

CAN ISLAM BE CONSIDERED CHRISTIANITY 2.0 ?



THE FALLACY OF THE “CLASH OF CIVILIZATIONS”

Exposing the truth and debunking the Myths and the false narratives
dividing the world's two greatest religions.

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PREFACE

After the collapse of the Soviet Union, The Globalist NeoCon pundits strategized that post-Cold War conflicts would be driven by cultural and religious identities rather than political or economic ones. “Clash of Civilizations” became a mainstream narrative, justifying a lethal set of conflicts unleashed on our planet.

Critics of this “Clash of Civilizations”, most notably Edward Said, argue that this "clash" is not a reality but a constructed political myth that simplifies complex global dynamics and promotes divisiveness.

This book is a work of research intended to debunk this myth of the Islam vs judaeo-Christian civilizational clash.

What we can prove, conclusively, is that the reality is the exact opposite. As religions, Islam and Christianity are as aligned as two denominations of the same faith.

We will use religious text directly from the Holy books of the Quran and the Gospel, to identify the commonalities and debunk the “unreconcilable differences”

A key concept behind our argument is a fundamental concept of how religious text is interpreted. A key to understanding religious text is to view it within the

proper Historical and Cultural context. Change the context and religious text can have substantially different interpretations.

What we can expect is fierce resistance from dogmatic groups or individuals who apply their own interpretation of religious text, and refuse to accept that there are other valid interpretations, different from their own.

My arguments are precise and based on logic, I invite these people to look at our data with an open mind, and perhaps agree to dis-agree, or engage in debate (via this book's web portal). But I hope people refrain from summary dismissals, calls for violence or accusations of infidelity. We should not behave like slaves to our own ignorance and short sightedness.

I am a lifelong Christian who has a deep understand of my faith, the Gospels, and also the difference in various people's understanding of the same faith. Also, as an Arabic speaker, I have read the Islamic Holy books and consulted highly respected Islamic scholars to seek their input.

My goal is not to argue that Islam and Christianity are the same. Indeed they are not. There are obvious differences. But I will argue that these are the same differences that exist between different denominations of the same faith.

My goal is to expose the lies and false narratives being used to drive a "clash of civilization" and to expose the truth that the world's two biggest religions are united in the core faith.

After reading this book we hope that you will take away with you a complete debunking of the myth, and perhaps share this insight with others, so our children will hopefully live in peace.

In our research we will present a lot of information sourced via AI tools like OpenAI, chatGPT, and Grok. All information is cross checked to ensure accuracy.

Because I expect that many people and organization will try to discredit this work, I will be happy to engage anyone in constructive debate via the social page created for this book. All the information and facts presented in this book are accurate and cross checked with multiple sources and religious organizations. All comments and feedback are welcome.

Copyright Note: My aim is to be factual and not spiritual or hypothetical. My sources for this book include several senior Christian and Muslim Scholars, but mostly, I rely on the actual text of the Holy books where applicable, coupled with data from research tool like chatGPT, Grok, and Gemini. There are risks with using Information from open source research sources like wikipedia and chatGPT and Grok. It exposes me to inherent errors, and potential accusation of plagiarism. I tried diligently to use multiple sources for each data point to ensure as much as possible its credibility and to avoid any copyright material. I will cite the references provided by these tools for possible followup and/or correction where necessary.



INTRODUCTION

“Truth”, which establishes our relationship with Jesus Christ, is the underlying principle I use in writing this book.

"If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free." (John 8:31-32).

Paul the Apostle (c. 5 – c. 64/65 AD), also known as Saint Paul or Saul of Tarsus, was born in Tarsus (modern-day Turkey) to a devout Jewish family and trained as a Pharisee. He was a Jewish-Roman General persecuting Christians who became one of the most influential figures in the history of Christianity.

While traveling to Damascus to arrest Christians, he experienced a blinding vision of Jesus, which led to his conversion, his baptism, and a total shift in purpose.

Paul's conversion on the road to Damascus transformed him from a persecutor of early Christians into a tireless missionary. He is widely credited with spreading the gospel across the Roman Empire and writing a significant portion of the New Testament.

The region where Saint Paul experienced the vision of Jesus and his conversion is known today in Syria/Lebanon as The Valley of The Christians (Wadi el Nassarah). These are the early Christian communities that still exist there today, and comprise the majority of that region where some still speak Aramaic, the language that Jesus and Paul spoke.

That land is where I was born. I grew up there as a strict christian, praying and memorizing the Bible, until the age of 10 when religious conflict, and attacks from extremist muslim groups, drove my family eventually to the United States.

Growing up in that region of the world, I had many muslim friends. Muslim and Christian communities lived together for centuries. Next to every ancient church was an ancient mosque. and prior to the creation of the state of Israel in 1948, tensions between the two communities never really existed. Muslims and Christians suffered equally under Ottoman rule.

At the age of 10, I discovered that my school was offering a class on Islam, the Quran and out of curiosity, I asked the local Sheikh if I could be allowed to attend. "Sure you can attend, but Elias you are a Christian, why do you want to learn the Quran?"

In those ancient communities, there was an unwritten rule that sects would never attempt to convert other sects. It was a way to ensure co-existence and prevent potential conflict or

change in demographics. People could convert voluntarily, but the religious leaders of all the sects never made overt attempts to convert anyone. So the Sheikh was understandably nervous. I told him I was happy being a Christian and was not looking to convert, but some of my friends were Muslims and I wanted to understand their religion better. "fine", he said, "you can come to class every Friday and sit next to me."

I did this for one year, and occasionally, I would ask questions to better understand some fundamental differences, only to discover that what appeared as a difference was in reality not different.

The first thing that was not different were the words Allah and God. This was a non issue for me since God in Arabic and Aramaic was also Allah. God in the Bible is written as Allah. God is Allah, and Allah is God. I did not understand why an artificial difference was being made out of a translated word?

My first real example of a significant difference was polygamy. Muslims, I thought, could have up to 4 wives and Christians only 1 (Although some sects of Christianity, like the early Mormon church allowed polygamy.). So I asked the Sheikh "Why does Islam allow men to marry 4 wives?" and he smiled at me and said, "No, really it does not." He took out the Quran and went on to explain:

The primary Quranic verse addressing the number of wives is Surah An-Nisa 4:3, which permits men to marry up to four wives. However, it stipulated that they can only do so provided they can treat them all justly and equally. If justice cannot be ensured, the verse advises marrying only one. And it goes on to say that humans can never be “just”, only God is just. And in that context, men should only marry one wife.

“You see Elias,” he smiled at me, “Muslims are also allowed one wife just like you Christians”.

But then why? if the Quran, like the Bible, only intended men to marry one wife, why not be simple and say that. Why this ambiguity? and this is where the real answer came to me. The language of the Quran is very ambiguous and open to contextual and linguistic interpretations. And proper understanding depends on the contextual and historical circumstances. This was intentional. It was the way to encourage intellectual and evolutionary examination and evolution.

The sheikh explained something very critical “You have to understand the specific audience that God was addressing, not today, but 1600 years ago.”

When the Quran was written 1600 years ago, society and culture were very different. Affluent men married many wives and it was considered very normal and even necessary. Women needed a breadwinner to support them and their

children. And due to constant wars, the number of women vastly outnumbered men.

Polygamy was a social necessity. In many cases it was done as a charity to take care of a widow and orphans.

So that was the audience at the time that the Quran was addressing. And the ambiguity was a very clever way of that society gaining acceptance of a new way of life.

The main lesson I took from my experience, was that when it comes to religious texts, whether it is the Bible or Quran, our interpretation of those texts need to be contextual and not literal.

The complexity and ambiguity of religious books often leads to diverse interpretations of scripture which is why we have such a variety of different Christian and Muslim sects and denominations. This divergence of religious interpretation is very dangerous when leaders take dogmatic and extremist positions, refusing each others’ differing perspectives.

When scripture is viewed in its proper context, it became clear that Islam and Christianity were very much two sides of the same coin.

What I hope to provide in this book is a detailed research into the similarities and differences between the different sects and denominations of Islam and Christianity, reaching a conclusion that, in the proper context, Islam is indeed just another denomination of the same religion.

This is necessary today as Islamophobia sweeps the western world, and extremism sweeps the Islamic world, and evil forces appear to be working to drive a “clash of civilization”.

ISLAMOPHOBIA

Islamophobia is prejudice, discrimination, fear, or hatred directed against Muslims or Islam as a religion. It manifests in negative stereotypes portraying Muslims as inherently violent, backward, or incompatible with Western values. leading to hostility in media, politics, and everyday interactions. Proponents argue that Islamic doctrine, jihadist ideology, terrorism, Sharia law, or cultural practices are a threat to the modern western way of life.



ISLAMOPHOBIA

- Core Manifestations:
 - Interpersonal
 - Structural
 - Media Narrative
- Sharp Rise: In the last decades, the growth has been exponential
- Contemporary trends:
 - Hate Crimes
 - Global Conflict
 - Political Rhetoric
 - Wars
- Affect on our planet
 - Justifying Wars and conflict
 - Domestic and Global Stability

Politics have given rise to a growing phenomena, animosity towards Islam and Muslims, driven on a narrative that our religions are somehow incompatible. Islamophobia is described as: the fear, hatred, or prejudice against Islam and Muslims, leading to systematic discrimination and violence. For Example:



Matt Schlapp, Head of the CPAC American Conservative Movement, in response to a deadly American airstrike on an Iranian school that killed 160 little Iranian girls, “They are better dead than wearing their traditional Islamic dress”... Aside from how vile and evil this comment is, it totally ignores the fact that conservative Christian women throughout history, wore similar attire.



Switzerland, 2026: Orthodox Christian girls wearing conservative attire in their village in the Swiss Alps.

Core Manifestations and sharp Rise

(research from Wikipedia and chatGPT:)

Islamophobia operates at multiple levels of society:

- **Interpersonal:** Verbal abuse, harassment, and physical assaults. Recent reports show a sharp rise in these incidents; for instance, Australia saw a 636% increase in reported threats after October 2023.
- **Structural & Institutional:** Policies that disproportionately target Muslims, such as intense security profiling at airports, zoning resistance for mosques, or workplace discrimination.
- **Media & Narrative:** Portraying Muslims as a homogeneous, violent "other." Studies show that "terrorist acts" by Muslim extremists often receive significantly more media coverage (sometimes over 350% more) than those by non-Muslims.

Contemporary Trends (2024–2026)

Recent events have intensified anti-Muslim sentiment:

- **Rising Hate Crimes:** In the U.S. and Europe, hate crimes against Muslims reached levels not seen since the immediate aftermath of 9/11.

- **Impact of Global Conflict:** The war in Gaza has been directly linked to a surge in anti-Muslim rhetoric in schools, workplaces, and online platforms.
- **Political Rhetoric:** In several Western nations, political figures have increasingly used anti-Muslim narratives as campaign tools, further normalizing Islamophobic sentiment.
- **Shaping Global events:** Islamophobia and war exist in a "vicious cycle". Wars often fuel anti-Muslim sentiment, which in turn is used as a tool to justify military action, silence dissent, and dehumanize civilian populations.

How is Islamophobia effecting our planet?

1. Justifying and Normalizing War

- **Dehumanization:** In conflicts like the war in Gaza, Islamophobic rhetoric has been used by political leaders to portray Muslims or Arabs as an "enemy" whose lives are seen as less valuable. This rhetoric frames military violence not as an atrocity, but as a "necessary" action against inherent barbarism.
- **The "War on Terror" Legacy:** The global War on Terror established a "legal template" and language that conflates Muslim identity with suspicion. This framework has been adopted by various nations to justify domestic crackdowns and foreign military interventions.
- **Weaponizing Fear:** Islamophobia is often "weaponized" to silence critics of human rights abuses during wartime, dismissing legitimate concerns as support for extremism.

2. Impact on Domestic and Regional Stability

- **Spikes in Hate Crimes:** Major conflicts frequently lead to immediate rises in Islamophobic violence in non-conflict zones. For example, the start of the war in Gaza in late 2023 triggered a massive increase in reported threats and assaults in Western nations.

- **Mutual Radicalization:** Scholars note that Islamophobic radicalization and extremist radicalization "mutually feed off each other," creating a feedback loop that undermines social cohesion and fuels further conflict.
- **Undermining Peace building:** In post-conflict zones, persistent Islamophobia can lead to social alienation and reduced trust in public institutions, making long-term peace and integration more difficult to achieve.



“GOD” OR “ALLAH”

Let's start this research with the simplest fallacy of all, God Vs Allah.

We are told, Christians worship God, while Muslims worship Allah, and that they are two different things. This is not true at all.

Christians, who use the Arabic Bible, refer to God as Allah in their Bible, in their church, and in their prayers. God is written “Allah” in the Arabic language in the Bible.

To put it simply, The English language word “God” refers to the “Allah” in Arabic, “Alaha” in Aramaic, and “Eloah” in Hebrew. We are not looking at two different Gods, but rather language translations of the same thing. A Linguistic reference to the same thing.

The Quran makes it very clear that “Allah”, is the same God of Abraham, Moses, and Jesus.

So, since the answer to the question: Do Christians and Muslims worship the same God? is Yes. The Qur'an says yes, and the Pope says yes, why, is it controversial? Let's discuss and untangle this controversy together in the following chapters of this book.

CHAPTER 2

OVERVIEW OF CHRISTIANITY AND ISLAM

The world's two biggest religions are Christianity and Islam. This chapter is a high level overview of both religions, their denominations, and a short analysis of the factors that lead to the fracture and creations of a diverse array of sects and denominations.



SECTION 1

Christianity

DENOMINATIONS

- **Roman Catholicism:** The largest group, featuring a hierarchical structure headed by the Pope, with a strong emphasis on sacraments and tradition.
- **Eastern Orthodoxy:** Comprises self-governing churches with a strong focus on liturgy and tradition, tracing their roots back to the Apostles.
- **Oriental Orthodoxy:** A distinct family of ancient churches (e.g., Coptic, Armenian) that separated from other Christians in the 5th century.
- **Protestantism:** Originating from the Reformation, this branch emphasizes scripture alone
- **Restorationism:** Groups that sought to restore the original, "pure" form of Christianity, such as the Seventh-day Adventists or Jehovah's Witnesses or Mormons (LDS).

Christianity is the world's largest religion, with approximately 2.6 billion adherents (around 32% of the global population). It centers on the life, teachings, death, and resurrection of Jesus of Nazareth (called the Christ or Messiah), a Jewish preacher executed by crucifixion in Jerusalem around 30–33 CE. His early followers proclaimed him the awaited Messiah and the divine Son of God who rose from the dead, offering salvation to humanity.

Today, Christianity consists of thousands of distinct groups known as denominations. While most share core beliefs about the life and teachings of Jesus Christ, they differ in areas such as authority, liturgy, and theological interpretation.

The Four Main Branches

Most scholars and the World Council of Churches categorize Christianity into three primary branches based on historical divisions:

- **Catholic Church:** The largest individual body, led by the Pope in Rome. It emphasizes sacramental life, apostolic succession, and the equal authority of Sacred Scripture and Church Tradition.
- **Protestantism:** A broad category of churches that originated from the 16th-century Reformation. These groups generally prioritize the authority of the Bible alone (Sola Scriptura) and believe salvation is a gift of grace through faith.
- **Eastern Orthodoxy:** A communion of self-governing churches (like the Greek

or Russian Orthodox) that split from the Western Church in 1054. They are known for their rich mysticism, ancient liturgies, and use of icons.

- **Nontrinitarian Groups:** Denominations like Jehovah's Witnesses and Latter-day Saints (Mormons) identify as Christian but hold unique views on the nature of God.

Major Protestant Families

Because Protestantism is decentralized, it is further divided into "families" of denominations with similar origins or beliefs:

🕊️ **Lutheran:** Focuses on justification by faith alone.

🕊️ **Baptist:** Practices believer's baptism (adult baptism) rather than infant baptism.

🕊️ **Methodist:** Emphasizes personal piety, holiness, and social action.

🕊️ **Presbyterian/Reformed:** Features a governance structure led by elected elders.

🕊️ **Anglican/Episcopal:** A middle way between Catholic and Protestant, maintaining traditional bishops but independent of the Pope.

🕊️ **Pentecostal/Charismatic:** Emphasizes direct personal experience of God through the Holy Spirit.

Non-trinitarian Groups:

Jehovah's Witnesses:

- **View of God:** They believe in one God, Jehovah, who is the only supreme being.
- **Jesus Christ:** They view Jesus as a created being (specifically, the archangel Michael in his pre-human form) and not as God Himself. He is seen as a separate, subordinate entity who was created by God and acted as His agent in creation.
- **Holy Spirit:** They regard the Holy Spirit not as a person, but as God's "active force" or power used to accomplish His will.

Latter-day Saints (Mormons):

LDS identify as Christian but hold unique views on the nature of God. They have a unique book and an eighteenth century prophet, Joseph Smith who founded the church in 1806.

View of God: They believe in a Godhead consisting of three physically distinct beings—the Father, the Son, and the Holy Ghost—who are one in purpose but not in substance

Physicality of God: They teach that God the Father and Jesus Christ have physical bodies of flesh and bone, while the Holy Ghost is a personage of spirit.

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- Human Potential: A unique belief is that humans have the potential to eventually become like God (exaltation).

ISLAM (?)

Islam as a Christian denomination would fit under this group. I will deep dive into this topic in Chapter 5.

SECTION 2

DENOMINATIONS

- **Sunni (approx. 90%):** The majority branch, emphasizing the Sunnah (practices of the Prophet) as recorded in the Hadith. They follow four major schools of jurisprudence (Madhhabs): Hanafi, Maliki, Shafi'i, and Hanbali.
- **Shia (approx. 10–13%):** Primarily located in Iran, Iraq, and Bahrain. They believe leadership (Imamate) was meant for Prophet Muhammad's family, starting with Ali. Major subgroups include Twelvers, Zaidis, and Ismailis.
- **Ibadi (Minority):** Centered mainly in Oman, distinct from both Sunni and Shia traditions.

Islam

Islam is a major monotheistic world religion founded in 7th-century Arabia by the Prophet Muhammad, emphasizing submission to the will of one God (Allah). With over 1.5 billion followers (Muslims), it is based on the Quran (holy book) and Sunnah, focusing on five core pillars: faith, prayer, charity, fasting, and pilgrimage.

Today, Islam is the second-largest religion in the world, with approximately 2.0 billion adherents (around 25% of the global population). It is an Abrahamic monotheistic faith that emphasizes complete submission to the will of the one God (Allah in Arabic). Muslims (adherents of Islam) regard Muhammad (c. 570–632 CE) as the final prophet and messenger of God in a line that includes Abraham, Moses, and Jesus.

Core Beliefs (The Six Articles of Faith)

- **One God (Allah):** Absolute monotheism.
- **Angels:** Belief in messengers of God.
- **Holy Books:** Belief in the Quran, as well as the Torah and Gospel.
- **Prophets:** Muhammad is the final prophet in a lineage that includes Abraham, Moses, and Jesus, who is identified as “The Messiah”.
- **Day of Judgment:** Belief in accountability for actions.
- **Divine Decree:** God is all-powerful, yet humans have free will.

SECTION 3



DIVERSITY

DRIVERS OF DIVERSITY

- Translation
- Centuries of Edits
- Context
- Bias

Why are there so many different sects of each religion if they are based on the same books? Why was there the great schism? The Nicene Creed?

For Example, the First Council of Nicaea (AD 325): Originally adopted to resolve the Arian controversy, which questioned the full divinity of Christ.

Religious Texts are extremely open to interpretation.

Christian books have been heavily edited throughout the centuries and much have been lost in translation. Different versions in different languages vary significantly

The Muslim holy book is more stable, but the language used is extremely complex and understanding it requires heavy inspection based on context and it varies greatly.

These diverse interpretations lead to our array of religious denominations.

Diversity within Christianity is a far wide spectrum. Mormon's for example, are banned from drinking alcohol and were allowed to have multiple wives?

SECTION 4

Diversity in Interpretation of the Bible

KEY DRIVERS

- Nature of the text is very ambiguous allowing for multiple, valid understandings.
- Methodological Approaches in analyzing the text vary. There are Linguistic based analysis versus Contextual or Historical based analysis.
- Bias and Schools of thought bring a hardened approach to analyzing text.

Diversity in biblical interpretation arises from varied reader perspectives, cultural backgrounds, and theological frameworks, transforming the text into a "dynamic tapestry of meanings" rather than a single, flat statement. This diversity is fueled by differences in experience, language, and the "lived experience" of interpreters. Such interpretations range from literal, word-for-word readings to metaphorical, contextual, or theological approaches that adapt to modern, diverse contexts.

(source: The Gospel Coalition)

Key Factors Driving Diverse Interpretations

- Cultural and Contextual Lenses: Interpretation is often influenced by the reader's background, leading to "doubled sight" where those from marginalized contexts see aspects of the text missed by the privileged.
- Postmodern Approach: Modern readers often believe that "texts cannot speak for themselves" and are always interpreted through personal, philosophical, and cultural lenses.

- **Different Methodologies:** Interpretations differ based on whether a reader utilizes traditional evangelical hermeneutics, historical-critical methods, or liberationist approaches.

- **Linguistic Nuances:** Translators and scholars often debate key terms — such as in Song of Songs 1:5 — which can shift the meaning of a passage significantly.

Key Themes and Perspectives

- **Cultural Diversity within the Text:** The Bible itself showcases diversity, from the varied backgrounds of the first disciples (fishermen, tax collectors, zealous, skeptical) to the diverse, international audience present at Pentecost.

- **Biblical Unity and Richness:** Many scholars hold that this variety does not constitute contradiction, but rather a "richness" of the written word, illustrating multiple facets of a single truth.

- **Challenges in Interpretation:** The vast distance in time, culture, and language between the modern world and the biblical text requires careful navigation, as modern readers often lack essential context.

- **The Power Dynamics of Interpretation:** Some argue that, in order to overcome the limitations of a single, privileged viewpoint, interpretation must include diverse perspectives to understand the Bible fully.

- **The Role of Discernment:** While embracing diverse interpretations, some perspectives highlight the need for discernment, separating biblical diversity from cultural trends that may contradict it.

SECTION 5

Diversity in Interpretation of the Quran

KEY DRIVERS

- Nature of the text is very ambiguous allowing for multiple, valid understandings.
- Methodological Approaches in analyzing the text vary. There are Linguistic based analysis versus Contextual or Historical based analysis.
- Bias and Schools of thought bring a hardened approach to analyzing text.

Diversity in Quranic interpretation (tafsir) arises from the text's inherent ambiguity, allowing for multiple, valid understandings alongside core shared beliefs. Diverse interpretations are driven by linguistic, contextual, and methodological differences, including literal, rational, and mystical (Sufi) approaches. This pluralism allows Islam to adapt to varied historical, cultural, and modern contexts.

A key difference in the Shia and Sunni muslim faiths is the concept of Ejtihad. Shia believe that Quranic interpretations evolve with time and context and must be continually examined and updated. Sunni muslims are more strict and insist that interpretation remain constant as they were in the early days of Islam.

Key Drivers of Quranic Interpretation Diversity:

- Nature of the Text: While central tenets like the oneness of God are unified, many verses possess nuances allowing different interpretations without contradicting main principles.
- Methodological Approaches:
 - Linguistic Analysis: Focused on the depth of Arabic rhetoric.
 - Contextual/Historical: Analyzing the historical circumstances of revelation.

- Thematic/Topical: Connecting relevant verses on a theme to find meaning.
- Mystical/Esoteric: Exploring the inner, symbolic meanings (batn) as often done in Sufi tradition.
- Drivers of Diversity:
 - Cultural Context: Different cultural backgrounds of interpreters impact their understanding.
 - Modern Challenges: New interpretations often emerge to address contemporary legal, social, and technological issues, such as those faced by Western Muslim communities.
 - School of Thought: Differences exist across Sunni and Shi'a traditions, as well as philosophical approaches.

This diversity, or Positivity of Pluralism is seen as a strength rather than a weakness, offering a "treasure of rhetoric" that keeps the message relevant and engaging across different times and cultures. Multiple Interpretations are healthy and necessary to keep pace as humans and societies evolve.

Monopolized Truth in religion is very dangerous. It leads to extremism and fanaticism that drives behavior that fuels terrorism .

I believe that no single group should hold a monopoly on the "correct" interpretation. Adaptability allows for the application of the Quranic message in changing social, political, and cultural contexts. And Intellectual Enrichment drives Comparative studies of these diverse interpretations which help to refine understanding, moving away from weak or unsound views.

These is a fundamental understand for any of the arguments in the book to gain acceptance.

CHAPTER 3

CHRISTIANITY FOUND IN THE QURAN

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SECTION 1

Christian Influences on Mohammed (ﷺ) Before Islam

Before Islam, Muhammad (ﷺ) was a respected merchant in Mecca, born around 570 CE into the Banu Hashim clan of the Quraysh. His father died before he was born, and his mother passed away when he was six, leaving him to be raised by his grandfather and later his uncle.

He was known for his honesty and integrity, earning the titles Al-Ameen (the trustworthy) and Al-Sadiq (the truthful). He practiced monotheism and frequently retreated to the Cave of Hira for contemplation. He worked as a merchant and caravan leader. Through his work, he managed the trade of a wealthy widow, Khadijah. Traveling extensively in the levant region of Syria.

At age 25, he married Khadijah. The marriage was monogamous and lasted for 25 years until her death.

In 610 CE, at the age of 40, he received his first divine revelation from the Archangel Gabriel, marking the beginning of his prophetic mission and the origins of Islam.

Prior to receiving his divine revelation at the age of 40, were there are Christian influences in his life?

• His Ancestral Grandfather

Elias ibn Mudar is a distant ancestor in the genealogy of the Prophet Muhammad ﷺ. There are three interesting things about this lineage:

1. Elias ibn Mudar was a descendent of the prophet Abraham.
2. Elias ibn Mudar was a practicing monotheist.
3. Elias ibn Mudar first name is the arabic pronunciation of the biblical prophet known in Greek as Elyas and in Hebrew as Elijah.

It could be argued that a man, (Elias ibn Mudar) who was named after a biblical prophet, is a descendent of the prophet Abraham, and was a practicing monotheist, in that period, would have been a Christian.

• Waraqa ibn Nawfal, his cousin-in-law

Waraqa ibn Nawfal, a cousin of Muhammad's ﷺ wife, Khadija, was an Arab Christian. When Muhammad ﷺ received his first revelation, Khadija took him to Waraqa,

who recognized him as the awaited prophet mentioned in the Torah and Gospel.

- **Bahira the Syrian Monk:**

When mohammed was 12 years old, while traveling to Syria with his uncle, they came across a Christian Monastery (that still exists today) where they met a monk named Bahira in Bosra. Bahira took a liking to the young boy, and reportedly noticed a cloud shading the boy and he identified physical "signs of prophethood" on him.

- **Nestor the Monk:**

During a later trade journey for his wife Khadija, he met monk named Nestor, who reportedly saw Muhammad resting under a tree and proclaimed that "none but a prophet" sits beneath it.

Clearly, Christianity has a significant influence on the Prophet Muhammad ﷺ prior to his revelation.

SECTION 2

St. Catherine's Monastery (after Islam)

Prophet Muhammad ﷺ granted a historic charter of protection, given to the monks of St. Catherine's Monastery in 628 CE, known as the Ashtiname.

It guaranteed the monks:

- Freedom of worship.
- Exemption from taxes.
- Protection of their property.
- It forbids Muslims from destroying their churches or forcing Christians to convert.

The connection between the Prophet and the monastery is deeply respected in both Islamic and Christian traditions, symbolizing historic interfaith coexistence:

The Ashtiname (Charter of Protection)

- The Background: According to tradition, a delegation of monks from the monastery—located at the foot of Mount Sinai—traveled to Medina to seek the protection of Prophet Muhammad.
- The Terms: The Prophet agreed and issued a written covenant, stamped with his handprint. It decreed that Christians should not be forced to leave their faith or monasteries, their judges and monks would remain in place, and Muslims were required to defend and assist them if they needed help repairing their holy sites.
- Historical Significance: This charter was subsequently recognized and honored by successive Islamic empires, including the Fatimids, Ayyubids, Mamluks, and Ottomans, ensuring that the monastery was never sacked or destroyed.

SECTION 3



The “Bible” in the Quran

The Quran refers to the "Bible" as “divine scriptures” that were revealed to earlier prophets. The Quran describes itself as a guardian and a confirmation of these previous scriptures and a continuation of the Holy prophecies.

The three main biblical components mentioned in the Quran are:

- The Injeel (Gospel): The scripture revealed to Jesus (Isa).

Mentioned 12 times as the revelation to Jesus, providing guidance and light (5:46, 5:47). It is referenced alongside the Torah (5:66) and in 3:3, 3:48, 3:65, 5:68, 5:110, 7:157, 9:111, 48:29, 57:27.

- The Tawrat (Torah): The scripture revealed to Moses (Musa).

Mentioned 18 times as the revelation to Moses (\(Musa\)), highlighting it as guidance and light (e.g., 5:44, 3:3). It is noted for containing Allah's judgment (5:43). Other references include 3:48, 3:50, 3:65, 3:93, 5:46, 5:66, 5:68, 5:110, 7:157, 9:111, 48:29, 61:6, 62:5.

- The Zabur (Psalms): The scripture revealed to David (Dawud).

Mentioned 3 times, specifically given to David. Surah An-Nisa 4:163 and Al-Isra 17:55 mention the gift of the Psalms. Surah Al-Anbiya 21:105 states: "And We have already written in the Psalms... that the land is inherited by My righteous servants".

Most Notable references include:

- Surah Al-Imran (3:3-4): "He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel before, as guidance for the people..."
- Surah Al-Ma'idah (5:44): "Indeed, We sent down the Torah, in which was guidance and light..."
- Surah Al-Ma'idah (5:46): "And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light..."
- Surah Al-Isra (17:55): "... And We gave to David the Zabur [Psalms]."

SECTION 4

“Christians” in the Quran

In the Quran, Christians are explicitly referred to as "Nasara" (often translated as "Nazarenes" or "helpers of Jesus") and are also included in the broader category of "Ahl al-Kitab" (People of the Book) alongside Jews. “Nazarenes” is possibly related to Jesus of Nazareth. In other references Christians are also referred to as “Roum” (or Romans) with an entire chapter dedicated to them.

The word Nasara appears exactly 15 times in the Quran. Below is the list of every verse where the term is used, categorized by their thematic context:

Verses 2:62 and 5:69 (Salvation and Faith)

- Surah Al-Baqarah (2:62): States that those who believed, including Jews, Christians, and Sabeans, who

believe in God and the Last Day and do good deeds, will have their reward with their Lord and need not fear or grieve. (Repeated similarly in 5:69). [1, 2, 3]

Verses 2:111-113 (Exclusivist Claims and Inter-religious Disputes) [1]

- Surah Al-Baqarah (2:111): Rejects the exclusivist claims made by some Jews and Christians that only they will enter Paradise.
- Surah Al-Baqarah (2:113): Highlights the disputes between Jews and Christians, noting that each group claimed the other had no true foundation in their religion, despite both reading scriptures. [1]

Surah Al-Imran (The Family of Imran)

- Surah Al-Imran (3:52): Recounts how Jesus' disciples declared themselves helpers (Ansar) of God when Jesus asked who would support him in His cause.
- Surah Al-Imran (3:67): Clarifies that Abraham was neither a Jew nor a Christian (Nasrani), but rather a submitter to God (Muslim) and a man of pure faith.
- Surah Al-Imran (3:84): States that Muslims believe in what was revealed to them and what was revealed to Moses, Jesus, and the other prophets. [1, 2, 3, 4, 5]

Surah Al-Ma'idah (The Table Spread) [1]

- Surah Al-Ma'idah (5:14): Mentions a covenant taken from those who called themselves Nasara, noting that they forgot a portion of what they were reminded of, leading to enmity and hatred among them until the Day of Judgment.
- Surah Al-Ma'idah (5:18): Rejects claims made by Jews and Christians that they are the "sons of God and His beloved," asking why God would punish them for their sins if that were the case.
- Surah Al-Ma'idah (5:51): Warns believers against taking Jews and Christians as allies/friends over one another, noting that whoever allies with them becomes one of them.
- Surah Al-Ma'idah (5:72): States that those who say, "Allah is the Messiah, son of Mary," have disbelieved, and recalls that the Messiah taught to worship Allah, the Lord of both Muslims and Christians.
- Surah Al-Ma'idah (5:82): Praises Christians for their humility and closeness in affection to Muslims, noting that among them are priests, monks, and those who are not arrogant. [1, 2, 3, 4, 5]

Surah At-Tawbah (Repentance)

- Surah At-Tawbah (9:29): Commands Muslims to fight against those from the People of the Book (Jews and Christians) who do not believe in Allah and the Last Day, and who do not follow the religion of truth, until they pay the tax (Jizyah) willingly and are subdued.
- Surah At-Tawbah (9:30): States that the Jews called Ezra the son of God, and the Christians called the Messiah the son of God, which is a statement resembling the disbelievers of the past. [1, 2, 3, 4, 5]

Surah Al-Hajj (The Pilgrimage)

- Surah Al-Hajj (22:17): Groups Christians alongside Jews, Sabeans, Zoroastrians (Magians), and polytheists, affirming that God will judge between all of them on the Day of Resurrection. [1, 2, 3, 4]

Surah Al-Hadid (Iron)

- Surah Al-Hadid (57:27): Mentions that God placed compassion and mercy in the hearts of those who followed Jesus, and describes the monasticism (asceticism) that they invented seeking God's pleasure [1, 2]

SECTION 5

Jesus in the Quran

In the Quran, Jesus (known as Isa in Arabic) is one of the most prominent figures. He is mentioned by name 25 times and referred to by titles, such as:

- Al-Masih or "The Messiah",
- Ibn Maryam or "Son of Mary",
- Kalimatullah or "Word of Allah",
- Ruhminallah or "Spirit from God"

Jesus is mentioned explicitly over 70 times across 15 different chapters (surahs).

Here are the key verses and passages that mention him:

1. Mentions by Name (Isa / Jesus)

The 25 direct name references highlight his lineage, prophethood, and divine message:

- Al-Baqarah (2): Verses 87, 136, 253
- Ali 'Imran (3): Verses 45, 52, 55, 59, 84
- An-Nisa (4): Verses 157, 163, 171
- Al-Ma'idah (5): Verses 46, 72, 75, 78, 110, 112, 114, 116
- Al-An'am (6): Verse 85
- Maryam (19): Verse 34
- Al-Ahzab (33): Verse 7
- Ash-Shura (42): Verse 13
- Az-Zukhruf (43): Verse 63
- Al-Hadid (57): Verse 27
- As-Saff (61): Verses 6, 14 [1, 2, 3, 4]

2. Narrative of His Miraculous Birth and Life

The Quran devotes substantial passages to detailing the miraculous events surrounding his life, including the Annunciation, the Virgin Birth, and his miracles:

- Ali 'Imran (3:42-59): Details Mary's selection, the annunciation of Jesus by the angels, his virgin birth, and his creation (likened to the creation of Adam).

- Maryam (19:16-36): Features the annunciation to Mary, her retreat, the birth of Jesus, and his miraculous ability to speak from the cradle to defend his mother's honor.

- Al-Ma'idah (5:110-115): Lists the miracles Jesus performed by Allah's permission, such as healing the blind and lepers, breathing life into clay birds, and causing the dead to live. It also mentions the disciples and the miraculous table sent from heaven.

3. Titles and Attributes

The Quran uses specific titles to describe Jesus and clarify his theological status:

- The Messiah (Al-Masih): Emphasizes his anointed status as a prophet (e.g., Ali 'Imran 3:45, An-Nisa 4:171, Al-Ma'idah 5:72).

- Word of God (Kalimatullah): Signifies that he was created by Allah's divine word and command (e.g., Ali 'Imran 3:39, 45, An-Nisa 4:171).

- Spirit from God (Ruh minhu): Highlights his spiritual creation (e.g., An-Nisa 4:171).

- A Sign (Ayah): Jesus and his mother Mary are described as a miraculous sign for humanity (e.g., Maryam 19:21, Al-Anbiya 21:91).

4. His Mission and Status in Islam

The Quranic verses position Jesus as a major messenger who came to confirm the Torah, bring the Gospel, and preach the worship of the one true God: [1, 2, 3, 4, 5]

- Al-Ma'idah (5:46): States that God sent Jesus to confirm the Torah and gave him the Gospel, which contains "guidance and light."

- Ali 'Imran (3:52-53): Describes his followers (the disciples) as submitting to God (Muslims).

- An-Nisa (4:171-172): Strictly clarifies that Jesus is a messenger and a servant of God, and refutes the concept of the Trinity and the belief that he is the literal Son of God, affirming strict monotheism (Tawhid).

CHAPTER 4

ALIGNMENT

Christianity and Islam both originated from the Abrahamic tradition from the Middle East.

They share a common foundation based on: One Creator God (monotheism); Common Prophets; Jesus the Messiah, Virgin birth, miracles; Afterlife and Heaven/hell; Day of Judgment; Resurrection; Holy books; Prayer; Charity & Ethics of Helping the poor; Justice; And moral living.



SECTION 1



The Similarities

COMMON THINGS

- One God
- Jesus the Messiah
- Scripture
- Prophets
- Afterlife
- Prayer
- Charity
- Justice
- Piety
- Moral Ethics

Originating from the Abrahamic tradition from the Middle East, they share a strong common foundation:

God: One Creator God (monotheism)

Prophets: Many common prophets including Abraham & Moses

Jesus: Virgin birth, miracles, Messiah, future return

Afterlife: Heaven/hell, Day of Judgment, resurrection

Scriptures: Divine revelation through the holy books

Prayer & Worship: Regular prayer and devotion to God

Charity & Ethics: Helping the poor: justice:

moral living: Based on Moses' ten commandments

SECTION 2

Core Theological Similarities

LOREM IPSUM

- Aliquam turpis tellus. Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec. Aliquam at turpis tellus.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec, aliquet ac magna. Pellentesque a tellus orci.
- Pellentesque tellus tortor, sagittis ut cursus vitae, adipiscing id neque.
- Suspen disse aliquet odio ut nisl dapibus nec vulputate risus. Nam id risus velit.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec.

- **Strict Monotheism:** Both believe in one God — the Creator and Sovereign of the universe, who is all-powerful, all-knowing, merciful, and just. Muslims call Him Allah; Christians often call Him God or Yahweh. God is the same God worshipped by Abraham, Moses, and the prophets.
- **Belief in Angels, Satan, and the Afterlife:** Both affirm the existence of angels (e.g., Gabriel/Jibril), the reality of Satan (or the devil), a final Day of Judgment, resurrection of the dead, and eternal destinations — heaven/paradise (Jannah) for the righteous and hell for the unrighteous.
- **Divine Revelation and Scriptures:** Both believe God has revealed His will through prophets and holy books. Christians revere the Bible (Old + New Testaments); Muslims revere the Quran as the final, perfect revelation while also respecting earlier scriptures (Torah, Psalms, Gospel/Injil) in their original form.

SECTION 3

LOREM IPSUM

- Aliquam turpis tellus. Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec. Aliquam at turpis tellus.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec, aliquet ac magna. Pellentesque a tellus orci.
- Pellentesque tellus tortor, sagittis ut cursus vitae, adipiscing id neque.
- Suspendisse aliquet odio ut nisl dapibus nec vulputate risus. Nam id risus velit.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec.

Shared Prophets and Reverence for Jesus

Both religions honor many of the same prophets from the Hebrew Bible/Old Testament, including:

- Adam and Eve (humanity's origin)
- Noah, Abraham, Moses, David, Joseph, and others

Jesus (Isa in Islam) holds a special place in both:

- Born of the Virgin Mary through a miraculous virgin birth.
- Performed many miracles.
- Called the Messiah (Christ).
- Will return at the end of times (Second Coming).

Muslims view Jesus as a great prophet and messenger of God (but not divine or the Son of God). Christians view him as the divine Son of God and Savior. Despite this difference, both faiths hold Jesus in very high esteem and believe he is alive with God.

SECTION 4

Moral and Ethical Framework

LOREM IPSUM

- Aliquam turpis tellus. Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec. Aliquam at turpis tellus.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec, aliquet ac magna. Pellentesque a tellus orci.
- Pellentesque tellus tortor, sagittis ut cursus vitae, adipiscing id neque.
- Suspen disse aliquet odio ut nisl dapibus nec vulputate risus. Nam id risus velit.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec.

- Emphasis on worship of God, prayer, charity/almsgiving, justice, compassion, forgiveness, and moral accountability.
- Both stress that faith should lead to righteous living and good deeds.
- Many shared ethical principles appear in the Ten Commandments (respected in both) and Islamic teachings on honesty, humility, care for the poor, and family values.

SECTION 5

Practices and Rituals

LOREM IPSUM

- Aliquam turpis tellus. Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec. Aliquam at turpis tellus.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec, aliquet ac magna. Pellentesque a tellus orci.
- Pellentesque tellus tortor, sagittis ut cursus vitae, adipiscing id neque.
- Suspen disse aliquet odio ut nisl dapibus nec vulputate risus. Nam id risus velit.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec.

- Daily/regular prayer — Christians have personal and communal prayer; Muslims have the five daily ritual prayers (Salat).
- Fasting — Christians observe seasons like Lent; Muslims fast during Ramadan.
- Charity — Christians practice tithing and helping the needy; Muslims have mandatory Zakat (2.5% of wealth) and voluntary giving.
- Pilgrimage — Christians visit holy sites (e.g., Jerusalem); Muslims have the Hajj to Mecca as one of the Five Pillars.
- Both encourage community (ummah in Islam; the Church in Christianity) and view religion as a complete way of life that promotes personal peace and social harmony.

SECTION 6

View of Human Life and History

LOREM IPSUM

- Aliquam turpis tellus. Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec. Aliquam at turpis tellus.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec, aliquet ac magna. Pellentesque a tellus orci.
- Pellentesque tellus tortor, sagittis ut cursus vitae, adipiscing id neque.
- Suspen disse aliquet odio ut nisl dapibus nec vulputate risus. Nam id risus velit.
- Id malesuada lectus. Suspendisse potenti. Etiam felis nisl, cursus bibendum tempus nec.

- Humanity is created by God and bears moral responsibility.
- Life has purpose: to know, worship, and obey God.
- History is moving toward a God-appointed end (eschatology), with final judgment and ultimate victory of good over evil.

CHAPTER 5

CONTROVERSIES

While Christianity and Islam are very similar, and built upon the same foundational beliefs, we are told their divergences are profound and often irreconcilable.

But when we look into these “profound” difference, we find they are superficial and no different than differences between other denominations. In fact the differences between same christian sects such as Jehovah witness and orthodoxy are more profound than islam.



SECTION 1

DIFFERENCES

- Nature of God: Islam is strict in the monotheism of God. There is only one God and God does not take any other forms.
- The Identity of Jesus: Jesus is the Messiah in both religions. But in Islam Jesus is not God or the Literal son of God. He is referred to in Islam as the “soul” of God or the “word” of God.
- Salvation: Islam puts a bigger emphasis on salvation being the results of the deeds of man, and less on redemption.
- Scripture: Islam also believes in the Torah and the Gospel but believes that the bible has been edited and translated and has diverged from its original version. whereas the Quran is forbidden to be changed

4 Main Differences

The main differences between Islam and Christianity center on core theological beliefs about God, Jesus, salvation, and scripture. Both are Abrahamic monotheistic religions that share some similarities (e.g., belief in one God, prophets like Abraham and Moses, angels, a final judgment, heaven and hell, and moral teachings),

Here are the key differences:

1. The Nature of God

- Christianity: God is one essence eternally existing in three distinct persons — the Trinity (Father, Son/Jesus, and Holy Spirit). God is relational, loving, and personal; believers can call Him "Father."
- Islam: God (Allah) is absolutely one (strict Tawhid or oneness) with no partners, no division, and no son. The Trinity is viewed as compromising monotheism (sometimes described as associating partners with God, or shirk). Allah is sovereign and transcendent, but not described as a "father" in the intimate sense.

This is often considered the foundational difference.

2. The Crucifixion and Identity and Role of Jesus (Isa in Islam)

- Christianity: Jesus is fully God and fully human — the divine Son of God, the second person of the Trinity. He is the Messiah, sinless, crucified, died for

humanity's sins (atonement), resurrected on the third day, and the only way to salvation.

- Islam: Jesus is a highly respected prophet and messenger of God (one of the greatest, virgin-born, miracle-worker, and Messiah), but not divine, not the Son of God, and not part of any Trinity. Muslims believe he was not crucified (someone else appeared to be crucified in his place or he was raised to heaven before death) and thus not resurrected in the Christian sense. He will return at the end times but to affirm Islam.

The view of Jesus is frequently called the "lynchpin" difference.

3. Salvation and How to Reach God

- Christianity: Salvation is by grace through faith in Jesus' sacrificial death and resurrection. Humans are sinful by nature and cannot earn salvation through works alone; it is a gift from God. Good deeds flow from faith but do not merit heaven.

- Islam: Salvation (or paradise) comes through submission to Allah's will, good deeds, and following the Five Pillars (faith declaration, prayer, charity, fasting in Ramadan, and pilgrimage to Mecca if able). On Judgment Day, Allah weighs a person's deeds; there is no concept of original sin or atonement through a savior's death. Allah's mercy plays a role, but ultimate judgment is based on one's record.

Christianity emphasizes belief/faith leading to relationship with God; Islam emphasizes orthopraxy (right actions and submission).

4. Scripture and Revelation

- Christianity: The Bible (Old and New Testaments) is the inspired Word of God.

- Islam: The Quran is the final, perfect, and unaltered revelation from God to Muhammad (the "seal of the prophets"). Earlier scriptures (Torah, Psalms, Gospels) are respected but believed to have been corrupted over time, so they are not fully reliable today. The Hadith (sayings and actions of Muhammad) provide additional guidance.

SECTION 2



The Nature of God

SECTION 3

Is Jesus God?

One of the main areas of contention is the assertion that Muslims are very different from Christians because they refuse to believe that Jesus is God. It is often falsely labeled as the “divinity of Jesus” or the “Trinity”.

Islam considers that there is only one God, the Almighty, and none of his prophets nor the Messiah are him.

In reality, the belief that Jesus is God is not a core belief of Christianity. There are Christian sects today that don't believe in that. There are devout Christians, like myself, who do not believe in that label.

In fact, the concept was not introduced to Christianity until the Nicene Creed in the 4th century, hundreds of years after Christianity started. For the first several hundred years of Christianity, Jesus was “Christ”, which is the Greek word for the “Messiah”. Jesus Christ means Jesus the Messiah.

and both Islam and Christianity agree on Jesus being the Messiah.

Whether Jesus the Messiah is also God is a theological debate, a label that does not actually change the core message of Jesus and who he was on earth.

The Nicene Creed in the 4th century declared Jesus was God, and since then a majority of Christians accept that. But it can not be considered a foundational pillar in Christianity.

Early Christianity was influenced by a group led by Arian, and Arianism disputed that claim because it is simply not found anywhere in the Bible. Jesus never spoke and said “I am God.” The closest thing to that is an ambiguous reference in the Gospel of John where Jesus said “God and I are one”, which can easily be interpreted as “aligned” rather than “I am God”.

It can not be made a foundation claim to be a Christian when no where in the bible did Jesus ever say that he was ‘God’. Jesus was very clear that he is the Messiah and he referred to God in the third person as “Our Father”.

The Old testament, before Jesus, there re extensive references to the Messiah. The Jews of the Old Testament, like Muslims, do not view the Messiah as God?. In the book of Samuel 7:12-13, The Messiah is foretold to be a descendent of David and born in Bethlehem (Micah 5:2), and a prophet similar to Moses (Deuteronomy 18:15). Isaiah

describes him as a "suffering servant" who carries the sins of the people (Isaiah 53).

For me personally, as a Christian, while I don't object to denominations worshiping Jesus as God, I can not accept it as a foundational principle of Christianity because I myself do not believe it, and I am a devout Christian. Jesus' words on the cross when he was crucified "Elahi Elahi, lema sabachtani?" translate from Aramaic as "God, God, why have you forsaken me?" clearly prove to me that Jesus was speaking to God so he himself is not God. The Nicean interpretation of that event is that, in that specific moment, Jesus separated from God and became a separate being", and for me personally, I think that is a stretch. I will go with Occam's razor on this and interpret this as simply the Messiah speaking to God.

Jesus' divinity in Islam is indeed literally the same as it is in the Bible with no embellishment. The best way to explain it is that in the Arianism 4th century Christian Conflict, whereas the vast majority of western churches went with the Nicenians, Islam takes the side of the Arian Christians thought.

SECTION 4

The Crucifixion and Identity and Role of Jesus

One of the biggest areas of divergence between Christianity and Islam is the narrative around the crucifixion of Jesus. Muslims claim Jesus was never crucified (someone else appeared to be crucified in his place or he was raised to heaven before death) while Christians argue this is a fundamental belief of the Christian faith.

What if I can prove that the two narratives are not actually that different?

Let's look at what the Quran says about the crucifixion of Jesus. The relevant verse is Surah An-Nisa (4:157-158)

"And [for] their boasting, 'we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; **It was made to appear so.** And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain."

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِمَّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

and for boasting, "We killed the Messiah, Jesus, son of Mary, the messenger of Allah." But they neither killed nor crucified him—it was only made to appear so. Even those who argue for this 'crucifixion' are in doubt. They have no knowledge whatsoever—only making assumptions. They certainly did not kill him.

Surah An-Nisa | 157

The relevant sentence in this verse is "God made it appear so". So this means that for every witness, the death and crucifixion of Jesus appeared to happen. God made it appear to happen. So for everyone it was a real event because God wanted it to appear as a real event.

So the Quran is not disputing the death and crucifixion of Jesus, since God made it appear to everyone as a real event.

To understand the rest of the verse we have to go back 1600 years back in time. Torture and crucifixion in those days was considered undignified and a huge humiliation. Certainly someone humiliated in such a way would be diminished in stature. It would be difficult to accept that Jesus, the Messiah, would be allowed to be humiliated in that way, and for his tortures to be allowed to "brag" about humiliating him. It is something about pride and honor in those societies.

So both Islam and Christianity concur that the death and crucifixion did happen (or appeared so). Does Christianity dispute the Muslim theory of the “replacement” of Jesus during the crucifixion? actually, I can make a case that Christianity also has a similar belief.

When Jesus was on the Cross, he yelled out the famous verse in Aramaic “Ellahi, Ellahi, lima Sabachtani?” or “My God, My God, why have you forsaken me?”. I asked a prominent Bishop to explain to me why, if we believe in the trinity, was Jesus calling out to God in the third person? The prevailing Christian theological response to that is that Jesus “separated” on the cross, and the human on the cross was no longer the divine Jesus Christ.

Wait!

So, The Christian “separation” narrative of the crucifixion, which is that Jesus separated on the Cross and the person crucified was no longer the divine Jesus, is parallel to the Muslim “substitution” narrative of the crucifixion, which is that God substituted another human to take over the place of Jesus on the cross.

Both narratives as not as contradictory as is commonly claimed..

SECTION 5



Salvation and How to Reach God

SECTION 6



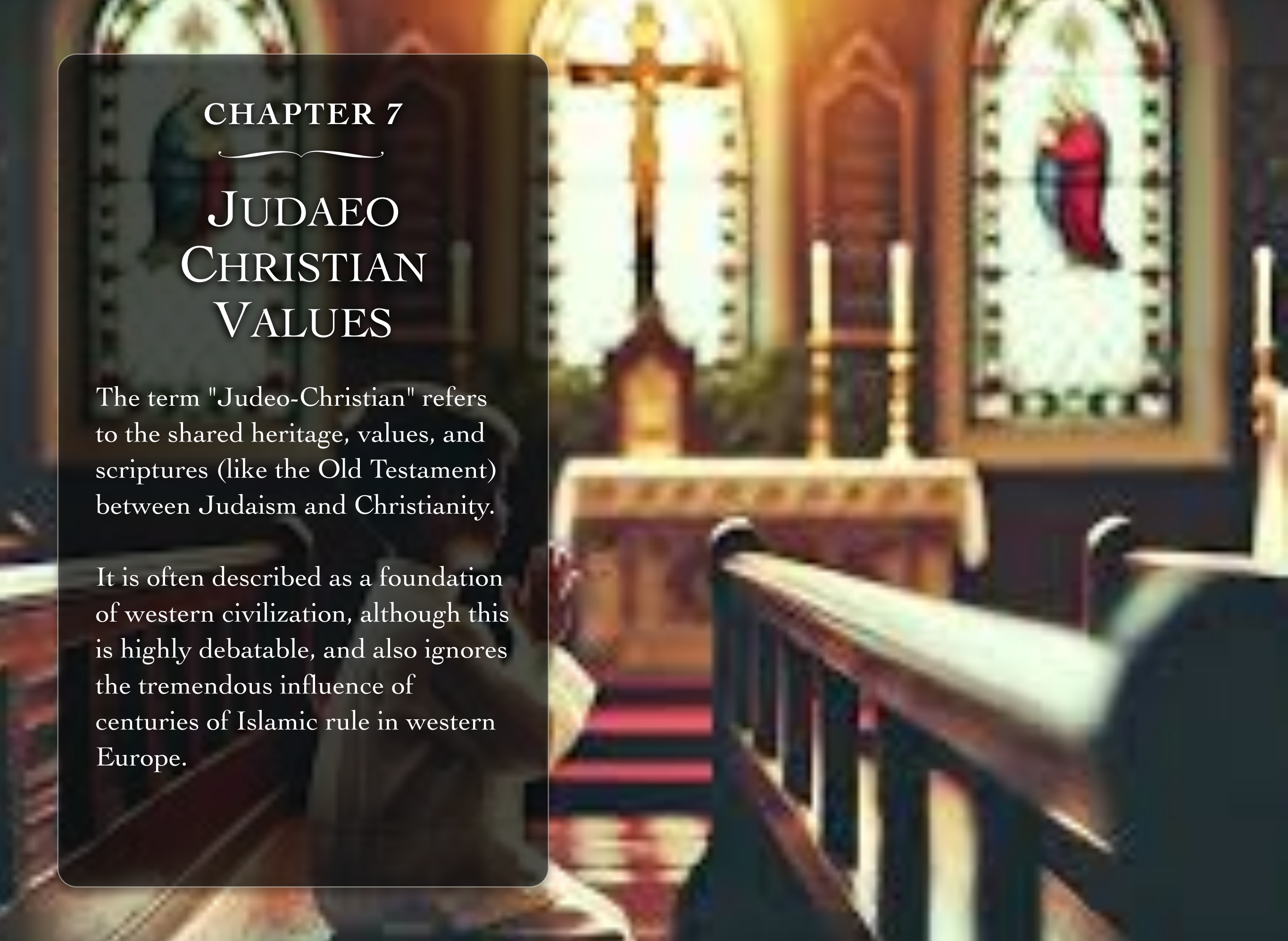
Scripture and Revelation

CHAPTER 6

CHRISTIANITY 2.0?

In several Quranic verses, Islam presents itself as a continuation of Christianity. Adding value without taking anything away from the core beliefs. In this chapter we will look into this claim and examine if a credible argument can be found based strictly on what is written in the Quran in the context of the early christian teachings of the 5th century.





CHAPTER 7

JUDAEO CHRISTIAN VALUES

The term "Judeo-Christian" refers to the shared heritage, values, and scriptures (like the Old Testament) between Judaism and Christianity.

It is often described as a foundation of western civilization, although this is highly debatable, and also ignores the tremendous influence of centuries of Islamic rule in western Europe.

SECTION 1



Judaeo Christian Culture

What are “Judaeo-Christian” Values?

Judaeo-Christian values, combining Jewish ethics and Christian principles, are widely considered a foundational moral pillar of Western civilization. This assertion that Western civilization, built on "Judaeo-Christian values", is incompatible and orthogonal to Islamic values has become a prominent cultural and political claim.

Proponents argue that Judaeo-Christian values form the foundational morality, law, and social structure of the West, and this supposed fact, ushers a “clash of civilizations”. This "clash of civilizations" theory, famously proposed by Samuel Huntington in 1993, posits that post-Cold War conflicts would be driven by cultural and religious identities rather than ideology. It suggests that Islamic and Western civilizations are inherently incompatible, leading to conflict.

This perspective argues that differences in values, such as the separation of church and state, and conflicts like terrorism or the war on terror, highlight a profound, ongoing clash between these two worldviews.

What makes Western Civilisation distinct from Islamic values, they argue, are the following constructs:

- **Individual Dignity and Rights:** The theological concept that humans are made in the *imago Dei* (image of God) is often cited as the root of the Western belief in individual human dignity, equality, and the inherent worth of every person.
- **Moral Framework:** Proponents, such as Ben Shapiro, argue that the Ten Commandments provide a universal, objective moral code that differentiates good from evil, influencing Western law and ethics.
- **Institutional Origins:** Many Western institutions—including hospitals (originally called *hôtel-Dieu* or "hostel of God"), universities (born from monastic and cathedral schools), and charity systems—were pioneered under the auspices of the Church.
- **The Protestant Work Ethic:** Some arguments trace modern capitalism to Protestant ethics, which emphasized duty, labor, and stewardship.

-
- The Idea of Progress: Historian Rodney Stark and others argue that a uniquely Christian conviction — that progress was a God-given obligation — fueled the Scientific Revolution and technological advancements.

This book is an in-depth research of these claims. offering to correct oversimplification, errors, and myths. I will use well established facts based on the books of the Bible and the Quran, as well as open-source research using chatGPT and Grok.

The results of my research is shocking. My summary conclusion from this research is that Islam and Christianity are actually very much aligned spiritually and culturally. As aligned as two different sects of the same fundamental religion. Based on this research I can conclusively show that Islam can be considered a denomination of Christianity. And the values that western civilization was built upon are as much Islamic as they are Christian.

I will prove that the “clash of civilizations” is a political myth. It believe it is a moral crime, being pedaled by the war mongers and the Epstein-class elites who seek to use religious conflict for control over nations and resources.

SECTION 2

Historical Contributions of Islam to Western Civilisation

to rebuke the judaeo-Christian civilizational narrative, I asked chatGPT for a short summary overview highlighting the contributions of Islam to western civilization. Here it is:

Islam has profoundly impacted Western civilization, primarily by serving as a historical bridge that transmitted, preserved, and expanded upon classical Greek and Roman knowledge. This transfer of scientific, mathematical, and philosophical thought during the Islamic Golden Age helped spark the European Renaissance and fundamentally shaped modern Western sciences and arts.

1. Science and Medicine

During the Middle Ages, Muslim scholars revolutionized the scientific method, observation, and experimentation.

- **Medicine:** Scholars like Ibn Sina (Avicenna) wrote the Canon of Medicine, which served as the primary medical textbook in European universities for centuries.

- **Optics and Physics:** The work of Ibn al-Haytham (Alhazen) on optics laid the foundation for the development of the camera, lenses, and modern theories of vision.

2. Mathematics and Astronomy

The Islamic world introduced numerical concepts that completely transformed Western mathematics, commerce, and navigation.

- **Arabic Numerals:** The adoption of the decimal system and the concept of zero (originating in India but popularized by the Islamic world) replaced clunky Roman numerals.

- **Algebra and Algorithms:** The very words "algebra" (from the Arabic al-jabr) and "algorithm" (derived from the mathematician Al-Khwarizmi) highlight this foundational debt. Muslim astronomers also made critical planetary calculations that aided European explorers during the Age of Discovery.

3. Philosophy and the Enlightenment

Islamic thinkers played a crucial role in reintroducing the philosophy of Aristotle and Plato to Europe.

- **Scholasticism:** Philosophers like Ibn Rushd (Averroes) wrote extensive commentaries on Aristotle that deeply influenced Christian thinkers like Thomas Aquinas. This integration of faith and reason became a core pillar of Western academic tradition.

4. Arts, Literature, and Language

Cross-cultural exchange through trade, the Crusades, and Islamic presence in Spain (Al-Andalus) enriched Western culture:

- **Vocabulary:** Many common English words related to science, food, and daily life have Arabic roots, including coffee, sugar, cotton, alchemy (chemistry), and artichoke.
- **Architecture:** Distinctive Islamic architectural elements — such as pointed arches, ribbed vaults, and decorative geometry — were heavily incorporated into Gothic architecture across Europe.

5. Modern Geopolitical and Cultural Exchange

Today, the influence of Islam continues to evolve in the West through immigration, cultural diversity, and modern globalization. While historical tensions have sometimes led to

polarization and Islamophobia, Islamic communities contribute significantly to Western social, economic, and political life. Western societies increasingly incorporate elements of Islamic art, philosophy, and food, making Islam an integral thread in the multicultural fabric of the modern West.

CHAPTER 8

WHY ASK WHY?

It is unequivocal that there are no significant cultural or spiritual differences between Christianity and Islam.

Differences are superficial, when interpreted in the proper historical context, the same differences that would exist between any two denomination.

So at a period in time where Agnostic thought and Atheists are a growing phenomena, why is Islamophobia increasing?

SECTION 1



Why?

Clearly, Islam is not a civilizational threat to the western world. Islam, and Islamic civilization, are more aligned with Christianity than any other current world religion. Clearly more aligned than Judaism.

So the question we need to ask is there a constant stream of negative stereotypes and false narratives? and why do we believe the hype?

Who stands to benefit?