

them and admit them into Paradise. They imagine Muhammad on the Day of Judgment choosing the candidates for his intercession. If you ask those who believe in intercession: “How will Muhammad recognize those who deserve his intercession?” they tell you, “God will tell him!” According to this concept, a person will go to Muhammad and request his intercession. Muhammad will then ask God whether this person deserves his intercession or not. God will inform Muhammad that the person deserves to go to Paradise. Muhammad will then turn around and tell God that the person deserves to go to Paradise! The blasphemy is obvious; those who believe in intercession make God a secretary of their idol Muhammad. God be glorified.

Since the Quran is the most accurate book, it acknowledges that everyone in Paradise will intercede on behalf of his or her loved ones: “Please God, admit my mother into Paradise.” This intercession will work if the person’s mother deserves to go to Paradise (2:255, 20:109, 21:28). Thus, intercession, though it will take place in this manner, is utterly useless.

We learn from the Quran that Abraham, God’s beloved servant, could not intercede on behalf of his father (9:114). Noah could not intercede on behalf of his son (11:46). Muhammad could not intercede on behalf of his uncle (111:1-3) or relatives (9:80). What makes anyone think that a prophet or a saint will intercede on behalf of a perfect stranger?! See 2:48, 123; 6:51, 70, 94; 7:53; 10:3; 19:87; 26:100; 30:13; 32:4; 36:23; 39:44; 40:18; 43:86; 53:26 & 74:48. Muhammad’s intercession is in 25:30.

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## Appendix 9

### Abraham: Original Messenger of Islam

One of the prevalent myths is that Muhammad was the founder of Islam. Although Islam, total submission to God alone, is the only religion recognized by God since the time of Adam (3:19, 85), Abraham is reported in the Quran as the first user of the word “Islam” (Submission) and the one who called us “Muslims”, i.e., Submitters (22:78). Abraham’s exemplary submission to God is demonstrated by his famous willingness to sacrifice his only son, Ismail, when he thought that that was God’s command. As it turns out, such a command was in fact from Satan.

#### God Never Ordered Abraham to Sacrifice His Son

God is the Most Merciful. He never violates His own law (7:28). Any person who believes that the Most Merciful ordered Abraham to kill his son cannot possibly make it to God’s Heaven. Such evil thought about God is grossly blasphemous. Nowhere in the Quran do we see that God ordered Abraham to kill his son. On the contrary, God intervened to save Abraham and Ismail from Satan’s plot (37:107), and He told Abraham: “You believed the dream” (37:105). Undoubtedly, it was a dream inspired by Satan. God’s irrevocable law is: “God never advocates sin” (7:28).

### Millat Ibrahim

Islam is called “*Millat Ibrahim*” (The Religion of Abraham) throughout the

Quran (2:130, 135; 3:95; 4:125; 6:161; 12:37-38; 16:123; 21:73; 22:78). Moreover, the Quran informs us that Muhammad was a follower of Abraham (16:123).

Due to a general unawareness of the fact that Abraham was the original messenger of Islam, many so-called Muslims challenge God: “If the Quran is complete and fully detailed (as claimed by God), where can we find the number of *Rak’ahs* (units) in each contact prayer (*Salat*)?” We learn from the Quran that all religious practices of Islam (Submission) were already established before the Quran’s revelation (8:35, 9:54, 16:123, 21:73, 22:27, 28:27). Verse 16:123 is direct proof that all religious practices in Islam were intact when Muhammad was born. Muhammad was enjoined to “follow the religion of Abraham.” If I ask you to buy a color TV, it is assumed that you know what a color TV is. Similarly, when God enjoined Muhammad to follow the practices of Abraham (16:123), such practices must have been well known.

Another proof of divine preservation of the Islamic practices given to Abraham is the “Universal Acceptance” of such practices. There is no dispute concerning the number of *Rak’ahs* in all five daily prayers. This proves the divine preservation of *Salat*. The Quran’s mathematical code confirms the number of *Rak’ahs* in the five prayers 2, 4, 4, 3, and 4, respectively. The number 24434 is a multiple of 19.

The Quran deals only with practices that were distorted. For example, the distorted ablution is restored in 5:6 to its original four steps. The tone of voice during the contact prayers (*Salat*) was distorted—many Muslims pray silently. This was corrected in the Quran, 17:110. The fasting during Ramadan was modified in the Quran to allow intercourse during the night (2:187). *Zakat* is restored in 6:141, and *Hajj* is restored to the four correct months (see Appendix 15).

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## Appendix 10

### God’s Usage of the Plural Tense

In the English speaking world, where the trinity doctrine is prevalent, some people are intrigued by God’s usage of the plural tense in the Quran. The overwhelming message of the Quran, where there is absolutely no compromise is that “GOD IS ONE” (2:133, 163; 4:171; 5:73; 6:19; 9:31; 12:39; 13:16; 14:48, 52; 16:22, 51; 18:110; 21:108; 22:34; 37:4; 38:65; 39:4; 40:16; 41:6; 112:1).

Whenever the first person plural form is used by the Almighty, it invariably indicates participation of other entities, such as the angels. For example, the revelation of this Quran involved participation of the angel Gabriel and the prophet Muhammad. Hence the use of the plural form in 15:9: “*We* revealed this scripture, and *we* will preserve it.” The plural form here simply reflects the fact that the angel Gabriel and the prophet Muhammad participated in the process of delivering the Quran.

Another example has to do with blowing the breath of life into Adam and Jesus. The creation of Adam took place in heaven and God directly blew into him the breath of life. Thus, the first person singular form is consistently used: “I