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Reasons of Christians' Conversion to Islam An Analytical Deductive Study of the Testimonies of the Ex-Christian Muslims

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A. Abstract

Allah has commanded His Messenger to invite all the people to Islam, a mission that the prophet accomplished perfectly. Consequently, the followers of other religions and those who followed no religion embraced Islam. The Muslims thereafter followed the example of their Messenger and even more people of this class accepted Islam. This paper attempts to identify the factors that conduced to this conversion. Such factors are examined for the purpose of taking them into consideration while calling others to Islam. The paper draws on an eclectic approach with inductive, descriptive, analytical and comparative dimensions. A number of testimonies and reports about such converts are investigated and the reasons that contributed to their conversion is analyzed. Such reasons can be broadly categorized into three categories: reasons related to Islam, reasons related to the Muslims and reasons related to the convert, his religion or his religious community.

Keywords; conversion to Islam, Christianity, Christianity critique.

الملخص

أمر الله رسوله بدعوة أهل الأرض كلهم إلى الإسلام، وقد قام النبي بذلك خير قيام فاتبعه أهل الأديان السابقة ومن لا دين لهم، وقام المسلمون بعد رسولهم صلى الله عليه وسلم بدعوة أهل الكتاب إلى الإيمان بالله ورسوله، فأمن العديد منهم وصدق بما أنزل على محمد، ويحاول البحث الوقوف على أسباب هذا التحول من ملتهم السابقة إلى الإسلام، وتحليلها ومحاولة الاستفادة منها في دعوة غيرهم إلى دين الإسلام، مستعينا في ذلك بعدد من المناهج، منها: الاستقرائي والوصفي والتحليلي والمقارن، وقد توصل البحث إلى عدد من النتائج من أهمها أن لتحول النصارى إلى الإسلام أسباب بعضها يرجع إلى المهتدي نفسها، كرؤيته للنبي صلى الله عليه وسلم أو قراءة القرآن أو رؤية النسخة الحقيقية للإنجيل، وبعضها راجع إلى شمولية الإسلام ووضوح عقيدته وموافقته للفطرة وللحقائق العلمية، وبعض الأسباب راجع إلى العقيدة النصرانية بصورتها المحرفة كالغموض واللامنطقية والتثليث والتناقض مع العقل والتناقض بين الطوائف النصرانية المختلفة، وأسباب أخرى راجعة إلى المسلمين أنفسهم، من حسن أخلاقهم، وانتشار الأمن في بلادهم، إضافة إلى بعض الأسباب الراجعة إلى تصرفات النصارى أنفسهم، مثل: التنافس على المال بين القسس، وممارستهم لأفعال منكرة إضافة إلى إسلام بعضهم في الخفاء.

الكلمات المفتاحية: التحول إلى الإسلام، النصرانية، نقد النصرانية.



B. Introduction

Praise is due to Allah, and peace and blessing of Allah be upon His trustworthy prophet, his household and companions

Allah created mankind and made the earth their abode, commanded them to obey Him, and sent to them messengers to deliver to them Allah's law and to establish justice among His servants. Every time a prophet passed away leaving behind his people for a long time without a prophet, wherein they would forget His message and deviate from his guidance, Allah sent another prophet as a reminder and guide who would call them back to divine guidance by the permission of Allah, and as an illuminating light.

Allah concluded the line of prophethood with Muhammad, peace be upon him, the seal of the prophets and messengers. And because his message is the final revelation from Allah to the world, Allah privileged him with distinguishing qualities and gifts, which are listed by the prophet in the hadeeth that is narrated by Al-Bukhari on the authority of Jabir bin Abdullah, who quoted the messenger of Allah saying: "I have been privileged with five things that no prophet before me was given: I was granted victory through horror from a distance of one-month travel; the earth is made for me a place of worship and a means of purification, and whenever it is time for someone of my nation to perform Salah, he may perform it wherever he is; spoils are made lawful for me; a prophet would be sent specially to his people but I was sent to all mankind, and I have been privileged with the right to Intercession.

It follows from this that Islam is a universal message from Allah sent to his prophet Muhammad, peace be upon him, who was commanded to propagate it among the entire humanity. Allah said: Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes

death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided⁽¹⁾.

Islam abrogated all previous religions, and the Quran tells us that: "whoever seeks [to follow] a religion other than Islam, it will not be accepted of him and he will be among the losers⁽²⁾.

Allah also said: Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful⁽³⁾.

The people of the book recognised the prophet and recognised his description and tradition, and admitted that it is binding upon them to believe in him and to accept his message. Allah also said: And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account⁽⁴⁾.

A large number of the People of the Book responded to Allah's call for them, and followed the final prophet, peace and blessings be upon him. The factors that lead them to convert to Islam are the topic of this paper, which is entitled, "Reasons of Christians" Conversion to Islam", which follows an analytical inductive approach.

C. Problem of The Study

Conversion of the non-Muslims to Islam has become phenomenal. Islam is the fastest growing religion in the world. This

(1) The Quran:7:158.

(2) The Quran:3:85.

(3) The Quran:7:157.

(4) The Quran:3:199.



gravitated much research by the Muslims and non- Muslims alike. The Muslims participating in propagating Islam need to investigate and analyze the reasons of this conversion in view of getting further insight in their career and have more access to the non-Muslim communities. The research attempts to answer the following question: What are the reasons for the conversion of Christians to Islam?

D. Research Methodology

In order to answer the previous question, the research adopts an inductive, descriptive, analytical approach.

E. Significance of The Study

1- The research depends on first-hand information recorded by the converts to Islam about themselves and their previous religion, and the reason for their conversion to Islam.

2 - The converts in the research sample were among the steadfast adherents to their religions before they accepted Islam, and their acceptance of Islam would motivate others to embrace it.

3- The research sample is selected from various epochs of history, and this helps to trace the wave of conversion from Christianity to Islam across history.

F. Literature review

No previous studies were found on this topic

Allah's command to invite the People of the Book to Islam

The Virtue of Preaching Islam and the Target Population

Calling people to the path of good is the mission of Allah's prophets and messengers, peace be upon them. They carried it out perfectly, fulfilling the duty that Allah had assigned them and seeking the reward and recompense from Allah, Almighty. By the same token, Allah has commanded His Prophet, peace and blessings of Allah be upon him, to invite people to His religion, just as He had commanded the prophets before him. Allah

said: "O you, wrapped in clothes, arise and give warning! And your Lord glorify."⁽¹⁾ Furthermore, he Illustrated the method of propagation in these words: "Call [people] to the way of your Lord with wisdom and good preaching, and argue with them in the most courteous way."⁽²⁾ Allah also commanded the Muslims at large to mobilise a group of them for calling people to Allah, and promised them absolute success and prosperity, saying: "Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil—it is they who will be successful."⁽³⁾

Furthermore, Allah, may He be glorified, described the words of propagation as the best thing ever said, and the best for a person to say, so as to draw closer to his master and lord, glory be to Him. Allah said: And who is better in speech than one who invites [people] to Allah and does righteousness and says, "Indeed, I am of the Muslims?"⁽⁴⁾

The da'wah target population is the non-Muslims, especially the people of the book. Allah said:

Say, "O People of the Book, come to terms common between us and you that we worship none but Allah, that we associate nothing with Him and that some of us do not take some others as lords instead of Allah. Then, should they turn back, say, "You be witness that we are Muslim."⁽⁵⁾

They were invited to believe in the oneness of Allah because they had twisted the meaning of their divine scriptures and invoked deities other than Allah. "The Jews said, 'Ezra is the son of Allah,' and the Christians said, 'The Messiah is the son of Allah': that is what they say with their own mouths, repeating what earlier disbelievers had said. Allah's Curse be on them, how they are deluded away from the truth"⁽⁶⁾

(1) Quran: 74:1-3

(2) Quran: 16:125

(3) Quran: 3: 104

(4) Quran: 41: 33

(5) Quran: 3:64

(6) Quran: 9:30



The people of the book and Allah's commendation for them

Scholars are of two opinions regarding who the people of the book are:

- a. The Jews and Christians in particular⁽¹⁾
- b. Whoever follows a heavenly religion and have a divine scripture, such as the *Suhuf* of Ibrahim and Sheth, and the Zaboor of Dawood, peace be upon them all, is considered part of such people of the book whose females and the meat they slaughter is lawful.⁽²⁾

The former opinion is the most tenable and accepted. It is supported by the statement of Allah in another verse: “[We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware,"⁽³⁾ and His statement, “Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Injeel.”⁽⁴⁾ the people of the Torah and the Injeel are the Jews and the Christians unanimously.

Allah has commended those who have believed of the people of the book and praised them in many places of the Quran:

1. He promised ultimate success for those who believe in the unlettered prophet who is described in the Torah and the Injeel. Allah said: "Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and

followed the light which was sent down with him. It is those who will be the successful.”⁽⁵⁾

2. Those who are knowledgeable among them who, when they heard the Quran, fell in prostration to Allah, the Most Exalted, the Most Supreme, glorifying him high above all imperfections and venerating Him. For such people, Allah has promised a great reward in the Hereafter. Allah said: Say, believe in it or do not believe. Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration, while they say: "Glory be to our Lord! Our Lord's promise has come true! And they fall upon their faces weeping, and it [i.e., the Qur'ān] increases them in humble submission.”⁽⁶⁾

Allah also said: “But those well-grounded in knowledge among them and the believers believe in what has been revealed to you, [O Muḥammad], and what was revealed before you. And the establishers of prayer, and the givers of zakāh and the believers in Allah and the Last Day - those We will give a great reward.”⁽⁷⁾ He also said: “And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the signs of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.”⁽⁸⁾

3. He also pointed out that they are not all disbelievers. Rather, some of them obey Allah, pay voluntary night service to Him, describing them as righteous and promising them recompense from Him. He said: “Yet they are not all alike: there

(1) To know the view of the Shafi'i and Hanbali schools of thought, refer to Ibn Qudamah's *Al-Mughni* (Riyadh, Dar Al-Ilm, Ed. 3, 1997, Vol. 6, pp. 590-591) And Yahya Bin Sharafuddin An-Nawawi's *Al-Maghamou' Sharh Al-Muhaddhab* (Syria, Maktabat Al-Irshad, Vol. 16, pp. 232 , 234).

(2) For the view of the Hanafi school of thought, refer to Al-Zaila'i's *Tabyeen Al-Haqa'iq*, *Sharh*

Kanz Al-Daqa'iq (Egypt, Al-Matba'ah Al-Ameeriyah, 1341 AH, Vol. 2, P. 110)

(3) Quran: 6:156

(4) Quran: 7:157

(5) Quran: 7:157

(6) Quran: 17:107-109

(7) Quran: 4: 162

(8) Quran: 3:199



are some among the People of the Book who are upright, who recite Allah's revelation throughout the night, prostrating [in prayer]. They believe in Allah and the Last Day, encourage good and forbid evil, and race with one another in doing good. They are 'truly' among the righteous. And whatever good they do - never will it be denied for them. And Allah is Knowing of the righteous.⁽¹⁾

4. Allah promised them double the reward in the Hereafter, saying: "As for those [faithful] to whom We had given the Scripture before this [Quran], they do believe in it. And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [i.e., submitting to Allah]. Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."⁽²⁾

Imam Al-Qurtubi while interpreting this verse reported:

"Our scholars said: As every one of these people was bound to abide by two commands from two authorities, each of them deserved two rewards. A man from the people of the book was responsible for what his prophet commanded and then he became responsible for the commands of our prophet. He obeyed both authorities and therefore he deserved the rewards set by the two religions. *Apart from that, each reward by itself is multiplied, the good deed is ten*

times its worth, rendering the reward to be multiplied many times.⁽³⁾

And he, may Allah's blessings and peace be upon him, said: "There are three [categories of people] who secure two rewards each: 1) a person from the People of the Book who believed in His Prophet and believed in Muhammad, may Allah's blessings and peace be upon him, 2) an owned servant who fulfils the rights of Allah and the rights of his masters, and 3) a man who had a slave girl, whom he disciplines excellently, educates excellently, and then frees her and marries her; such man has two rewards."⁽⁴⁾

He says in another hadith: "Three people receive their reward twice: 1) A man from the People of the Book who believes in his prophet and lives up to the time of the Prophet [Muhammad], may Allah's blessings and peace be upon him, believes in him, follows him, and confirms his veracity, and 2) an owned slave who fulfils the rights of Allah and the rights of his master, has two rewards and 3) a man who has a slave girl, but he disciplines her well, teaches her well, and, then sets her free and marries her; such man has two rewards."⁽⁵⁾

From the above, it becomes clear to us that the people of the Book have a special position, and a double reward if they believe in the Prophet, may Allah's blessings and peace be upon him, and follow his law, which is basically the law of all the prophets. Allah said: "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and

(1) Quran: 3: 113-115

(2) Quran: 28:52-54

(3) Qurtubi, Al-Jami' Li Ahkam Al-Quran, Edited By Abdullah Bin Abdul-Muhsin, Ed. 1, Cairo, Mu'assasat Ar-Risalah, 2006, Vol. 13, Hadeeth Number 97

(4) Al-Bukhari, Muhammad Bin Isma'eel, saheeh al-bukhari (Beirut, Dar Bin Katheer, Ed. 1,

2002), Kitab Al-Ilm, Bab: Ta'leem Ar-Rajul Amatahu Wa Ahlah, Hadeeth Number 97

(5) Al-Qushayri, Al-Neesabori, Musliim Bin Al-Hajjaj, Saheeh Muslim, Edited By Nazhar Bin Muhammad Al-Firyabi (KSA, Dar Taybah, Ed. 1, 2006) Kitan Al-Iman, Bab: Wujoob Al-Iman Bi Risalat Nabiyyina Muhammad, peace be upon him, Hadeeth Number 223, 154



guides to Himself whoever turns back [to Him].⁽¹⁾

Inviting the People of the Book to Islam

Allah created humankind, made the earth a dwelling for them and commanded them to obey Him. He sent messengers to them to teach them His law, and establish justice among the people. Every time a prophet died, and with the passage of time his people went astray, Allah sent another messenger as a reminder, a guide inviting people back to Allah with his permission.

Allah concluded such series of messengers with Muhammad, may Allah's peace and blessings be upon him, as the last of the prophets and messengers. And because his message is the last revelation of Allah to earth, Allah has designated for it a number of qualities, explicated by the Messenger of Allah, may Allah's prayers and peace be upon him, in the hadith narrated by Bukhari on the authority of Jabir bin Abdullah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: "I was given five, which no one of the prophets had been given before me: I am granted victory through horror from a distance of a month's march; the earth is made for me a place of worship and purification; wherever a man from my ummah encounters the time of Salaah, let him perform it [where he is], the spoils are made permissible for me, the prophets used to be sent exclusively to their respective peoples whereas I am sent to all humankind and I was given [the privilege of] intercession."⁽²⁾

Based on this, Islam is a global message. Allah sent the Prophet Muhammad, peace be upon him, and ordered him to convey it to all people. He says: "Say: O people, I am a messenger of Allah to all of you who have the dominion of the heavens and the earth; there is no god but He. He gives life and causes death. So believe in Allah and His

Messenger, the unlettered prophet, who believes in Allah and His words, and follow him, so that you may be guided (158). And from the people of Moses are a group guiding with truth and with it they established justice."⁽³⁾

With the message of Islam, Allah abrogated all previous religions, and declared that He will not accept anything from anyone but Islam. The Almighty said: "Whoever desires a religion other than Islam, it will not be accepted from it, and in the afterlife he is among the losers."⁽⁴⁾

Furthermore, the people of the book know the prophet, may Allah's peace and blessings be upon him, and his life style and incidents, and also know that they are obligated to believe in him, and accept his message. Allah says: "Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden¹ and the shackles which were upon them.² So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."⁽⁵⁾ He also said: And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account."⁽⁶⁾

Such being the case, many of the People of the Book have responded to the call of Allah Almighty for them to follow the last Prophet, may Allah bless him and grant him peace, and the reasons for their renunciation

(1) Quran: 42:13

(2) Al-Asqalani, Ibn Hajar, Fath Al-Bari, Sharh Saheeh Al-Bukhari, Edited By Muhammad Fu'ad Abdullbaqi, (Egypt, Dar Ar-Rayyan Litturath, Ed. 1, 1986) Hadeeth number 427

(3) Quran: 7:158-159

(4) Quran: 3:85

(5) Quran: 7: 157

(6) Quran: 3:199



of their previous religion and their conversion to Islam are the subject matter of the following section, which is entitled the reasons for the conversion of Christians from Christianity to Islam.

The reasons for the conversion of Christians from Christianity to Islam

The motives that drive the People of the Book to embrace Islam are many and varied, given that the inclination to Islam is inbuilt by Allah in people, in addition to the prophecies about the advent of Prophet Muhammad, (may Allah bless him and grant him peace), in their books, either explicitly or implicitly. Before we enumerate the reasons for conversion To Islam, it should be understood that guidance is a light that Allah casts into the heart of whomever He wills of His servants, and this is the main factor that leads to guidance before any other factor. Reverend David Benjamin - who chose for himself the name "Abd Al-Ahad Dawood after his conversion to Islam - says:" My conversion to Islam cannot be attributed to any reason other than the providence of Allah Almighty, without which, all the readings, researches, and exertion to reach the truth would be futile.⁽¹⁾ In the following five sections, an attempt is made to present the reasons that led the Christians to convert to Islam.⁽²⁾

Reasons related to the convert himself⁽³⁾

Allah Almighty guides whomever He wills of His servants based on His mercy, and He misguides whom He wills based on His justice, as the power of guidance lies in His

hands. All the prophets and messengers and those who followed their path of preachers and teachers are required to propagate the message and discharge the duties assigned to them. But guidance is exclusively from Him, Glory be to Him. Allah said: You surely cannot guide whoever you like 'O Prophet', but it is Allah Who guides whoever He wills, and He knows best who are 'fit to be' guided.⁽⁴⁾

Consequently, when Allah wants to guides any person, He facilitates the causes for him. Such causes are various: they may be true dreams, listening to the Quran or a dialogues with a Muslim well versed in religion. Ultimately, guidance is exclusively from Allah. In the following paragraphs, some of the reasons related to the convert himself, are briefly examined.

Seeing Messenger, peace and blessings be upon him, in a dream

Dreams can be true, and the truest being such dreams seen by a prophet, may blessings and peace be upon them, for that is a form of inspiration from Allah. Al-Bukhari narrated on the authority of Aishah, may Allah be pleased with her, that she said: "The first revelation of the Messenger of Allah, may Allah bless him and grant him peace, was in the form of true dreams in sleep; never did he see any dream but it came as clear as daybreak."⁽⁵⁾ Seeing the Prophet, may Allah's blessings and peace be upon him, in a dream is true, and whoever sees the Prophet sees his real image because the devil does not take his form. He said: "Whoever sees me in a

(1) Dawood, Abdul-Ahad, Muhammad As Mentioned In The Jewish And Christian Scriptures, Translated By Muhammad Farooquzzayn, (Riyad, Maktabat Al-Ubaykan, Ed. 1, 1417 AH) p. 2

(2) This categorisation is meant only for simplification. In reality, however, there is an overlap in the reasons, which do not normally occur independently. For example, a convert embracing Islam because of the ambiguity in his faith is actually also motivated by the clarity of Islam. This applies with all such reasons that can exist simultaneously.

(3) In quoting the stories of the converts, the researcher referred to Mashaheer Aslamoo

(Celebrities Converting to Islam) more than any other book, for many reasons, some of which are: 1) the author's academic style in narrating the stories, as distinguished from the others who favoured the journalistic style, reiterating what is published in newspapers and on the internet, with no original contribution from them. 2) The author's referencing of stories, and 3) diversity and density of the stories he narrated about the high priests, the monks, clergy, the politicians and the laity.

(4) Quran: 28:56

(5) Al-Bukhari, Op Cit, Kitab At-Ta'beerm Hadeeth number 6581



dream really sees me, for the devil does not take my form.”⁽¹⁾

And the vision of the Prophet, peace and blessings of Allah be upon him, in a dream was a reason for the conversion of some people, including the convert, Al-Samual bin Yahya Al-Maghribi, who says: “Then came my time to get guided, and the divine exhortation came to me through my vision of the Prophet, peace and blessings of Allah be upon him, in a dream, on the night of Friday the ninth of Dhul-Hijjah in the year Five hundred, fifty-eight.”⁽²⁾

Similarly, the Ethiopian priest Malqaah Qafado who "continued to work in the service of the Church, propagating its doctrines until it was a watershed night when he saw in it – in a dream — a man approaching him and waking him up, whispering to him to read the two testimonies of faith:" There is no deity worthy of being worshipped except Allah; Muhammad is the Messenger of Allah ", and Surah Al-Ikhlās: “Say: He is Allah, the One and Only (1) Allah is Besought of all, needing none. (2) He neither begets, nor is He begotten (3) and to Him none could be co-equal (4) 112:1-4. Thereupon, he woke up alarmed by that dream, which he could not yet understand, but simply interpreted it to be from the Devil.”⁽³⁾

And he continues, saying: “And such dream was repeated on two more nights, and on the third night he saw a light shone in front of him and a man reading the Shahada and Surah Al-Ikhlās. Immediately, it became clear to him that that was a true dream, not from the Devil, as he previously assumed. The light that lit his way in the dream, has penetrated into his conscience and innermost self and enlightened his insight. This immediately instilled deep faith in his heart that Islamic faith is true and whatever

else is false. It did not take him long time to accept Islam, as he was a theologian, acquainted with the prophecies, which are really many about the prophethood of Muhammad. Based on that, he professed Islam, out of complete conviction.”⁽⁴⁾

Reading the Qur’an

Allah sent His Prophet Muhammad, peace and blessings of Allah be upon him, and the Qur’an was revealed to him. With it He opened our blind eyes, deaf ears, and sealed hearts. No wonder, He said, Glory be to Him: “Had We sent this Qur’an down on a mountain, you would have seen it humble and cracking out of fear of Allah.”⁽⁵⁾ This Qur’an, with such merits, becomes a source of light and guidance for whoever reads it, seeking the truth unbiasedly. Allah says: “Verily, this Quran guides to that which is the most upright, and gives the believers who does good deeds, glad tidings that they will have great reward.”⁽⁶⁾

Furthermore, those who convert to Islam through reading the Qur’an are too many, among them is Ibrahim Khalil, who says: “One evening in 1955 CE, I heard the Qur’an on the radio, and I heard the Almighty’s saying: Say, [O Muḥammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur’ān [i.e., recitation]. It leads to Right Guidance so we believed in it, and we will never associate anyone with our Lord ʿin worship.”⁽⁷⁾ these two verses were like a torch that lit my mind and heart to look for the truth. On that evening, I devoted my time to reading the Quran until the sun rose. It was as if the verses of the Quran were illuminating light, and I felt as if I was enveloped with a huye of light. I read once more, two times more, and on and on.”⁽⁸⁾

(1) Al-Qurayshi, op. cit., Kitab Al-Ru’ya, Hadeeth number 2266

(2) Al-Maghribi, Al-Sumoo’al Bin Yahya, Badhl Al-Majhood Fi Ifham Al-Yahood, Edited By Abdul-Wahhab Taweelah (Damascus, Dar Al-Qalam, Ed. 1, 1410 AH) 16

(3) Al-Biltagi, Mashaher Aslamoo (Alexandria, Dar Al-Qimmah, Ed. 1, 2005), P. 221

(4) Ibid.

(5) Quran: 59:21

(6) Quran: 17:9

(7) Quran: 72:1-2

(8) Ma’di, Al-Husaini, Al-Husaini, Namathij Hayyah Lilmuhtadeen Ila Al-Haqq (Cairo, Dar Al-Kitab Al-Arabi, Ed. 1, 2006) Vol. 1, P. 27



And the convert Hilal Ishaq, Maseehah, who was amazed by the verses of Surat Al-Ikhlās, and its expression of the true monotheism that he himself longed for. He relates his story of conversation, saying: “I caught a look at Surat Al-Ikhlās, and it awakened my mind and shook my being. I started repeating it until I memorised it, and I found in reading it peace of mind, heart reassurance and spiritual delight.”⁽¹⁾

The attraction to Islam through reading the Qur’an was not limited to native speakers of Arabic who had a taste for its poetry and prose, but extended to attract the attention of those who did not know Arabic and had never previously spoken it or tried to understand it. German doctor Dornier Ambej says, “The Qur’an in its Arabic version was very attractive to me. I would listen to its evidentiary verses, due to which my heart started beating and I felt a violent shaking within me. I read the German edition of its exegetical commentary through which I knew Allah, the Messenger, the truth, falsehood, religion and the world. The greatest thing I found in the Qur’an is that it gives conclusive solutions for all the psychological and material problems.”⁽²⁾

Seeing a copy of the true Bible that prophecies the advent of the Prophet (pbuh)

Allah concluded the series of prophets with Muhammad, peace and blessings of Allah be upon him, and described his features in the books of the previous prophets, and charged their followers with believing in him if he comes during their lifetime. The Almighty said: “Those whom we have given the Book, know it just as they know their children, and a group of them conceal the truth while they are aware.”⁽³⁾

They did not restrict themselves to disbelief and denial, but also distorted their books, and expunged the verses speaking

about the prophethood of the Prophet, may Allah’s blessings and peace be upon him, but some true copies remained, which some people found, so they hurried to the path of truth, and followed the Prophet, may Allah’s blessings and peace be upon him. The Ethiopian priest Alan son of Gargos says: “I found an old copy of the Bible in the Ethiopian Church, in which it was written: “And there will come a messenger after me named Ahmed, so follow him.” This copy goes against what the priests say, which is what drove me into further research into the matter, and getting to know Islam as it really is.”⁽⁴⁾

This verse has a correlate in the Holy Quran. Allah Almighty said: [Remember when] Jesus the son of Mary said: O children of Israel, I am the Messenger of Allah to you confirming what came before me of the Torah and giving glad tidings of a Messenger to come after me, whose name is Ahmad. When he came to them with the clear proofs they said this is blatant sorcery.”⁽⁵⁾

Reasons related to Islam

An examination of the stories of the converts reveals that there are some issues related to Islam itself, which were a reason for their acceptance of the truth. Such reasons are dealt with in the following chapters.

The comprehensiveness of Islam

Islam is an all-inclusive and comprehensive religion that is not limited to one aspect of a person’s life but rather covers all its aspects, which makes it suitable for all human beings because it is a complete guidance. Allah said: “We have not neglected in the Register a thing.”⁽⁶⁾ Allah, Almighty said: “We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for the Muslims.”⁽⁷⁾

One of the converts says about the reason for his conversion to Islam: “I must admit

(1) Ibid. p. 17

(2) Hilmi, Muhammad, Ulamaa’ Al-Gharb Yadhkuloon Al-Islam (Egypt, Al-Nahdhah Al-Arabiyyah Lisahafah Wal-I’lan, Ed. 1, 1994) P. 15

(3) Quran: 2:146

(4) Al-Biltagi, op. cit. p. 218

(5) Quran: 61: 6

(6) Quran: 6: 38

(7) Quran: 16:89



that I do not know a satisfactory answer. It was not a certain teaching that attracted me, but that unusual and harmonious structure of ethical teachings and way of practical life. I cannot define which of its teachings caught my attention more, for Islam as it seems to me, is perfect and its constituent elements fit nicely to make an integral whole.⁽¹⁾

Another convert says: "If someone asks me about the most important thing that I liked and which attracted me to Islam? I must answer, saying: I admire the complete teachings of Islam. How clear and logical such teachings are! Islam offers us a perfect way of life, inclusive of all spiritual and material aspects."⁽²⁾

Clarity of Theology

Islam is a direct relationship between the Creator and the creature, it does not require the presence of anyone of his creation, so the Muslim does not need any mediator between him and his Creator, nor does he need anyone to forgive his sins on behalf of his Lord. All that a Muslim needs is raise his hand and ask his gracious Lord to forgive his sins and fulfil wishes. Allah, the Generous, who is close to His servants, has promised them to answer their supplications, and forgiveness their sins. This simplicity and clarity in the Islamic faith was the cause of guidance and light for some of the non-Muslims, as they recorded it in their testimonies on their conversion to Islam.

Adam Oliver Klaus^(3) affirmed, "Immediately after announcing his conversion to Islam in the middle of 1991, that he embraced this true religion - Islam - because of its sublime values, and because it is the only religion in which there is no mediator between man and his Lord. It is the religion that establishes equality among

people, respects the freedom of the individual, and achieves full justice before modern systems could think of it."⁽⁴⁾

And former Canadian mathematician and missionary Gary Miller says: "I was attracted to this religion by the clarity of theology, such clarity that I have not found in any other religion."⁽⁵⁾ In explaining the difference between Islam and Christianity, one of the converts says: "I found three fundamental distinctions in Islam over Christianity ... that Christianity makes the church a mediator between people and their Lord, and I found this ridiculous idea corrected and rectified in Islam."⁽⁶⁾

Islam's Agreement with Reason and *Fitrah* (Original Pure Nature)

Allah created man and equipped him with reason by the virtue of which He favoured him over all other creatures. He sent the messengers with laws that correspond to such *Fitrah* according to which Allah created in his servants. When the followers of previous religions tampered with their scriptures after the death of their prophets, they made it contrary to *fitrah* and common sense. Allah sent the last of the Prophets, may Allah's prayers and peace be upon him, with the final religion, and saved his book from every distortion. Consequently, it was natural that this clarity and consistency with human reason and *fitrah*, motivated some non-Muslim believers to accept Islam. One of the converts says: "I do not know any other religion that is rationally palatable and attractive for the people, and has such large number of followers. To me, there is no shorter path to intellectual conviction, to contentment with life and to salvation in life and after death than Islam."⁽⁷⁾

Furthermore, Islam takes into consideration man's common sense, and the nature in which Allah created him, and we find words

(1) Al-Biltagi, op. cit. p. 59

(2) Al-Ashiyy, Aarafat Kamil, Rijaal Wa Nisaa Aslamoo (Egypt, Al-Maktab Al-Misri Al-Hadeeth) Vol. 4, P. 65

(3) He worked as the head of the human rights commission in Germany and the head of the educational centre for freedom in Germany.

(4) Hilmi, op. cit. p. 76

(5) Ma'di, Al-Husaini Al-Husaini, Qasaawisah Wa Mubashshiroon, Wa Minassiroon Wa Ahbar Aslamoo (Cairo, Dar Al-Kitab Al-Arabi, Ed. 1, 2006), P. 70

(6) Al-Ashiyy, op. cit. Vol. 1, P. 67

(7) Al-Biltagi, op. cit. p. 120



such as: “think”, “reflect”, “understand”, “contemplate” - and all of these actions are related to the faculty of reasoning. These words are frequently mentioned in The Book of Allah Almighty. One of the converts says: “One of the wonderful qualities of Islam is that it is based on reason, and that it never demands its followers to abolish this vital Allah-given faculty in contrast to other religions that insist that their followers accept certain principles without thinking and without free questioning.”⁽¹⁾

The Personality of the Messenger

Allah combined for our Prophet, peace and blessings of Allah be upon him, such virtues, values and honourable degrees that made him stand out of his people. Although he was an Arab, and he grew up in the desert in an environment where wars were waged for trivial reasons, the strong oppressed the weak and sanctities are violated, he was an example and a role model for everyone. He did not drink alcohol, indulge in immoralities or any evil practices of the society he lived in, to the extent that they even called him the truthful and trustworthy, and they accepted him as an arbitrator in their disputes. When Allah sent him as a messenger, he illuminated the world with guidance and knowledge. Reading his biography, and knowing aspects of his greatness, were primary reasons for the conversion of some people to Islam. One of the converts says, "I was fond of reading the biographies of world personalities that influenced history, and with the personality of Muhammad I was very impressed with this great personality. Mohammed was a unique personality in this universe, because it brought about dramatic changes in the world. Of the qualities that attracted me is that he was illiterate, and yet taught his ummah everything, while embodying immense patience with the adversities of propagating Islamic faith,

which he presented as the greatest divine religion.”⁽²⁾

The Qur’an’s Consistency with Scientific Facts

Despite the fact that the Holy Qur’an came fourteen centuries ago, it contains scientific facts that are not only foreign to the environment in which the Prophet lived, but they were only discovered in the last century, after the invention of certain tools of measurement without which such scientific facts could not have been discovered. While scientists discovered them only recently, Allah Almighty revealed them to his Prophet long ago. When a non-Muslim scientist specialised in a certain branch of knowledge discovers that the Noble Qur’an revealed long ago the scientific facts that they discovered only a few years ago, he cannot help but bend his head in honour of this All-Knowing, All-Seeing Allah, and for this great religion that contains what human beings could not come forth with, and consequently such scientist declares it explicitly that there is no god but Allah and that Muhammad is the Messenger of Allah. Many examples can be enumerated in this regard.

Dr. Grenier⁽³⁾ says: “I examined all the verses that are related to the medical, health and natural sciences, which I studied when I was young, and I knew them well, and discovered that they are in complete agreement with our modern knowledge. I became Muslim because I have become certain that Muhammad came with plain truth.”⁽⁴⁾ Alison palmer⁽⁵⁾ said: “That the Noble Qur’an, with what it contains of scientific facts and secrets, which are either unknown or incomprehensible to the human mind back then reveals that it is a book for the past, present and future. It is the book of the twentieth century that scholars should pay more attention to in in the future.”⁽⁶⁾

(1) Al-Ashiy, op. cit. Vol. 7, p. 6

(2) Hamid, Ahmad, Limadha Aslam Ha’ulaa’ (Egypt, Matboo’aat Ash-Sha’b 1976) p. 109

(3) A French MP

(4) Ma’di, op. cit. vol. 3, p. 149

(5) An American geologist

(6) Hilmi, Op Cit, p. 13



Dr Marshall Johnson⁽¹⁾ says, "Why can Muhammad not be a messenger from Allah? The Holy Qur'an is definitely beyond the faculties of all people in the world. It was also revealed fourteen centuries ago at a time when life was simple and primitive and Muhammad was illiterate and was not aware of any scientific thing. Then the Holy Qur'an comes with all these facts and information that science confirmed only in the twentieth century. Therefore, the Holy Qur'an must be a revelation from Allah, and Muhammad must be a messenger from Allah."⁽²⁾

Reasons of Conversion Related to the Christian Theology

The Torah and the Injeel that Allah Almighty revealed to his prophets Moses and Jesus contain guidance and the explanation of the law of Allah. Allah Almighty says: "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers."⁽³⁾

Allah also showed that the Torah contains divine law. Allah said: But why do they come to you for judgment when they 'already' have the Torah containing Allah's judgment, then they turn away after all? They are not 'true' believers."⁽⁴⁾ similarly, Allah said: 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 Injeel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous."⁽⁵⁾

The Christians went as far as to distort Christianity to such an extent that makes it contrary to the pure natural disposition and intellect of man. In the following chapters, some of such reasons that made the Christians convert to Islam are discussed.

Ambiguity and Illogicality

Allah Almighty described the two books of the Torah and the Injeel as guidance and light. Allah wanted them to be as such, but the hand of distortion and alteration disfigured them out of the fine shape desired by Allah, the Almighty, who said: Some Jews take words out of context and say, "We listen and we disobey," "Hear! May you never hear," and "Râ'ina!" [Herd us!]-playing with words and discrediting the faith. Had they said 'courteously', "We hear and obey," "Listen to us," and "Unzurna," [Tend to us!] it would have been better for them and more proper. Allah has condemned them for their disbelief, so they do not believe except for a few."⁽⁶⁾

So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds.) And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do. O you Population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) our Messenger has already come up to you; he makes evident to you many things you have been concealing of the Book, and he is clement about many things. A light has

(1) Head of Anatomy Department in the Philadelphia University

(2) Hilmi, Hilmi, Op Cit, p. 20

(3) Quran: 5:44

(4) Quran: 5:43

(5) Quran: 5:46

(6) Quran: 4:46



already come up to you from Allah, and an evident Book.”⁽¹⁾

This guidance that Allah Almighty placed in the Qur’an illuminated the path of some Christians who were not convinced of the distorted beliefs in the Torah and the Injeel, so they rejected them all, in search of the true religion. One of the female converts said, "The Christian religion was shrouded in mystery, and the idea of killing Christ, peace be upon him, by force to save others was unreasonable in my opinion, and the least that can be said: Christianity was a mystery to me, so I abandoned the Church."⁽²⁾

One of the converts says: “I began to doubt the reality of many of the doctrines of the Church, such as the doctrine of the Trinity, the Lordship of Jesus and the original sin, and the principle of absolution, because they seemed to me unreasonable or rather harmful in the effects that it sometimes caused, and even the Gospels and the Holy Books themselves do not prove their validity.”⁽³⁾

The Trinity

Christians believe in baptism based on the text in the Gospel of Matthew, which says: “Baptise them in the name of the Father, the Son and the Holy Spirit.” Although the Trinity is clear in it, Father Thomas Michel the Jesuit says that “Every interpretation of the triune nature of God negating unity cannot be considered a correct explanation of the Christian theology,” and affirms that: "There is a tendency to trinity of the God in practice - among Christians - but these expressions and practices have never won the approval of the leaders and scholars in the Christian religion. Rather, they categorically condemned it and proclaimed its error and invalidity.”⁽⁴⁾

Looking at this fluctuating and contradictory response to the text of their (holy) books and the actions of the followers of their churches, it becomes clear to us why some people left Christianity and followed the Islamic religion because of its monotheism and clarity of belief. One of the converts says: “I found three fundamental differences in Islam between Islam and Christianity: a) Christianity, at a time when it recognises all the prophets, strips Jesus of prophethood and raises him to the status of divinity, just as it denies the prophecy of Muhammad, peace and blessings be upon him. B) It propagates that Jesus is the son of Allah, and that he is part of the holy trinity, and thus Jesus is a god, and a son of a Allah at the same time, which is incomprehensible.”⁽⁵⁾

On monotheism in Islam and its effect on the tranquillity and tranquillity of the heart, one of the converts says: “Belief in the existence of one Allah who has absolute authority is an idea that all thinking minds are convinced of, and that Allah who is needed by all creation, he did not give birth and was not born, and there was no one to stop him, and that he is perfectly described. Perfection is in wisdom, strength and beauty, His righteousness and mercy have no limits.”⁽⁶⁾

The Quran denied the Holy trinity in more than one place. He says: And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son”⁽⁷⁾ “It is not [befitting] for Allah to take a son; exalted is He!1 When He decrees an affair, He only says to it, "Be," and it is.”⁽⁸⁾ Allah also said: “They have certainly disbelieved who say, "Allah is the third of three."1 And there is no god except one God. And if they do not desist from what they are saying, there will

(1) Quran: 5:13-15

(2) Al-Ashi, Rijaal Wa Nisaa’ Aslamoo, Vol. 4, P. 94

(3) Ibid p. 69

(4) Al-Yasoo’i, Al-Abb Thomas Mishall, Madkhal Ila Al-Aqeedah Al-Maseehiyyah, (Beirut, Dar Ash-Dharq, Ed. 2, 1995) P. 62

(5) Al-Ashi, Op Cit Vol. 1, P. 67

(6) Ibid p. 10

(7) Quran: 72 : 3

(8) Quran: 19:35



surely afflict the disbelievers among them a painful punishment.”⁽¹⁾

Contradiction with Reason

The Christian clergy meddled with the fundamentals of the Christian faith. So they shaped a religion that is self-contradictory and goes against sound reason. For example - Christianity recognises "three hypostases, each hypostasis has its own characteristics, and has its own tasks-as they allege - then it claims that this dissonant total is one God, let alone the contradiction and difference between its denominations in many matters, including: the disagreement about the nature of Christ." Peace be upon him, is it divine, human, or made up of them together? And was he created before the world or created in his time of advent? Likewise, their difference in the time of the coming of the Holy Spirit upon him, was that while he was in his mother's womb, or when he reached thirty, as well as their disagreement about the canonised books and its chapters.⁽²⁾ This difference is natural because it is from human beings and not from God. Allah Almighty said: If it were from someone other than Allah, they would have found a lot of difference in it.⁽³⁾

This difference has pushed some of the wise people to recant this religion with its contradictions and accept the true religion of Islam, which is compatible with reason and common sense together. One of the converts says: "I happened to notice while I was in elementary school that there is a big difference between what we learn in the lessons of religion, and what we are told in the lessons of other worldly sciences, such as arithmetic. For example, in the lesson of religion, we learned that $3 = 1$. This is not said in the lesson of arithmetic, and I have been alerted to this fault."⁽⁴⁾

The Filipino priest, Chrisanto Piague, says: "One of the strange ironies is that as a priest

I used to teach people what I did not believe. For example, I was not at all convinced of the idea of original sin and crucifixion, as how does God blame on a person the sins of others? This is injustice. Why does God not forgive it in the first place? Is this not unjustly hurting children? What is the difference between this and some people's abuse of their children?⁽⁵⁾" Another convert says: I used to think that Jesus, the Father, and the Holy Spirit are one person. I tried to understand how this relationship is correct. But in reality I have never been able to reach an integrated conclusion regarding this doctrine.⁽⁶⁾

Contradiction of the Different Christian Sects

As a result of the intervention of rabbis and the clergy in the texts of their holy book, and the multiplicity of their Bible versions, a severe disturbance caused by the conflict between the books on the main issues of belief, which pushed the wise ones to leave the Christian religion and convert to Islam. The priest, Izzat Ishaq Muawwad says: "When I began to read more about Christianity, I found that the so-called "Divine Liturgy" that is repeated in prayers has no evidence from the Bible, and there are many differences between the different denominations, and even within each denomination separately, about the interpretation of the "Trinity" "I was also very averse to the issue of drinking wine, and the sacrament piece from the priest's hand, which symbolises the blood and body of Christ."⁽⁷⁾

There is also a contradiction between the Christian doctrines in their current form and the Bible. The Indonesian Rev. Rahma Borno Mu says, "There is what is called hereditary guilt or the first sin, which means that the sin committed by Adam, peace be upon him, when he ate the forbidden fruit in

(1) Quran: 5:73

(2) As-Suhaym, Muhammad Abdullah, Muslimoo Ahlil-Kitab Wa Atharuhum Fi Ad-Difaa' An Qadhaya Al-Qur'aaniyyah, (Riyadh, Dar Al-Furqan Lin-Nashr Wat-Tawzee', Ed. 1, 1997) P. 107

(3) Quran: 4: 82

(4) Al-Biltagi, Mashaheer Aslamoo, P. 95

(5) Al-biltagi, ibid, p. 195

(6) Ibid p. 147

(7) Ibid p. 136



heaven, this sin will be inherited by all human beings, even the foetus in the womb of his mother bears this sin and is born sinful. Is this true, or not?" But this matter did not convince the priest. He then says, "I began searching for the reality of that. Therefore, I referred to the Old Testament and found in the Book of Ezekiel that "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him."⁽¹⁾

Reasons Related to the Muslims

The Islamic religion urges its followers to follow good morals, and to stay away from all vice, and the application of these teachings by Muslims played a major role in spreading the Islamic religion in every time and place. In the following sections, an attempt is made to deal with some of the reasons that led to the conversion of some non-Muslims to Islam.

The Moral character of Muslims

The Islamic religion consists in rituals, laws and morals, and a way of life by which a Muslim lives day and night. The more a Muslim adheres to it, the more pure hearts and sound minds are drawn to it. It is known that the Islam has conquered the world through the good morals and good character of Muslims. Furthermore, the application of Muslims of the rulings of their religion and etiquette is still a fundamental factor in people's acceptance of Islam.

The main factor in the Islam of the Sri Lankan Christian teacher, Aldodimin, is the morals of Muslims and the manner in which they dealt with him, because when he came to the Kingdom of Saudi Arabia, he was amazed and moved by the people's closing of shops, and the Muslim's rushing en mass

to mosques when the muezzin made the call to prayer. He got astonished by this scene and deep meaning it reflects in the hearts of Muslims, and their pride in their religion. He was also caught by the good manner the Muslims treated him, as well as his knowledge that Islam calls for values and principles such as when applied love and justice would overwhelm the world. There he started to feel inclined to know the secret of this religion.⁽²⁾

Najwa Ashmoun, when was asked: how did you start to know Islam? She replied: "That was after my marriage. My husband is a young Muslim man. I admired his morals and behaviour, and I knew that these good morals stemmed from his piety and his adherence to his Islam, and I watched him praying standing in the hands of Allah in reverence, so I was moved by that a lot, and sometimes I asked him about some issues in Islam. He explained them to me and showed me its wisdom, and with the passage of time the true image of Islam began to become clear in front of my eyes, and the love of Islam started getting its way to me and possessed my heart. Such was the case, until I decided one day to declare my Islam."⁽³⁾

Dialogue with Muslims

Allah commanded us to have dialogue with the people of the book and to invite them to the right path and to monotheism, and to refrain from associating other deities with Allah, the Almighty, who said: Say: O People of the Book Come to a word common between us and you: that we worship none but Allah, and to associate none with Him, that we do not take each other as lords apart from Allah. But if they turn away, say we testify that we are Muslims."⁽⁴⁾ Allah Almighty stipulated that this debate be in that way which is better, and to be accompanied by wisdom, gentle advice and kindness. He also says: "Invite to the way of your Lord with wisdom and beautiful preaching, and argue with them in the best manner. Verily, your Lord is knows who went astray from His path and He is

(1) Ezekiel 18:20-22

(2) Al-Biltagi, Op Cit. P. 222

(3) Al-Ashi, Op. Cit. P. 10

(4) Quran:3:64



aware of those who are guided.”⁽¹⁾ Dialogue with some wise unbiased non-Muslims played a major role in making some of them accept Islam.

Chris Raja, the Indian Christian scholar, says: “One day I met a Muslim scholar and found an opportunity to discuss with him some matters related to Islam and Christianity, and he challenged me by saying: You will not find anything in the Qur’an that goes against human nature or contradicts common sense, and this challenge was a reason for reading the Holy Qur’an. So I read the translation of the Quran in Tamil twice, then I knew that Islam is the true religion, and Christianity is distorted, so I accepted Islam.”⁽²⁾

Likewise, the German convert, Ahmed German⁽³⁾, who used to go into heated discussions with Sheikh Hassan Zagar - the imam of the Mosque of the Turks – engaging with him in debates, involving comparison between Christianity and Islam. This continued for three or four years culminating in an intimate friendship between the two. It took Mr German quite a long time to get along with the idea and finally professed Islam at the hand of Shaikh Hasan Zajir.⁽⁴⁾

Some People Practise Islam, While outwardly Accepting Christianity

Christians propagate their doctrines among Muslims and others through tempting them with money and worldly gains, which makes the poor Muslims profess Christianity not out of love and conviction, but in quest for the missionaries’ money and positions that satisfy their basic needs, which some of the wealthy Muslims failed to fulfil. They left them as prey to the Christians, luring them with money and buying their faith. One of the missionaries was astonished to find a man who sold his body to Christianity, but remained in his heart a monotheist Muslim and did not hesitate to declare that.

Reverend Ishaq Hilal Masihah says, “I started checking the new converts to Christianity, and when I opened the door of cabin 14 with the key of the crew on the ship, I was surprised to see the new Christian Abd Al-Masih (whose name was Muhammad Adam) performing the Muslims’ prayers. I talked to him and discovered he was practising his faith. Money and the glitters of this world did not tempt him away from his religion. I left him and after about an hour I sent one of the missionaries to him, and he came to me in ward No. 3. After the missionary went out, I said to him: Abdul Masih, why do you perform the Muslims’ prayer after your conversion to Christianity? He said: with your money you won my body but my heart is owned by Allah, the One, the Subduer. I do not sell my heart to you in exchange for the treasures of this world. Rather, I testify before you that there is no god, worthy of worship but Allah and that Muhammad is the Messenger of Allah.

Commenting on this incident, he says: “After these events that illuminated for me the path of faith and guided me to convert to Islam, I found many difficulties in declaring my Islam because I am a great priest and head of the missionary commission in Africa, and they tried to prevent this in all ways, because it is a great scandal for them.”⁽⁵⁾

Security and Safety in Muslim Countries

Allah has blessed Muslims with lands full of peace in most cases, and gave it what was denied to others from the rest of the world, and this is mostly due to the control of Islamic morals that urge adherence to virtue and distance them from everything that diverts people from sound reason,. Moreover, security and safety in Islamic countries was a remarkable matter that caught the attention of the Irish convert, Mustafa Mawlani, who expressed this by saying: "It caught my attention that security

(1) Quran:16:125

(2) Al-Biltagi, Op. Cit. P. 225

(3) Head of expatriate Turkish personnel in the church in Germany

(4) Al-Ashi, Op. Cit. Vol. 4, P.16

(5) Al-Biltagi, Op. Cit. P. 126



and safety prevail - in the streets of Cairo - in a way that I had never seen before anywhere. Whereas in New York, for example, there are eight dead in the streets every day, although Americans do not walk in the streets and roads at night in fear for their lives, not only in New York, but in the rest of the USA.⁽¹⁾

The atmosphere of affection and respect that prevails in the Islamic community had a great role in the conversion of some as well. The husband of the convert, Haidi Mari, says: “Hedy met members of my family, my mother, my sister, and some of my relatives, and noticed that she was a religious family that observed prayers. In fact, she loved that eastern family, given the special affection and love that characterised it, due to which I realised that all that emanated from Islam.”⁽²⁾

Reasons related to the Christians

The Jews and Christians tampered with the books revealed to their prophets, in accordance with their desires, and moved away from the guidance that Allah had revealed to Moses and Jesus before. This led to the domination of humans over people by the domination of priests and monks over the people of the Church; This removed the dread and sanctity of the clergy, and turned the matter into a competition to plunder these people, and to exploit their love for religion in obtaining the personal interests of the priests and monks. This is what made the wise Christians flee from the fire of slavery to the Pope to the blissful slaver to Allah. Reverend, Jean Marie Doshman was averse to the general mentality that overwhelmed the church as it contradicted in his view and the transparency characteristic of the true faith. He had previously written a book in which he mocked the behaviour of some church officials.⁽³⁾ Subsequently, he accepted Islam.

This gives us a clue to how some of the Christians converted to Islam because of what they experienced in their religion.

Here are a few reasons that made Christians convert to Islam because of the atmosphere inside the church:

Priests’ Rivalry and Competition for Money

The clergy are supposed to be distinguished from the masses by their refraining from the fleeting pleasures of the worldly life and their quest for Allah’s ever-lasting reward that is reserved for the righteous. Even in their quest for this world, it should be only to use it as a means for the afterlife by giving alms to the poor and helping the needy, not for hoarding and amusement. Furthermore, the priests, having devoted themselves and all their time to the service of God, discarding all sorts of physical pleasures, are expected to have the least interest in this world and its desire. However, this is not the case with them which reveals that there must be something wrong.

The American convert ex-priest Kenneth Jenkins says about his experience of serving in the church in his youth: “I discovered a lot of jealousy, which is very common in the church hierarchy, and also many other things that changed the opinion I used to have about them. I discovered how money plays a major game in churches. They told me that if the church does not have the specified number of members, then you do not need to waste your time with it because you will not get the appropriate financial return for that.”⁽⁴⁾

Clergy’s Reprehensible Acts in the Church

The Christians invented new doctrines that they added to their religion, one of which was for monks’ refrainment from marriage, in order to devote themselves to worship and to serve the religion. This it is contrary to the human instinct that Allah instilled in people, i.e., the attraction of the male towards the female and vice versa.) They gave this practice the name, monasticism. Allah in the Quran has already repudiated this practice as wrong, affirming it is their

(1) Ibid., P. 203

(2) Al-Ashi, Op. Cit. Vol. 4, P.3

(3) Al-Biltagi, Op. Cit. P. 206

(4) Ibid. p. 148



creation not a divine commandment. Allah said: “and a monasticism they invented and that We did not prescribe it for them, only seeking the pleasure of Allah.”⁽¹⁾ Then, Allah has made it clear that they would not abide by its rules and that they would go against them. “But they did not conform with it the way they should, following which We gave those who believed of them their reward and many of them are deviators.”⁽²⁾

Irish ex-priest Mustafa Mawlani, objecting to the idea of monasticism, says: "I was not convinced of the idea of monasticism as many of the clergy in Christianity are forbidden to marry under the order of the Pope, and this is something against the instinct and nature of man."⁽³⁾

The ex-priest Kenneth Jenkins says about his observations on the ecclesiastical milieu, and their effect on pushing him to search for another religion: “The discovery of the large volume of cases of adultery and fornication in the ecclesiastical milieu, as well as the spread of drugs and their trade among themselves, and also the discovery of many homosexual priests led me to change the way I think and to search for something else.”⁽⁴⁾

Another convert says: “I also noticed that some of my friends who are monks are materialists. They immerse themselves in corporeal pleasures, such as forbidden relationships with women, corruption, and their thirst for fame. As regards my fellow monks, you cannot find among them good models compared to the parish they preach, and so my faith began to diminish, and I struggled with great difficulty to work in the service of collective prayer.”⁽⁵⁾

Some Priests’ Secret Conversion to Islam

Working in the service of Christianity provides the practitioners with a large amount of continuous and constant income along with other benefits to the exclusion of the large majorities, which makes recanting Christianity for any reason a kind of

madness, as a person would be deprived of all these privileges, and he will remain after that threatened with death at any time. Consequently, one may find it usual for the priest to accept Islam after Allah enlightens his heart for faith, but declaring this remains one of the most challenging decisions that a person can make in his life, as this simply means that he turns from this comfortable life to a rough life in which he begins earning his living from scratch. Furthermore, the church does not let him live the life of the public, because he has known the secrets, and knows what goes on behind the scenes. Therefore, plots are contrived to end his life.

The ex-priest Ishaq Hilal Masih narrates the story of his imprisonment in the monastery after they discovered his inclination to the Islamic religion, saying: “After three months they took me to the chief monk to discipline me religiously and to advise me, so he said: My son, Allah does not waste the reward of best work, be patient and expect the reward thereof; he who fears Allah, Allah will get him a way out and provide him in a way that he never expected. I thought: this is not in the bible. What on earth does man is trying to say, despite being the chief of priests? It did not take me long to understand the interpretation of this confusing speech. He came to me after that, and he says: My son, cover up for me, may Allah cover up for you. For 23 years, I have been in this situation, with the Qur’an being my source of nutrition, monotheism being my companion, and my worship of Allah, the Irresistible, being my solace. Truth is most deserving to be followed, my son.”⁽⁶⁾

From the above it becomes clear to us the several reasons that make a Christian leave the religion of his fathers and grandfathers to the Islamic religion, following therewith the guidance of his Prophet Jesus, peace be upon him, and following the law of the last Prophet, may Allah bless him and grant him peace.

(1) Quran: 57:27

(2) Ibid

(3) Al-Biltagi, *ibid.* p. 201

(4) *Ibid* p. 149

(5) Al-Ashi, *Op. Cit.* Vol. 4 P. 67

(6) See for example, Al-Biltagi, *Op. Cit.* P. 124



To conclude, it should be asserted here that the aforementioned list of reasons of the conversion of the Christians to Islam is not exhaustive. There are yet other reasons that for the sake of brevity are excluded and due to the fact they can be subsumed under one of the above categories.

G. Research Results

This research has made it clear that the reasons that led the Christians to convert to Islam are categorized into:

- 1- Reasons related to the convert himself, including: the vision of the Messenger in a dream, reading the Qur'an, and seeing an authentic section of the original biblical message that prophesies the Prophet.
- 2- Reasons related to Islam, including: the comprehensiveness of Islam, clarity of belief, Islam's agreement with nature and reason, the personality of the Messenger, and the agreement of the Qur'an with scientific facts
- 3- Reasons related to the Christian faith, including: its ambiguity, illogicality, trinity, contradiction with reason, and discrepancy across the various Christian denominations.
- 4- Reasons attributable to Muslims, including: the morals of Muslims, dialogue with Muslims, the fact that some ex-Christian clergy remained secretly practicing Islam despite their pretentious adherence to Christianity, and the security and safety in Muslim countries.
- 5- Reasons attributed to the Christians, including: jealousy and rivalry for money and posts among the church leaders, some priests' practice of reprehensible acts in the church, some priests' secret conversion to Islam

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