society?

‘If it had not been published by kingly authority it would not now be venerated by English and American Protestants, as thought it had come direct from God.

It has been convicted of containing over 20,000 errors.

Nearly 700 Greeks MSS., are now known and some of them very ancient whereas the translator of the common version had only the advantage of some 8 MSS none of which was earlier then the tenth century.’

Is not the Bible based upon only 8 manuscripts whereas there are 700 manuscripts now available? If what is contained in all such manuscripts is also the inspired word of God, why were these manuscripts left away? In view of all these facts brought to your light, if you still believe in the Bible as the inspired word of God, you may do so but you can't expect the whole world to do it. If you make a serious and an impartial study of the Old and the New Testaments, you will find in them the amount of blasphemies which the Jewish mind has fabricated against Lot, David, Noah and Abraham who were the Holy Apostles of God viz:

“Now Noah started off as a farmer and proceeded to plant a vineyard. And he began drinking of the wine and became intoxicated, and so he uncovered himself in the midst of his tent. Later Ham, the father of Ca'nnaan saw his father's nakedness and went telling it to his two brothers outside.”

(Genesis: 9: 20-22)

“At that Shem and Ja'pheth took a mantle and put it upon both their shoulders and walked in backward. Thus they covered their father's nakedness, while their faces were turned away, and they did not see their father's nakedness.”

(Genesis: 9: 20-23)

Lot committing adultery with his own daughters

(Gen. 19: 30: 38.)

Noah getting over-drunk.

(Gen. 9: 21.)

David taking possession of his neighbour's wife

(II. Sam, 11.9: 6.)

BELIEF IN OTHER PROPHETS

I asked, ‘What? Do you Muslims believe in the prophets of God other than Muhammad to be totally sinless and holy?’

He answered me by reciting to me the following verses of the Holy Quran.

Say O’ Muslims, We believe in Allah (God) and that which has been revealed to Abraham and Ishmael and Issac and Jacob and the Tribes and in that which was given to the prophets from their Lord; we do not make any distinction between any of them.’ (2:285).

‘The Apostle (Muhammad) believes in what has been revealed to him from his Lord, and so do the believers, (i.e. Muslims) they all believe in Allah (God) and his angels, His book (the different holy scriptures) and His Apostles: we make no difference between any of His Apostles.’(2:285).

The above verses of the Holy Quran bear clear testimony to the fact that, as one of the fundamentals of his Faith, every Muslim has to believe not only in the Holy Prophet Muhammad but in all the other prophets as truthful and holy and should not make any distinction between them.

The following verse of the Holy Quran informs us of the fact that Prophets were raised by God, among all nations

in all parts of the Earth.

‘There is not a nation but a warner has gone among them.’
(35:24).

It convinced me that Islam alone, is an all comprehensive faith which recognizes all other religions and which contains in it a perfectly harmonious integration of all the good, found partly in the other religious orders of the world. The sacred book of Islam i.e. the Holy Quran, is the final exposition of the Divine Truth in its Perfection which was revealed at different times, through the other heavenly scriptures, in parts suiting the various evolutionary levels of conception by the human minds. The limitation of the human mind of the different ages, did not allow even prophets like Jesus to speak out the whole of the truth. (John 16:12). Jesus had to tell his people to wait until the advent of the Spirit of Truth to disclose the whole of the Truth. (John 16:13).

I was further impressed by the Universal aspect of the religion Islam.

Every answer from the Lecturer was with an unchallengeable authority and with an unbreakable argument. I was awakened to differentiate between genuine truth and the fabrications of falsehood and to know many new factors to which I was blind all these years. But I did not know how to reconcile the dawn of true knowledge of truth with my original blind dogmatic

belief and my belonging to the Christian faith any longer. I wanted to find out some failure on the part of the Lecturer to answer satisfactorily some questions or the other, so that I may have some excuse, be that even a false one, to maintain my position in the Christian faith.

IS JESUS SON OF GOD — GOD HIMSELF OR ELSE?

The Lecturer continued after some time with the question:-

‘Shall I ask you something if you do not mind answering it for my information?’

I said: ‘Yes.’

He asked: ‘Do you think Jesus to be a son of God or God himself?’

I said: ‘Jesus, according to the Christian belief is God Himself in the form of His Son.’

He asked: ‘Can you ever conceive anyone to be the immortal God and at the same time be a mortal (Man) to be caught in the hands of other mortals to suffer death?’

Can anything be high and at the same time low, black and at the same time be white? Can there be darkness and the same time light? What philosophy is this?’

The Lecturer continued saying: -

‘Do you ever consider that there is one other question

confronting the doctrine of the Trinity which needs to be answered by every Trinitarian that if any three different beings which are three different entities are also at the same time One, with absolute unity in all the perfect sense or meaning of Oneness, what is the common control which makes them remain three and also be one and the same time? If there be any factor of such a wonderful and inconceivable phenomena causing this amazing effect, then that supreme causative power which controls the number and the unity, will alone be the Omnipotent God and not anyone of the three which are only the controlled components.

Besides, there arises another problem the question a believer in the Trinity will have to answer i.e. as to who is it that controls or determines the splitting of one into only three different others, to be neither more nor less in number? There must be some cause for this controlled effect and that the causative factor acting supreme over three will be the Omnipotent God and not any one of the three which will only be the effect of the supreme controlling cause.

Similarly, will arise the question, what is the causative power which effects the three to be only one when joining together and not divided into any groups of beings and if there be any such cause, that supreme controlling cause will be the Omnipotent God and not any one of the three which will only be the subservient one.

Under any circumstances no sensible man can ever reasonably believe in any effect whatsoever without some causative factor effecting it.

However the Holy Trinity is only a problematic doctrine created by the Christian Church which no logical reasoning can ever prove true.'

I had to helplessly agree to the views of the Lecturer for I could not now reasonably believe in the existence of anything being itself and at the same time being its opposite.

JESUS ON THE CROSS

'I would like you Mr. Joseph,' said the Lecturer, 'to ponder a little over the belief that Jesus being God Himself or the Son of God, was so terrified at the impending crucifixion that he shouted: -

'Eli, Eli, Lama Sabachthani.'

(My God, My God, why have you forsaken me?)

(Math. 27: 46).

"What philosophy is that? If Jesus was God Himself, does it mean that God was forsaken by God Himself and can that be God who felt helpless and shouted to be rescued?"

'Your Bible itself, Mr. Joseph, reports that the Son of God was forsaken by his father (God) in which case the forsaken son automatically and quite naturally forfeits

his personal merits as a son and his relationship of being a son to his father. What do you say? Of what profitable use can the attachment to a forsaken son be, Mr. Joseph, please tell me.’

I was struck dumb — I did not know what to say and what to do with the faith I already possessed as a staunch Christian.

‘Besides,’ the Lecturer continued: ‘Do you think Jesus to be God Himself when he falls down crying, praying to some one else to remove the cup of death by crucifixion?’

ATONEMENT AND EXPIATION OF SINS

I at last ventured to ask one more question. ‘There is the doctrine of atonement or expiation of sins of men through the blood of Jesus. Jesus having paid the price of the sins of man i.e. he who believes in Jesus is cleansed and saved. Have you any such accommodation in Islam?’

The Lecturer smiled and replied:-

‘My friend, the greatest of God’s gifts to man is common sense. If man forfeits it of his own accord, then none can help him.

First let me know if this doctrine appeals to reason and common sense. A, for example, a Christian by faith. i.e. a believer in Jesus Christ as his Saviour, plunders the house of B and the members of B’s family. Does sense

or logic agree to A being let off unpunished by any law, particularly the Law of the All just Lord of the Universe, simply because A accepts Jesus as his Saviour?’

I had to say ‘No’ because, to say otherwise would mean I forfeit my common sense and go against reasoning.

He continued: ‘There is one very grave aspect of the doctrine of atonement through the blood of Jesus i.e. when we pay for a thing, the thing becomes our own and the previous owner of the thing forfeits all his claim over it for the price he has already received. Is it not?’ I said ‘Yes.’ Then he said ‘If the sins of man have been paid for, God has no right to punish any sinner. Every sinner who merely believes in Jesus would be free to do anything in the world which his brutal passion dictates him to do, for God his Lord has no right whatsoever even to question any sinner, for Jesus has met the cost of all his sins. Can this ever be sensible, logic or common sense? Can this doctrine help life on earth to continue for one moment in peace and security?’

He continued: ‘Please remember, Islam wants every individual to be kept bound by his being answerable with his individual responsibility to virtue against vice, in the interest of his own individual life as well as the interest of the collective life in this world, himself as a member of not only the human race but also of the creation of the Lord as a whole. Islam continuously invites and encourages man towards righteousness with the promise of the blissful life

in the hereinafter and repeatedly warns him against vice and the consequent chastisement from the All just Lord.

The Holy Quran repeatedly warns saying: -

2:48 ‘And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted nor shall they be helped.’

17:15 ‘Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray; nor can the bearer of a burden bear the burden of another, nor do we chastise until we raise an apostle.’

49:13 ‘O ye man! surely we have created you of a male and female, and made you tribes and families that you may know each other surely the most honourable of you with Allah is the one among you more careful (of his duty) surely Allah is knowing. Aware.’

‘While threatening man with grievous punishment in recompense for his evils, the Holy Quran discloses also the infinite mercy of the Allmerciful Lord who does not want man, however much a sinner the individual be, to be totally dejected or hopeless of the merciful pardon from Him. The only condition for the pardon he needs, being inner’s repentance against his vices, with his intention of amending his conduct in the future, and turning whole-heartedly to obedience and gratitude to the Allmerciful Lord for His infinite Grace.’

‘For goodness sake, tell me Mr. Joseph which do you think is reasonable and sensible, either making man intoxicated and careless against sinning, i.e. making him unreasonably confident of the price of his sins as having already been paid by some one or alerting with his commitment to virtue against vice, i.e. keeping him warned of the natural consequence of getting punishment by the All just Lord, against any misconduct or disobedience?’

I felt that I had that day understood the hollowness of the doctrine of atonement upon which is built the whole edifice of the Christian faith. The divine mercy of the Lord dawned upon my heart, a new light of the divine guidance. I thanked God for liberating me from the clutches of the grossly misleading dogmatic doctrine and leading me to Islam which I have myself found through an impartial enquiry that it is the Right and the Straight Royal Road to Salvation which the Allmerciful Lord Himself has shown man through this last Apostle Muhammad, may peace be on Him and his divinely chosen descendants.

When I disclosed my acceptance of the true argument advanced by the Lecturer and thanked him, he told me: ‘Mr. Joseph! you must thank God for blessing you with the fulfilment of His merciful promise to every sincere seeker of truth!’

The Allmerciful Lord by His infinite mercy has fulfilled

His merciful promise to give mankind the everlasting guidance through the Holy Prophet Muhammad who would abide in his guidance for all times. (John. 14:16).

In Muhammad was fulfilled the divine promise for the Prophet, and the promise of the Lord to raise Twelve Princes in the seed of Ishmael was fulfilled in God's raising the Twelve Holy Imams in the family of the Holy Prophet Muhammad who is the divinely chosen issue of Ishmael.

“But as regards Ish'mael I have heard you. Look! I will bless him and will make him fruitful and will multiply him very, very much. He will certainly produce twelve chieftains, and I will make him become a great nation.”
(Genesis: 17:20)

All these Holy Imams were of the purest character and of an undoubtedly godly conduct and though they never received any education from any other mortal in this world, all of them, like the Holy Prophet Muhammad, were the wonderful stores and the Divinely caused fountainheads of knowledge to enlighten the world with the true knowledge about the Lord of the Universe.

Eleven of these Twelve divinely commissioned Imams or Guides lived as the perfect models of pure humanity in complete resignation to the Divine Will and all of them were martyred. If anyone wants to see a perfect model of a man surrendering his all, most willingly suffering the worst and the most painful afflictions in the way of Lord,

offering the sacrifice of even his six months old baby son, and even his severed head glorifying the Lord from upon the point of the lance on which it was raised after it was severed, one must see the Holy Imam Husain at Karbala. The world will find Husain not shouting *Eli-Eli Lama Sabach-thani* or desiring in the least the removal of the cup of death, but drinking it cheerfully, glorifying the Lord in his last thanksgiving prayers while he was being butchered in the most heartless way.

As the promise of God to give mankind a Prophet to abide for ever has been recorded in the Old Testament this Great Sacrifice has also been prophecied in Jeremiah, 46:10.

“And that day belongs to the Sovereign Lord, Jehovah of armies, the day of vengeance for avenging himself upon his adversaries. And the sword will certainly devour and satisfy itself and take its fill of their blood, for the Sovereign Lord, Jehovah of armies, has a sacrifice in the land of the north by the river Euphrates.”

(Jeremiah 46:10).

WHY I EMBRACED ISLAM

Finally I declared myself a Muslim and the details of my sufferings and the social persecution we had to pass through is a history by itself.

I, now, for the information and guidance of every seeker after truth, openly declare the actual findings of my

sincere enquiry that Islam is not only the last of the mighty religions which had revolutionized the world and changed the destinies of nations, but it is also the perfect and all inclusive faith which contains in itself all the good, found partly in all other religions which had preceded it. One of the most distinguishing and striking characteristics of Islam is that it requires of its followers to believe that all the religions of the world that preceded it were revealed by God for the respective people of those ages. It is one of the fundamentals of this faith that its followers must believe in all the Prophets who were sent into the world before the Holy Prophet 'MUHAMMAD' as truthful and sinless.

Muhammad is the name of the Holy Prophet through whom this all comprehensive Faith was revealed in its complete or perfect form and meaning, for humanity as a whole for all times. It is the West that named this Faith as Mohammadanism on the fashion of Christianity, Buddhism, Confucianism, Zorastrianism, and Hinduism. Otherwise the name of this religious order is already given in its book the Holy Quran as ISLAM, as quite opposed to the method of naming the order after its founder, the founder of Islam himself is called a MUSLIM as any other believer. As the various prophets preached this same Truth among different nations at different times in different languages, every Apostle of God is spoken of in the Holy Quran as a Muslim. Thus I have found, beyond all doubts that Islam is the religion which humanity needs for its progress in all spheres or aspects

of its Materials as well as Spiritual life, to earn Salvation in the end.

Therefore, a true Muslim is one who believes in all the Prophets of God as truthful, and all the heavenly books as the true and the Holy word of God.

In short he (a Muslim) embraces, through the Holy Quran, every beauty in every religion, and turns his face from that which has been added to the religion of God by man, and that is Islam.

With the truth sufficiently explained, will not every one of us love it, or Will not every one of us embrace it?

This solemn declaration I make just to be helpful to those who sincerely desire to know the Truth which they need for themselves to live the life in this world to reach the blissful destination which is called salvation.

None can ever deny that there can never be any other way to please God than completely surrendering ourselves to His will, and act which is called ISLAM.

Let me conclude with my sincerest thanks and gratitude to the Allmerciful Lord for I have realized the fulfilment of His merciful promise to guide aright those who sincerely seek the truth.

EXPLANATION OF REFERENCES QUOTED

THE HOLY BIBLE

The Holy Bible consist of two main parts, THE OLD TESTAMENT and THE NEW TESTAMENT.

GENESIS — 1st Book of the Old Testament

II SAMUEL — 10th Book of the Old Testament

JEREMIAH — 24th Book of the Old Testament.

LUKE — 3rd Book of the New Testament

THE ACTS — 5th Book of the New Testament

JOHN — 4th Book of the New Testament

MATHEW — 1st Book of the New Testament

The figures shown are Chapter number following by Verse numbers.

HOLY QURAN

Wherever only figures are shown they refer to Chapter Number followed by Verse Number of the Holy Quran.

**Printed by The City Bookshop Limited.
Nkrumah Road, P. O. Box 90512 Mombasa**