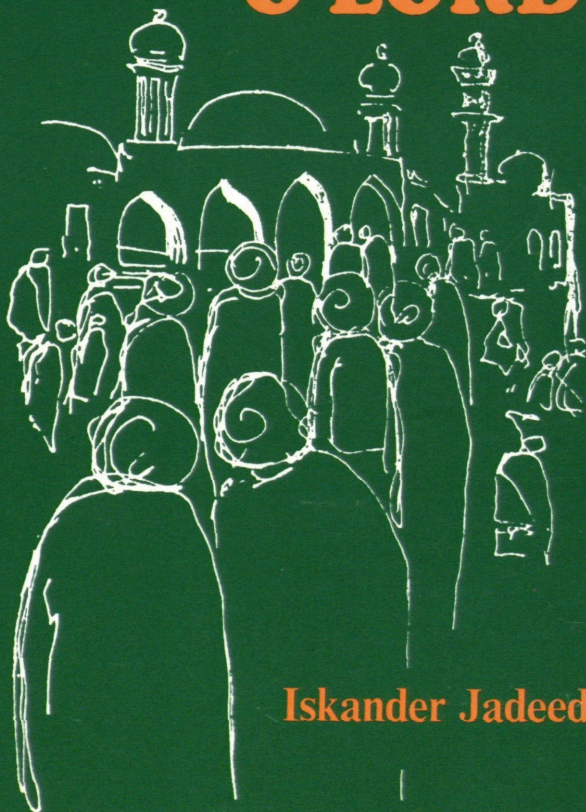
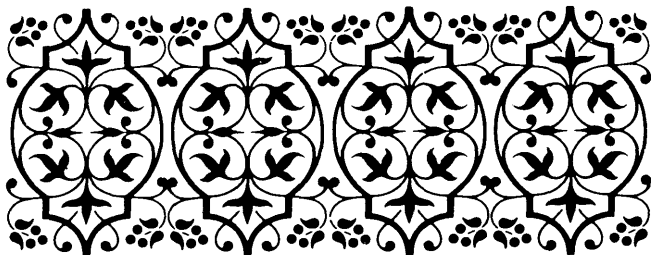


**TEACH ME
YOUR WAY
O LORD!**



Iskander Jadeed



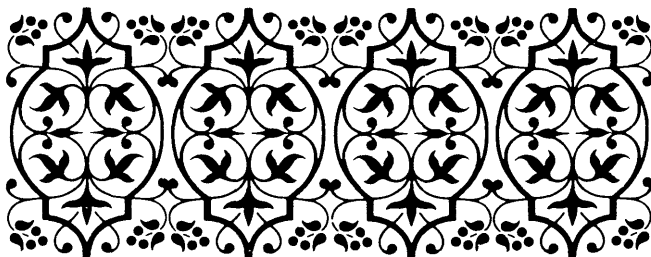
THE QUESTIONS:

Islam, as the chosen Religion of Allah, is a religion appointed by Allah for his worshippers.

But there are many other religions. Is there among them something better than Islam?

And if that were the case, what do you think about the utterance of Allah: Truly the religion (accepted) by Allah is Islam!

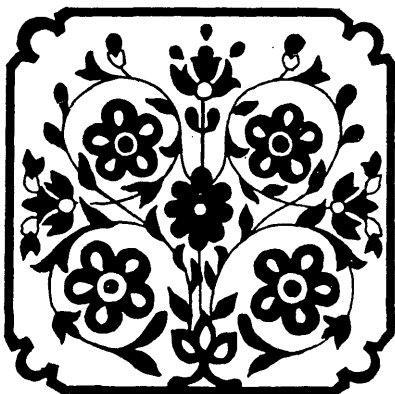
A. G. MAROCCO



**TEACH ME
YOUR WAY,
O LORD!**

**by
Iskander Jadeed**

THE GOOD WAY · RIKON/SWITZERLAND



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In his book, **The Spirit of the Islamic Religion**, the great scholar Afif Tabbara gives the derivation of the word Al-Islam from “salima” as meaning:

1. Deliverance and freedom from faults open or hidden
2. Reconciliation and safety
3. Obedience and surrender

(The Spirit of the Islamic Religion, page 17).

For its spiritual meaning he does not confine himself to the religion proclaimed by Muhammed, son of Abdullah but includes every heavenly religion which avers the unity of God. The Koran itself testifies to this truth, which is proved by the saying, “No; Abraham in truth was not a Jew, neither a Christian; but he was a Muslim and one of pure faith; certainly he was never of the idolators” (Sura 3: Family of Imran 67).

Abraham lived thousands of years before the Muslim Era as everyone knows. Nevertheless, the Koran regarded him as being a Muslim, because he believed that God was one.

Indeed, in the Jalaleyn exposition of Imran 67

we read: „Abraham leaned away from all other religions to embrace the upright faith (a Muslim) believing in God’s oneness, for he was no idolator.”¹

Likewise, Koranic texts indicate that the word “Islam” applies to the Jews, repositories of the Torah. We read this statement: “Surely We sent down the Torah, wherein is guidance and light; thereby the prophets who had surrendered themselves gave judgment for those of Jewry as did the masters and rabbis” (Sura 5, Table 44). Jala-leyn’s interpretation of the word “Aslamtoo” in this connection means submission to God’s leading.

It also applies to Christians as proved by the Koranic saying: “But when Jesus perceived their unbelief, he said, ‘Who will be my helpers unto God?’ The apostles said, ‘We will be helpers of God; we believe in God, witness Thou our “submission””² (Sura 3, Family of Imran 52).

¹ those who add gods to God

(NB Quotations from the Koran are taken from Arberry [Worlds Classics], and Bible quotations are taken from the NIV.)

² are Muslims

Now the apostles here were Christ's twelve disciples who followed him at the start of his ministry, that is before the Mohammedan era by several centuries. Even so the Koran calls them "Muslims" (submission).

"He has laid down for you as religion that He charged Noah with, and that we have revealed to thee, and that We charged Abraham with, Moses and Jesus: 'Perform the religion, and scatter not regarding it'" (Sura 42, Al-Shura 13).

Islam then, according to this verse is belief both in Moses and Jesus (I'sa) while upholding the Torah and the Gospel. In another place the Koran commends to people the religion of Abraham, Moses, and Jesus, i.e. the religion of the Torah and the Gospel together. We read this statement, for instance:

"Say you: we believe in God, and in that which has been sent down on us and sent down on Abraham, Ishmael, Isaac and Jacob, and the Tribes, and that which was given to Moses and Jesus and the Prophets, of their Lord; we make no division between any of them, and to Him we surrender" (Sura 2, The Cow 136).

“Those are they to whom, We gave the Book, the Judgment, the Prophethood; so if these disbelieve in it, We have already entrusted it to a people who do not disbelieve in it. Those are they whom God has guided, so follow their guidance” (Sura 6 Al Anam 89–90).

“And a party of the Children of Israel believed, and a party disbelieved. So We confirmed those who believed against their enemy, and they became masters” (Sura 61, The Ranks 14).

The main point of these verses is that the Koran acknowledged Jewish followers of Moses and later those who believed in Christ, calling them “Muslims”. It enjoined Muhammed to be guided by their experience, and instructed him to inquire of them on how to be rid of religious doubt, as in the verses:

“So if Thou are in doubt, regarding what We have sent down to thee, ask those who recite the Book before thee. The truth has come down to thee from thy Lord; so be not of the doubters” (Sura 10, Jonah 94).

Dear Friend,

You have invoked the Koran to claim that Islam is the only religion chosen of God, forgetting that the Koran itself upholds the Gospel when it declares:

“So let the people of the Gospel, judge according to what God has sent down therein. Whosoever judges not according to what God has sent down – they are the ungodly” (Sura 5, Table 47).

“Oh believers, believe in God and His Messenger and the Book He has sent down on His Messenger and the Book which He sent down before. Whoso disbelieves in God and His Angels and His Book and His Messengers, and the Last Day, has surely gone astray into far error” (Sura 4, Women 136).

Perhaps the last two texts will persuade you to reconsider your position towards the religion of God in the Gospel; since they call you to follow its precepts, of which the foremost is belief in Jesus Christ who said:

“I am the way, and the truth and the life. No one comes to the Father except through me” (John 14:6).

“I am the resurrection and the life. He who believes in me will live, even though he dies” (John 11:26).

“No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him. Come to me all you who are weary and burdened and I will give you rest” (Matthew 11:28).

Certainly there has been no nobler religion than the one flowing from God’s beloved Gospel. It is distinguished not by being a letter sent down but by a divine Person who, at the right time, became incarnate in order to declare God’s love in redemption, and to save the world by grace. It is the Gospel which says:

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.

“There came a man who was sent from God; his

name was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was coming into the world.

“He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God – children born not of natural descent, not of human decision or a husband’s will, but born of God.

“The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

“John testifies concerning him. He cries out, saying, ‘This was he of whom I said, “He who comes after me has surpassed me because he was before me.”’ From the fulness of his grace we have all received one blessing after another. For the law

was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but God the only Son, who is at the Father's side, has made him known" (John 1:1-18).

The apostolic word spoken by Paul the warrior of the Faith states:

"So also, when we were children, we were in slavery under the basic principles of the word. But when the time had fully come, God sent his Son, born of a woman, born under law to redeem those under law, that we might receive the full rights of sons" (Galatians 4:3-5).

The Christian religion is the religion of redemption, without which we would still be prostrate under the burden of sin, without hope in the world, destined to the fires of hell. But God, who is rich in mercy, devised man's salvation through the sacrificial death of Christ thus proving his wonderful and boundless love. Christ expressed this love by saying:

"For God so loved the world that he gave his one and only Son, that whosoever believes in him shall not perish but have eternal life" (John 3:16).

The Buddhist religion says:

“Goodness and righteousness both are the road which leads to Nirvana – The greatest good.”

The Jewish religion says:

“Moses writes of the righteousness of the Law, whoever keeps it shall live by it.”

The Islamic religion says:

“The weight in that day is truth. They whose weights are heavier are the successful.”

All these sayings are excellent, but they urge man to do something of which he is incapable. It is like asking a paralytic to move or a dead person to live!

Regarding righteousness, King David said under the inspiration of the Holy Spirit: “The Lord looks down from heaven on the sons of men to see if there are any who understand, any who seek God. All have turned aside, they have together become corrupt; there is no one who does good not even one” (Psalm 14:2–3).

As for keeping the Law, the first and greatest

commandment enjoins man to “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind”. The second charges him to love his neighbor as himself (Luke 10:27).

Experience teaches us that no human person was able to fulfill the Law. For this reason all those who tried to do the Law fell under a curse for it is written: “All who rely on observing the law are under a curse, for it is written: ‘Cursed is everyone who does not continue to do everything written in the Book of the Law’” (Galatians 3:10). On the subject of the weight of our deeds, God through his servant David said:

“Lowborn men are but a breath, the highborn are but a lie if weighed on a balance, they are nothing; together they are only a breath” (Psalm 72:9).

Isaiah the prophet said: “All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf and like the wind our sins sweep us away” (Isaiah 64:6).

Paul the apostle said: “There is no one righte-

ous, not even one; there is no one who understands, no one who seeks God... All have turned away, they have together become worthless, there is no one who does good, not even one" (Romans 3:11–12).

It is true that the Law is holy and its precepts are sacred and just and righteous but it is unable to give the sinner a full salvation. "For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit" (Romans 8:3–4).

This is what distinguishes the Christian faith. It is the religion of redemption which does not leave man bereft of salvation. Because God deals with him on the basis of grace when he responds to Christ's sacrificial death on the cross.

Since the Law was unable to deliver him from the power of sin and death, it failed to save and

sanctify him and make him fit for God's kingdom. Christ, who is the Lord from heaven became incarnate sharing in man's flesh and blood in order to offer himself a substitutionary sacrifice for sin, destroying sin, and breaking its hold on man and bearing its penalty in place of man. By this redemptive, vicarious work he satisfied for us all the claims of the Law and so fulfilled the prophetic words: "Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all" (Isaiah 53:4-6). You may find it difficult to accept the idea of redemption because it depends on Christ's shameful death on the cross - a theme which Muslims find offensive. However, the proofs that Christ died by crucifixion are many and incontrovertible. I have compiled them in a booklet entitled, **The Cross in the Gospel and the Koran** which you can order from "The Good Way".

Among the distinctions of the faith of the Gospel are its sublime social precepts which befit every generation, age, people, tongue and nation. They are based on the “Golden Rule” laid down by Christ. He said, “In everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matthew 7:12).

This Rule forbids narrow selfishness, hatred, revenge, intrigue, deceit, cheating, and establishes the unity of mankind, the equality of all its members, and demands that each should seek the welfare of others.

It is only a brief rule, but keeping it abolishes strife and warfare that would make this world the paradise of bliss. For in it is the distillation of the teachings of the Law and Prophets, since its object is to make each one love the other as himself.

Actually this glorious Rule teaches us how to fulfill the commandment which says: “You shall love your neighbor as yourself”, which the apostle Paul commented on by saying: “...for he who loves his fellow man has fulfilled the law. The

commandments, 'Do not steal', 'Do not covet', and whatever other commandment there maybe; are summed up in this one rule; 'Love your neighbor as yourself'. Love does no harm to its neighbor. Therefore love is the fulfilment of the Law" (Romans 13:8-10).

And in order for Christ to remove from the souls of his elect all influences which hinder man from attaining this lofty height of love he said to them: "But I tell you: Love your enemies and pray for those who persecute you, that you may be the sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:44-48).

These principles, then, in their transcendence, their breadth and depth, demonstrate their superiority over natural love and natural benevolence based on the principle of self-love whose slogan is

the expect return and repayment. Therefore, Christ meant us to love for its own sake, and to desire the welfare of others as an end in itself and to cling to righteousness and virtue for the sake of righteous and virtue.

Christ's apostles expounded their Master's teaching on love in magnificent expositions inspired by the Holy Spirit. Such is:

1. The Apostle John

“Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. The old command is the message you have heard. Yet I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining.

“Anyone who claims to be in the light but hates his brother is still in darkness. Whoever loves his brother lives in the light, and there is nothing in him to make him stumble. But whoever hates his brother is in the darkness and walks around in the darkness. He does not know where he is going,

because the darkness has blinded him” (I John 2:7–11).

“Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love each other, God lives in us and his love is made complete in us.

“We know that we live in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. And so we know and rely on the love God has for us.

“God is love. Whoever lives in love lives in God,

and, God in him. Love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The man who fears is not made perfect in love.

“We love because he first loved us. If anyone says, “I love God”, yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother” (I John 4:7–21).

2. The Apostle Peter

“Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply from the heart” (I Peter 1:22).

“The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. Above all, love one another deeply, because love covers a multitude of sins” (I Peter 4:7–8).

“For this very reason, make every effort to add to your faith goodness, and to goodness, knowledge; and to knowledge, self-control, godliness, and to godliness brotherly kindness, and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ” (2 Peter 1:5–8).

“And over all these virtues put on love, which binds them all together in perfect unity” (Colossians 3:14).

3. The Apostle Paul

“If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

“Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is

not selfseeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

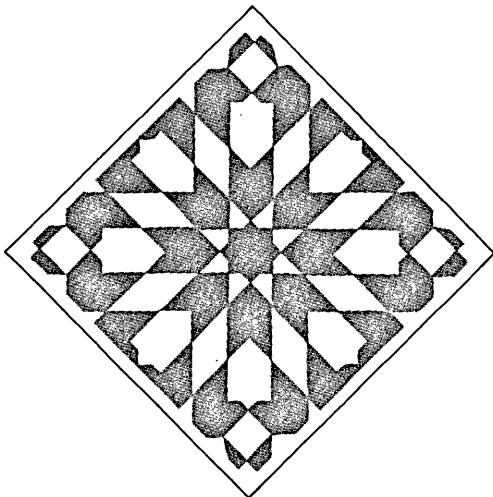
“Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection; then we shall see face to face. Now I know in part, then I shall know fully, even as I am fully known.

“And now these three remain, faith, hope and love. But the greatest of these is love” (1 Corinthians 13 – sometimes known as the ‘Love Chapter’).

This is genuine Christianity. It is the religion steeped in the spirit of redemption which, if necessary, daily forgives wrongs seventy-seven times.

It is the Christian religion which stands out

among the world's religions by virtue of Christ's blood, which "speaks better things than the blood of Abel". For Abel's blood cried out to God for vengeance but the blood of Christ cried out pleading forgiveness of God for his murderers. We read that Jesus cried from the cross: "Father, forgive them, for they do not know what they are doing" (Luke 23:34).



THE QUESTION

“Islam is altogether the final message and it is the religion for all, suited to every time and place, unlike the Christian which is confined to devotion and the monastic life. It therefore bids you think and strive and compare between the Koran and what you call the ‘Gospel’.

We find that the Koran is the word of God, may he be exalted, while the Gospel consists of men’s words, such as those of Paul and John.

Finally, I desire to lead you to the straight path... for such fabrications (nonsense) can no longer escape notice! You have tried more than once to snatch one of the Muslims but failed to win anyone, whereas crowds of Christians have embraced Islam.”

A. A. A.

Kingdom of Saudi Arabia.

From the expression you used in your letter it is clear that you have a zeal for religion, and it is fine for a young man to be zealous in this way, as long as his zeal does not carry him to overstep the boundaries set for dialogue between a Muslim and a Christian. It is when you challenge the beliefs of the “People of the Book” in this fashion that you violate the Koranic injunction, “Dispute not with the People of the Book save in the fairer manner” (Sura 9, The Spider 46).

Of course, it was your over-enthusiasm which placed you in a corner from which you could not enjoy the vision which the Gospel creates. For that reason I am not surprised that you consider the spiritual tracts we sent you as being garbage or fabrications.

I do not wish to enter into an argument with you over the statement that Islam is the final message.

However, I would draw your attention, in love, to an important truth, namely that when you assert that Islam superseded all religions including

Christianity you contradict the Koran through your ignorance of its texts which confirm the religion of the Torah and the Gospel.

Possibly you have gained this idea of abrogation from the book, "Guidance of Seekers, into the Origins of Religion" by Mawia Mohammad Takieddine Al Kashani, the Persian who said that Muhammad is the prophet of this age, and his religion has abrogated the religions of former prophets.

Replying to this I would say: The Koran itself does not mention that it has come to supersede the Torah and the Gospel; likewise the Prophetic Traditions do not speak in this vein. So this makes your statement ridiculous and feeble, baseless except for the minds of those with an axe to grind, whose main aim is to inject the poison of fanaticism. Even if this allegation does not overturn the teaching of the Koran does at least confuse it and makes it say something not contained in it.

Everyone knows that abrogation (something superseding something else) is specifically applied

to the Koran's texts only and occurs in two places:

1. "And for whatever verse We abrogate or cast into oblivion, We bring a better or the like of it" (Sura 2, The Cow 106).
2. "We sent not ever any Messenger or Prophet before thee, but that Satan cast into his fancy, when he was fancying, but God annuls what Satan casts, then God confirms His signs – surely God is All-knowing, All-wise" (Sura 22, The Pilgrimage 52).

Those two texts do not indicate that the Koran came to annul (or abrogate) the Holy Bible, but that some of the texts of the Koran annul others. The scholar Al-Baidawi has left us a comprehensive discussion on the subject of abrogation referred to in the Pilgrimage Sura, and mentions how some words from the Al-Hajm Sura were abrogated. You could look up these interpretations if you wish.

Others have also mentioned this phenomenon such as Yahya, and Jalal-Ed-Din. They are alluded to in the Life of the Prophet by Ibn Hisham,

after Ibn Ishaq. Another author, Al-Tabari refers to this subject in his expanded interpretations.

Ibn Hatem relates the following, basing his information on Ibn Abbas: “It is possible that the inspiration descended on the prophet by night and he forgot the next day. And so the verse was given, ‘And for whatever verse We abrogate or cast into oblivion’, etc” (see above).

As for Al-Baidawi, he says, “It (this verse) descended when the idolators or the Jews accused: “Don’t you see that Muhammad commands his followers then changes his mind and commands the opposite!” Thus, the occasion of this verse was clearly to answer the doubts of the scribes and the Muslims regarding changes in the Koranic text itself.

Furthermore, the Jalaleyn gives this interpretation: The prophet was reading from Surat Al-Najm before a council, “Have ye thought upon Al-Lat and Al-Uzza and Dmanat the Third, the other?” (Surat Al-Najm 19–20). Satan putting words on his tongue without his realizing it: “Those heavenly beings, youthfully delicate and

handsome, we hope they will intercede for us.” This made them happy. But Gabriel informed him of what Satan had put on his tongue. He was sorry and consoled himself with the verse, “But God annuls what Satan casts, etc.”

According to Al-Sayouti, annulment was peculiar to this nation, that is, Islam.

Basing our conclusion on these comments made by scholars we can say that the allegations that the Koran supersedes the Gospel or Islam supersedes other religions in unfounded.

In his book, “revealing the Truth”, Al-Hajj Rahmat Allah Al-Hindi says: “The sayings that the Torah was annulled by the advent of the Psalms, and the Psalms annulled when the Gospel appeared, and the Gospel was abrogated when the Koran came, have no trace either in the Koran or the Prophetic Traditions.

How true are the words of this scholar. The Koran, contrary to the advocates of “annulment” refutes these claims to their foundation when it states: “He has laid down for you as religion that He charged Noah with, and that We have revealed

to thee, and that We charged Abraham with, Moses, and Jesus: ‘Perform the religion, and scatter not regarding it’” (Sura 42, Al-Shura 13).

So you see, my friend, that you are attacking your religion of Islam by claiming that heavenly religions before Islam have been abrogated. Indeed, can you tell me how you can as a Muslim, enjoined to believe what is in the Koran, make such a claim without a basis in fact?

Have you forgotten, my friend that the Koran calls you with every Arab to be guided by the precepts of The People of the Book? Yes, it says, “God desires to make clear to you, and to guide you in the institutions of those before you, and to turn towards you; God is All-knowing, All-wise” (Sura 4, Women 25).

Instead, you should ask, “could it be that our religion is superseded?” as long as the Koran asks Muhammad himself to follow our guidance when it says:

“Those are they to whom We gave the Book, the Judgment, the Prophethood; so if these disbelieve in it, We have already entrusted it to a people who

do not disbelieve in it. Those are they whom God has guided, so follow their guidance” (Sura 6, Cattle 89–90).

Instead, you should ask, how could our religion have been superseded so long as the Koran calls on Muhammad to resort to our forefathers in order to remove his own doubts when it says:

“So if thou art in doubt regarding what We have sent down to thee, ask those who recite the Book before thee” (Sura 10, Jonah 94).

Tell me, how could our religion have been superseded as long as the Koran calls on us to establish the judgments of the Gospel? It says: “So let the people of the Gospel judge according to what God has sent down therein. Whosoever judges not according to what God has sent down – they are the ungodly” (Sura 5, The Table 46).

My dear friend,

One of the distinctive things about our Holy Bible is the fact that the teachings of its many books show a complete harmony and move in one direction, namely the declaration of God’s pur-

poses for the sons of men. Therefore, it neither has abrogation nor an abrogated test among its teachings.

God's Book is the Book for all generations and epochs and the religion it enshrines is God's religion from eternity and for ever. In it is the divine statement: "Heaven and earth will pass away, but my words will never pass away" (Matthew 24:35). And did not the Koran itself say in the Sura, Cattle 34, "No man can change the words of God." And in Sura, Jonah 64, "There is no changing the words of God." And in the Sura, El-Hijr 9, "It is we who have sent down the Remembrance, and we watch over it."

In the Sura, The Bee, we also read, "We send not any before thee, except men to whom we revealed: 'Question the people of the Remembrance, if it should be that you do not know'" (Sura 16, The Bee 43).

This text leads us to pose the question: Supposing a group of devout Muslims who faithfully follow the Koran were going to the People of the Book to inquire of them about divine things be-

yond their knowledge. On the way they met another group of those who claim 'annulment'. They told them, 'We are going to the People of Remembrance to ask them on matters of which we are ignorant.' I wonder if the other group, the objectors dare reply: "Do not go, for their Remembrance (Book) has been annulled!?" Even if they dared forbid them, what would be the position of the devout? Would they believe them, or believe the Koran which said: "Question the people of the Remembrance, if it should be that you do not know."

Assuredly, if they accepted the claim of annulment it would have amounted to an admission on their part that God had failed in his promise which said: "It is we who have sent down the Remembrance, and we watch over it."

My noble friend,

I don't blame you when you judge Christianity as being the religion of devotion and monasticism, for this betrays your limited knowledge of Christianity. For monasticism is not of the essence of the Gospel but grew out of human endeavors on

which I am unable to comment within the limited space of this letter.

And now what would you say if I took the endeavors of some unorthodox Islamic groups, not strictly adhering to the Koran, in order to attack and criticize Islam? Would that be fair? I leave the reply to you... As to your statement that the Koran is the word of God, whereas the Gospel consists of the words of men like Paul and John: This too shows how deficient your knowledge is about Christianity.

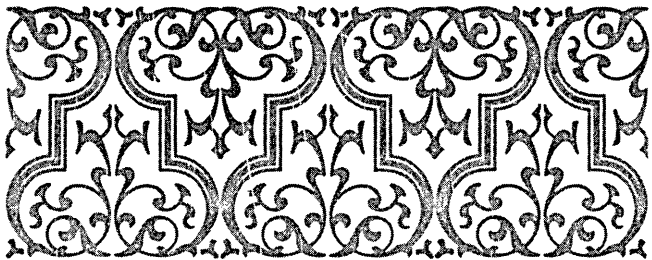
Please understand, my friend, that the Gospel in its essence is not words penned by Paul or John. Likewise, our Gospel was not literally brought down by Gabriel, and then written by men. But it is a divine Person who became man in the fulness of time in order to declare that God is love. Furthermore, by this embodied love he accomplished redemption to save the world by grace.

Regarding your gloating at the fact that some Christians have embraced Islam and citing it as proof that the one religion is superior to the other, I ask you to comment then on the fact that thou-

sands of Muslims have embraced the atheistic communistic creed.

And what is your opinion of tens of thousands of Indonesian Muslims who have embraced the Christian religion.

Awaiting the receipt of a kind gesture from you, I wish you every good and peace with God. I am praying especially for you that your love will grow, perhaps this love will grant us more acceptance and favour on your part. Maybe love will make you search out truths more intelligently. You will then test all things and hold fast to the good.



QUIZ

Dear Reader,

If you read this book carefully you can answer the following questions and obtain a booklet from our various publications, provided you answer 25 questions correctly. Of course, in doing this you will also grow in the truth of God and his love.

1. What are the different meanings of the word Islam?
2. Why does the Koran call Abraham a “Muslim” even though Islam was not yet in existence?
3. Why were the Jews and the followers of Christ also called Muslims?
4. How did Mohammad regard God’s inspiration to Moses and Jesus?
5. Which Koranic verses call on a Muslim to accept and read and observe the Torah and the Gospel?
6. Give three words of Christ which you consider most important for yourself?

7. What do you understand from the verses in the Holy Bible that Christ is “The Word of God” incarnate.
8. How did Paul testify that Jesus was incarnate?
9. What is the pith and essence of Christ’s religion?
10. How do you understand the text in John 3:16?
11. What are the prominent principles in other world religions?
12. What does the Holy Bible say about man’s good works?
13. Which are the two most important commandments in the Torah?
14. How does the Law judge man?
15. Why didn’t the Law offer salvation to man?
16. What is Christ’s attitude towards the Law and how did he fulfill it in practise?
17. What is the meaning of “grace” in relation to the Law in the Gospel teachings?

18. How do you understand the famous prophecy about the Lamb of God in the Book of Isaiah?
19. Write down the words of the “Golden Rule” and explain its meaning.
20. What does it mean to fulfill the Law?
21. How did Christ explain the love of one’s enemy to his disciples?
22. Write down the verses you find most impressive from John the apostle.
23. What advice did Paul the apostle give as being essential for our times?
24. What have you learnt from the “Love Chapter” – 1 Corinthians 13:1–7?
25. What is the difference between the cry of Abel’s blood and the blood of Jesus Christ?
26. How do you understand the Koranic text “Do not argue with the People of the Scriptures”?
27. How does the statement that Islam has annulled Christianity constitute an attack on the Koran itself?

28. What is the source of the idea of abrogation?
29. What are the two cases for abrogation which can be applied to Koranic texts?
30. How do the Islamic authorities explain and defend the possibility of abrogation in the Koran?
31. How does the Koran prove the impossibility of abrogating former revelations and establish previous laws?
32. If a Muslim is unsure of something in the Koran, which text guides him to the Christians for teaching and direction?
33. Who are the “ungodly” according to Sura, The Table 47?
34. What does Christ say about the permanence of his words, even if heaven and earth were to pass away?

Send your answers, together with your full address written clearly, to the following address:

**THE GOOD WAY
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LORD

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DO YOU
WANT ME
TO DO ?*

ACTS 9:6