AQAAID

A BRIEF ANALYSIS OF MAJOR WORLD RELIGIONS AND IDEOLOGIES WITH THE INSIGHT OF IMAAN

JUDAISM- HINDUISM-CHRISTIANITY-

ATHEISM AND DARWINISM

AND THE POSITION OF WOMEN IN MAJOR WORLD-RELIGIONS

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JUDAISM

Followers: Jews

Nabi: Claim to follow Musa (alaihis salaam)

Books:

1) Taurah (The Old Testament)

2) Talmud: Combination of the Mishnah and the Gamarah which they believed preserved the oral law which was revealed to Musa (alayhis salaam). Mishnah was written in 90 A.D. Gamarah is the commentary by the Iraqi rabbis between 3rd and 5th century A.D, although another commentary also written by Palestinian rabbis. The Talmud is in 40 volumes. The language of both is Hebrew.

Origin: Judaism comes from Judah (also origin of Al-Yahud), one of the sons of Yaqub (alayhis salaam). The children of Benjamin were also included later into this tribe. The Levites (children of Levi) took control of the children of Judah. The other tribes are known as the lost tribes of Israel, who today cannot be traced. The Khazars, of Tartar origin, in Russia were one of the few groups to have accepted Judaism and included amongst the main-stream Jews, even though they were not of Jewish origin.

Beliefs: 1**} Hear O Israel! The Lord our God the Lord is one.** (Deuteronomy 6: 4-9) (This is their creed, called shema, and the basis of the first commandment). *Islam is in total conformity to this belief.*[1]

2} **10 Commandments** (Exodus 20: 1-17)

The Ten Commandments		
Main article	**Exodus 20:1-17**	**Deuteronomy 5:4-21**
1. I am the Lord thy God	2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.	6 "'I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.
1-**2**. Thou shalt have no other gods before me	3 "You shall have no other gods before me.	7 "'You shall have no other gods before me.
1-**2**. Thou shalt not make unto thee any graven image	4–6 "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under	8–10 "'You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down

[1] A small group of Jews historically believed in Uzair ﷺ as the son of Allah. During the time of Rasulullah ﷺ, the Banu Quraizah professed this belief, as well as some Palestinian Jews. The Qur'an has also referred to this in Surah Tawbah. However, this is not the view of the vast majority of the Jews.

	the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.	to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.
2-**3**. Thou shalt not take the name of the Lord thy God in vain (i.e. bearing false witness, or making a false claim, by taking an oath on the name of God-Shahaadatuz Zoor)	7 “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.	11 “‘You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.
3-**4.** Remember the sabbath day, to keep it holy	8–11 “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.	12–15 “‘Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.
4-**5**. Honour thy father and thy mother	12 “Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.	16 “‘Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and that it may go well with you in the land that the LORD your God is giving you.
5-**6**-7. Thou shalt not kill	13 “You shall not murder.	17 “‘You shall not murder.
6-**7**. Thou shalt not commit adultery	14 “You shall not commit adultery.	18 “‘And you shall not commit adultery.

7-**8**. Thou shalt not steal	15 "You shall not steal.	19 "'And you shall not steal.
8-**9**. Thou shalt not bear false witness against thy neighbour	16 "You shall not bear false witness against your neighbor.	20 "'And you shall not bear false witness against your neighbor.
9-**10.** Thou shalt not covet	17a "You shall not covet your neighbor's house;	21b "'And you shall not desire your neighbor's house, his field,
9-**10**. Thou shalt not covet	17b "you shall not covet your neighbor's wife,	21a "'And you shall not covet your neighbor's wife.
10. Thou shalt not covet	17c "or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."	21c "or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's.'

All the above commandments have also been upheld in Islam, except for the Sabbath, which Rasulullah (salla Allahu alaihi wasallam) declared to be specific to the Jews (Tirmizi, Nasaee, Abu Daud).

3} **Nationalism**, belief that they are the chosen ones, all others will burn in hell, and 'all of Israel has a share in the world to come' (i.e. all of them will enter paradise).

Maryam Jameelah, a revert Jew, had written: "Shortly after the establishment of the state of Israel in 1948, I remember listening to an interview over the radio where a Zionist leader asked a prominent rabbi of New York which of the faiths of Judaism he regarded as more important-belief in God's Torah and obedience to its laws or loyalty to the Jewish People? Without any hesitation, the rabbi replied that loyalty to the Jewish people was far more essential to Judaism than belief in God. (Islam versus Ahl al-Kitab pg.37)

Take a look at the following quotations from the Talmud;

"The teaching of the Rabbis is: He who pours oil over a Goi (non-Jew) and over dead bodies is freed from punishment (i.e. no retribution will be taken from them over this crime). This is true for an animal, because it is not a man. But how can it be said that by pouring oil over a Goi one is freed from punishment, since a Goi is also a man? But this is not true, for it is written: *Ye are my flock, the flock of my pasture are men* (Ezekiel 34:31) You are thus called men, but the Goim are not called men." (Kerithuth 6b pg.78)

God created them in the form of men for the glory of Israel. But Akum were created for the sole end of ministering unto them (the Jews) day and night. Nor can they ever be relieved from this service. Is it becoming to the son of a king (an Israelite) that animals in their natural form and animals in the form of human beings should minister unto them." (Midrash Talpioth fol. 225d)

"*And He created every living thing*, i.e. the Israelites, because they are the children of the most high God, and their holy souls come out from Him. But where do the souls of the Goi come from? Rabbi Eliezer says : from the left side, which makes their souls unclean" (Zohar 1 46b,47a)

Allah has refuted their evil belief in the following words:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ (5:18) وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (2:80) بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (2:81) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (2:82) وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (2:111) بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (2:112)

"The Jews and the Christians say, "We are the children of Allah and His beloved ones." Say (to them), "(If your claim is true) Then why will He (Allah) punish you for your sins (like others)? You are only humans from those that He has created (and nothing more). He forgives whom He wills and punishes whom He wills. To Allah belongs the kingdom of the heavens and the earth and what is between them, and to him is the final return (of every individual, where each one will be tried according to his deeds)."

(When the Jews are warned about Jahannam) They say, "The fire shall not touch us for more than a few days. (Some said seven days, others said forty days, while others said forty years)" Say (to them, O Muhammad) "Have you taken a pledge from Allah, which He cannot break? (No, the truth is that) You are merely attributing to Allah statements about which you have no knowledge" Without any doubt! Those who commit evil and whose sins have enveloped them (causing them to die as disbelievers), those are the occupants of the Fire (of Jahannam)-where they shall live forever. As for those who believe and do good deeds, they are the occupants of Jannah (Paradise) -where they will live forever.

(Referring to the claim of the Jews that only they will enter Jannah and the claim of the Christians that only they will, Allah says) They say that no one shall ever enter Paradise unless he is a Jew, or a Christian. This (claim) is (a product of) their (false) hopes and fancies. Tell them, "Produce your proof, if you are truthful."This is not at all the case! In fact, the one who surrenders to Allah and does good deeds (sincerely), he shall find his reward by his Rabb. Neither will fear overtake such people, nor shall they grieve.

4} **Their Messiah (Dajjal) will save them, establish justice, liberate Jerusalem, the Holy Land and destroy all those who are not Jews**.

It is the belief of the Muslims that the power, strength and feats of Dajjaal will not be to the extent that the Jews have described it. However, the fitnah (trial and test) of Dajjaal will be the greatest international fitnah to ever afflict the world. Many people will lose their imaan in the process, and the imaan of many others will be weakened. A few years after he personally makes his appearance, Isa

(عليه السلام) will descend from the skies and kill him, and the wish of the Jews for liberation and taking over the world will be crushed forever.

Allah says in the Quran:

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (40:56) لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (40:57)

أخرج عبد بن حميد وابن أبي حاتم بسند صحيح عن أبي العالية رضي الله عنه قال : إن اليهود أتوا النبي صلى الله عليه و سلم فقالوا : إن الدجال يكون منا في آخر الزمان ويكون من أمره فعظموا أمره وقالوا : يصنع كذا فأنزل الله إن الذين يجادلون في آيات الله بغير سلطان أتاهم إن في صدورهم إلا كبر ما هم ببالغيه قال : لا يبلغ الذي يقول فاستعذ بالله فأمر نبيه صلى الله عليه و سلم أن يتعوذ من فتنة الدجال لخلق السموات والأرض أكبر من خلق الناس الدجال وأخرج ابن أبي حاتم عن كعب الأحبار رضي الله عنه في قوله إن الذين يجادلون في آيات الله بغير سلطان قال : هم اليهود نزلت فيهم فيما ينتظرونه من أمر الدجال

وأخرج ابن المنذر عن ابن جريج رضي الله عنه في قوله لخلق السموات والأرض أكبر من خلق الناس قال : زعموا أن اليهود قالوا : يكون منا ملك في آخر الزمان البحر إلى ركبتيه والسحاب دون رأسه يأخذ الطير بين السماء والأرض معه جبل خبز ونهر فنزلت لخلق السموات والأرض أكبر من خلق الناس ... وأخرج أحمد والحاكم وصححه عن جابر قال : قال رسول الله صلى الله عليه و سلم : " ما كان من فتنة ولا تكون حتى تقوم الساعة أعظم من فتنة الدجال... وأخرج ابن أبي شيبة وأحمد ومسلم عن هشام بن عامر رضي الله عنه قال : سمعت رسول الله صلى الله عليه و سلم يقول : " ما بين خلق آدم إلى قيام الساعة أمر أكبر من الدجال (الدر المنثور)

"Surely, those who quarrel regarding Allah's verses (or signs) without any warrant (authority) having come to them (claiming that Dajjal, their king who will come to them in the final era, will have great powers and resources and will bring the world to their feet, due to which they have no need to believe in the message and signs of Rasulullah (ﷺ) and the verses of the Quran), there is nothing in their hearts but pride that they will never be able to accomplish. (However, they cannot harm you in the least.) So, seek refuge with Allah. Surely, only He is the All-Hearing, the All-Seeing. Certainly, the creation of the heavens and the earth (which was carried out by Allah) is greater than the creation of human beings (specifically the fitnahs of Dajjal who will also appear in the form of a human), but most people do not know.

Evils:

1} **Rejection of Nabi (ﷺ) as the Nabi of Allah**.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (2:89) بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (2:90) وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ (2:91) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (2:146) الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ (3:183)

And when a Book from Allah (the Quran) came to them, which confirms what was with them (The Taurah), (they reject it), while earlier, they used to pray for victory against those who disbelieved (by saying, "O Allah, assist us against our enemies through the intermediary of your final Nabi) - yet when there came to them that which they recognized (the messengership of Nabi Muhammad), they denied it. The curse of Allah be upon the disbelievers.

Evil is that (price) for which they (the Jews) have sold their souls (their share of rewards): (this price being) that they should disbelieve in what Allah has revealed (the Quran), grudging (jealous) that Allah should send down some of His bounty (revelation) upon whomsoever He wills from among His servants (Muhammad who was an Arab, not a Jew). So, they earned anger upon anger (due to rejecting Isa (عليه السلام), Muhammad (ﷺ) and altering the Taurah). There shall be a humiliating punishment for the unbelievers.
When they are told, "Believe in what Allah has revealed (in the Quran)," they say, "We believe in what has been revealed to us (the Taurah only). They disbelieve in everything else that is besides it, even though it is the truth which confirms what is with them (the Taurah). Say (to them), "Why then did you murder the messengers of Allah before, if you were (true) believers (as you claim)? (If you really believe in the Taurah as you claim, why did you murder the Ambiyaa, which is clearly prohibited by the Taurah? This verse is addressed to all Jews, because although it was their forefathers who murdered the Ambiyaa, the Jews who came later on approved of what their ancestors had done)"
Those whom We have given the Book (Jews and Christians) recognize him (Muhammad ﷺ) just as they recognize their very own sons (due to his description being mentioned in their Holy Books). But there still exists a group amongst them who knowingly hide the truth.
(The Jews are) The ones who said (to Nabi Muhammad ﷺ), "Verily, Allah has taken a covenant from us that we should not believe in any Rasul (messenger) until he brings us an offering that will be consumed by a fire (from the sky to indicate that it has been accepted)" (O Muhammad) Say (to them), "Many Messengers had come to you before me with clear signs, as well as that (sacrifice or offering) which you speak of. So why did you kill them, if you are indeed truthful?"

عَنْ أَبِى هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ –صلى الله عليه وسلم– أَنَّهُ قَالَ « وَالَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَسْمَعُ بِى أَحَدٌ مِنْ هَذِهِ الأُمَّةِ يَهُودِىٌّ وَلاَ نَصْرَانِىٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِى أُرْسِلْتُ بِهِ إِلاَّ كَانَ مِنْ أَصْحَابِ النَّارِ » أخرجه مسلم

Rasulullah (ﷺ) had said, "I take an oath on that Being in whose control is the life of Muhammad, every Jew and Christian of this Ummah (people or epoch subsequent to the prophethood of Muhammad) who hears of me and dies without believing in that (message) which I had been sent with will be from the dwellers of Hell." (Muslim)

The verses mentioning Rasulullah (ﷺ) found in the Taurah will be mentioned under the Christian religion, since they too accept and follow the Old Testament.

2} **Disrespect to Allah.**

Many verses in their holy books ascribe human characteristics to God and portray God as having human qualities, and, sometimes, even imperfections and defects.

LIKE A MAN - (Genesis 11:5)
"And the Lord came down to see the city and the tower, which the children of men builded."

MOSES SEES GOD'S BACK PARTS? - (Exodus 33:23)

"And, I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

WRESTLES WITH JACOB - (Genesis 32:24-28)
"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he (the man) said, "Let me go, for the day breaketh." And he (Jacob) said, "I will not let thee go, except thou bless me."… And He (God) said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and has prevailed."… And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

LIKE ONE DRUNK - (Psalm 78:65)
"Then the Lord awakened as one out of sleep, and like a mighty man that shouteth by reason of wine."

REGRETS MAKING MAN - (Genesis 6:6)
"And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

SMELLS SWEET FLAVOUR - (Genesis 8:21)
"And the Lord smelled a sweet savour; and the Lord said in his heart . . ."

A CROUCHING LION - (Numbers 24:9)
"He crouched; he lay down as a lion, and as a great lion: who shall stir him up?"

DEVOURING FIRE - (Exodus 24:17)
"And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

RESTED AND REFRESHED - (Exodus 31:17)
". . . in six days the Lord made heaven and earth, and on the seventh day he rested AND WAS REFRESHED."'

Allah himself answered this in the Quran by saying:

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ (38–50) فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ (50–39) وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ (50–40)

'We have created the heavens, the earth and whatever is between the two in six days. We felt not even the remotest form of fatigue.'

Rasulullah (ﷺ) was also witness to many statements made mocking Allah, which Allah then responded to in the Quran. Take a look at some such verses:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا(5:64) لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ (3:181) ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ (3:182)

(When they were given less than what they desired) The Jews said, "Allah's hand is tied up." (Rather) it is their own hands that are tied up (because of their proverbial stinginess), and cursed are they for what they said. In fact, His hands are outspread (He is most generous), He spends as He pleases. That (Quran) which has been revealed to you from your Rabb shall certainly increase many of them in rebellion and disbelief.

Allah has surely heard the words of those (Jews) who said, "Surely Allah is poor, and we are rich." We shall soon record (in their book of deeds) what they said, and their unjust killing of the Ambiyaa; and We shall say (to them when they are suffering in the Hereafter), "Taste the punishment of the blazing fire! This is because of (those sins and blasphemy) which your hands sent ahead (which you personally carried out) and (remember that) Allah is not cruel to His servants.

3} **Disrespect to and killing of many of the Ambiyaa.**

In the Old Testament, many Ambiyaa have been criticized and even slandered. Many Ambiyaa were persecuted by them, and some were even killed.

And Noah began to be a husbandman, and he planted a vineyard :
and he drank of the wine, and was drunken ; and he was uncoveredwithin his tent. (Genesis 20-21)

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.
And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also ; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him ; and he perceived not when she lay down, nor when she arose.
Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day. (Genesis 19:30-38)

And he (Saul) stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets? (1 Samuel 19:24)

¶ And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house : and from the roof he saw a woman washing herself ; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and

he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with a child.
¶ And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.
1And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? Why then didst thou not go down unto thine house?
And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.
And David said to Uriah, Tarry here today also, and tomorrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.
And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.
¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.
And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also. Then Joab sent and told David all the things concerning the war; and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight ? Knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? Did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez ? Why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.
¶ So the messenger went, and came and showed David all that Joab had sent him for.
And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it and encourage thou him.
¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.
And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord. (2 Samuel 11:2-27)

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

¶ And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods : but he kept not that which the Lordcommanded (1 Kings 11:4-10)

Other such aspects mentioned are; Jacob is accused of cheating his father Isaac and then marrying two sisters at one time. (Genesis 29: 15-28) Ammon, one of David's sons is alleged to have raped his sister. Although David was saddened, he did not punish him. At last, David's second son Absolom killed Ammon and fled. (2 Samuel 13: 11-14) Absolom became a rebel, fought against his father and defeated him. After capturing his father's harem, he raped all of his step-mothers in public, to insult his father. (2 Samuel 16: 21-22) In the Talmud, Isa (ﷺ) is referred to as illegitimate, conceived during menstruation, the son of a prostitute, a conjurer and magician, a corrupter and a liar. (The Talmud unmasked)

Islam abhors such an idea and absolves the Messengers of any such crimes and evils. Shah Waliullah writes, "The founders of any creed are not safe from the fact that the criticisms or adverse opinions of others may hinder them or their revolutionary changes they wish to bring about. In such circumstances, there is a need for such a personality amongst them to stand up, the infallibility of whom everyone is convinced and who has the protection of Allah over him. This is the fundamental principle which demands the sinlessness of the Ambiyaa in their revolutionary changes which have affected the people of the world….It is indispensable for such a man to explicitly establish before the people that he is competent in appraising the path of guidance, to establish his infallibility and sinlessness in speech (and action) and to establish that he is free from selecting certain branches of spiritual reform and ignoring others altogether. In short, the people require a man who is sinless, over whose sinlessness all are unanimous." (Hujjatullah Al-Baalighah) The fact that we have been commanded to obey and even follow these Messengers in every aspect is sufficient to prove that Allah will keep them free from all sins, and that if they have to err or make a mistake, Allah will immediately rectify and correct it. This is, in brief, the belief of Islam, which has been logically explained above. This belief has been deduced from the following verses wherein Allah speaks of the mukhlaseen ('the specially chosen ones', or 'the one's kept pure [from sin]' which has only been used to refer to the Ambiyaa in the Quran), whom Shaytan will never be able to dupe into sin and lead them astray:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ (12:24)

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ (38:45) إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ (38:46)

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ (15:39) إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (15:40)

She had intended (evil and immorality) with him, and he would have intended (evil and immorality) with her had he not seen the proof of his Rabb (had he not been a Nabi). We did this (showed him this proof) to turn away from him evil and immorality. (The reason for saving him in this manner was that) Indeed he was from our bondsmen who were the mukhlaseen.

And remember our bondsmen Ibrahim, Ishaq and Ya'qub who were men of strength and insight. We had purified them for the pure task of (or 'We had specially selected them for the special task of') remembering the Aakhirah.

Iblees said, "My Rabb, because You have led me astray, I will certainly beautify evil things for mankind on earth and lead them all astray, except those bondsmen of yours who are the mukhlaseen." (However, Allah refuted him, saying that he will have no control over any of Allah's bondsmen, except those who willfully follow Iblees and go astray.)

Allah explains about their evil habits of disrespecting, rejecting and even killing the Ambiyaa in the following words:

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ (5:70) ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (3:112) فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (4:155)

Certainly We took a pledge from the children of Isra'il (that they should only worship Allah and obey His messengers) and we sent to them many Messengers. Whenever a Messenger brought to them that which did not appeal to their whims and desires, they rejected some (of the Messengers), and killed others.

Disgrace (humiliation) has been stamped over them (the Jews) wherever they may be found, except (when they are saved) through a respite from Allah and a respite from men. They have returned with the wrath of Allah, and homelessness has been stamped over them. All this is because they used to deny the signs of Allah, and slay the Messengers unjustly. All this is because they were disobedient and transgressed the limits.

(The Jews are cursed) Because they broke their pledge, disbelieved in the signs (aayaat) of Allah, unjustly slayed the Messengers, and said, "Our hearts are sealed." Rather, Allah has sealed their hearts because of their disbelief. As a result, there are very few of them who believe.

4} **Love for life and hatred for death.**

The Jewish prayer for a sick man is enough to illustrate this: O Lord, punish me not in Thy anger, chastise me not in Thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and O Lord, how long? O Lord, deliver my life once again, save me because of Thy grace. For in death there is no thought of Thee; in the grave who gives thanks to Thee? I am worn out with my groaning, every night I flood my Bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of my foes. Depart from me, all ye evil-doers, for the Lord has heard the sound of my weeping…."(Islam vs. Ahl al-Kitab, quoting from Ha-Siddur Ha-Salem)

Such a person may be on his death-bed, but can yet only think of his welfare and comfort of this world. Even from a religious aspect, very little is discussed regarding the hereafter, whereas all attention is focused upon worldly recompense.

On the other hand, Rasulullah (ﷺ) has informed us that 'death is a gift to a believer', and that 'whoever loves to meet Allah, Allah loves to meet him'.
A Muslim is recommended to make the following prayers, 'O our Rabb, grant us the good of this world and the good of the hereafter, and save us from the punishment of Hell.'
'O Allah, grant me life as long as life is better for me, and cause me to die when death is better for me.' 'O Allah, make the best portion of my life the last portion, and make the best actions of my life the final ones, and make the best day of my life the day in which I will meet with You.'

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (2:94) وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (2:95) وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (2:96) قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (62:6) وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (62:7) فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ (2:200) وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (2:201) أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (2:202)

Say: "If the abode of the Hereafter (Jannah) near Allah is solely for you, and for no one else, then wish for death, if you are truthful." But they will never wish for it, because of (those sins) which their hands have sent ahead (which they carried out personally). Allah is All-Aware of the oppressors (who will be punished on account of their oppression and disbelief). You will surely find them the greediest of people for life - even more than the polytheists (who do not even believe in life after death). Every one of them wishes that his life be prolonged for one thousand years. However, even if he was to be granted such a long life, it would not save him from punishment. Allah is Ever-Watchful over what they do.
Say, "O Jews, if you claim that you are the friends of Allah, and others are not, then wish for death, if you are truthful. (However) They will never wish for it, because of (those sins) which their hands have sent ahead (which they carried out personally). Allah is All-Aware of the oppressors.
From among the people are those who say: "O Our Rabb, give to us in this world."(They are then granted their needs in this world.) They shall have no share (of good) in the Hereafter. Yet from among them are others who say: "O Our Rabb, give us good in this world and good in the Hereafter, and save us from the punishment of Fire (of Jahannam)." Such people shall receive a (great) share (of good in both worlds) because of (the good actions) what they had earned. Allah is swift at reckoning.

5} **Sihr (magic)**

They learnt magic from the Shayateen, and certain charms from the angels of Babylon, and used it to cast spells on people, causing marriages to break and resulting in many evils. They then attributed this magic to Sulaiman (عليه السلام). It was first learnt by the Levites (known as Judahites), later taken by the Pharisees, and still exists today by the name of Kabala.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (2:102) وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ (2:103)

They (the Jews) followed what the devils used to recite during the reign of Sulaiman (Solomon). Sulaiman never disbelieved, but the devils were disbelievers, teaching people black magic and what (knowledge) had been revealed to the two angels, Harut and Marut, in Babylon. And these two never taught anyone without first advising them, "We are merely a test (for you), so do not disbelieve (by practising on black magic)." Then, they used to learn from them that with which they could cause separation between a man and his wife. However, they cannever harm anyone with it, without the permission of Allah. They used to learn things which harmed them (in the Hereafter) and did no good to them. They certainly knew that he who purchases (practises) it (black magic) has no share in the Hereafter. Evil indeed is the price for which they have sold themselves (their shares in Jannah). If only they knew! Had they believed, and adopted Taqwa (abstinence from the disobedience of Allah), the reward from Allah would have always been far better. If only they knew!

6} Changing the scriptures, either by concealing what was mentioned therein, or by wrongly interpreting it and distorting its meaning, or by adding, deleting or altering its verses.

A few examples:

عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ –صلى الله عليه وسلم– أُتِىَ بِيَهُودِىٍّ وَيَهُودِيَّةٍ قَدْ زَنَيَا فَانْطَلَقَ رَسُولُ اللَّهِ –صلى الله عليه وسلم– حَتَّى جَاءَ يَهُودَ فَقَالَ « مَا تَجِدُونَ فِى التَّوْرَاةِ عَلَى مَنْ زَنَى ». قَالُوا نُسَوَّدُ وُجُوهَهُمَا وَنُحَمِّلُهُمَا وَنُخَالِفُ بَيْنَ وُجُوهِهِمَا وَيُطَافُ بِهِمَا. قَالَ « فَأْتُوا بِالتَّوْرَاةِ إِنْ كُنْتُمْ صَادِقِينَ ». فَجَاءُوا بِهَا فَقَرَءُوهَا حَتَّى إِذَا مَرُّوا بِآيَةِ الرَّجْمِ وَضَعَ الْفَتَى الَّذِى يَقْرَأُ يَدَهُ عَلَى آيَةِ الرَّجْمِ وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا وَرَاءَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلاَمٍ وَهْوَ مَعَ رَسُولِ اللَّهِ –صلى الله عليه وسلم– مُرْهُ فَلْيَرْفَعْ يَدَهُ فَرَفَعَهَا فَإِذَا تَحْتَهَا آيَةُ الرَّجْمِ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ –صلى الله عليه وسلم– فَرُجِمَا. قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ كُنْتُ فِيمَنْ رَجَمَهُمَا فَلَقَدْ رَأَيْتُهُ يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ.(رواه البخاري مسلم واللفظ لمسلم)

1) A Jewish adulterer and adulteress were brought before Rasulullah (ﷺ) (requesting a verdict be passed regarding them). Rasulullah (ﷺ) went to the (Rabbis of the) Jews and inquired as to what was mentioned in the Torah regarding the adulterer. They replied, "We blacken their faces, put them on an animal, back to back, and they are takern around town (in disgrace)." Rasulullah (ﷺ) bade them to bring forth the Torah (and read out this law) if they are speaking the truth. They brought it and began reciting, but as the young man who was reciting came to the verse containing the verdict of rajm (stoning to death), he placed hishand over the verse and recited what was before it and after it. Abdullah ibn Salaam, who was with Rasulullah (ﷺ), protested, "Ask him to lift his hand!" When the young man lifted his hand, the verse containing the law of rajm was revealed. Rasulullah (ﷺ) gave the command that both of them be stoned.

According to another narration (of Abu Daud), they explained that their Rabbis had agreed to blacken the faces of the adulterers, put them back to back on an animal and take them around town (in disgrace). The reason they did so was that a family member of the king commited adultery, due to which they suspended his sentence of rajm. When a man from the public later commited adultery, they wished to stone him, which caused an uproar amongst his family members, who demanded that the king's family member be stoned first. They thus settled on this punishment.

2) A Jewish scholar embraced Islam in the period of Sultan Bayazid of Turkey. He was given the Islamic name Abdus-Salam. He wrote a booklet named *Risalatu'l-Hidayah* (The Book of Guidance) repudiating the Jews. In the third section of this book he said:

The most celebrated of all the commentaries on the Pentateuch (Torah) is the one known as the Talmud, which was written in the period of Ptolemy who reigned some time after the period of Nebuchadnezzar. This commentary contains the following story. 'It happened that once Ptolemy asked some Jewish scholars to bring the Pentateuch into his presence. The scholars were frightened, because the king disbelieved in some of its injunctions. Seventy scholars gathered together, and what they did was change those things that he did not believe in.' Now, when they admit to having done this, how can one trust a single verse of such a book? (Izharul Haq)

History of the Old Testament:

History has recorded a vast quantity of indisputable evidence to show that none of the original revelations except the Holy Qur'an have been able to save themselves from the cruel hands of political turmoil. We would like to produce some historical evidence to prove this claim:

First Evidence:

The Prophet Moses handed over the Torah (the Pentateuch) to the scholars and chiefs of the Israelites during his lifetime and commanded them to keep it safe in the Ark of the Covenant . [This was a sacred box of the Israelites which was made under the commandment of God, as described in Torah. The Holy Qur'an also mentions it as Tabut.] It used to be taken out of the ark every seven years at the time of the Passover. The Torah was kept safe in the ark for some time and the people acted upon it in the first century after Moses, but subsequently they changed its injunctions. Committing apostasy and subsequently returning to Judaism was their usual practice. (See Book of Judges)

This state of affairs remained unchanged up to the reign of the Prophet David. In his time there was some improvement in their attitude which lasted up to the beginning of Solomon's period. During the subsequent historical calamities and great turmoil the Pentateuch was lost. The time of its disappearance is not known with certainty. When the Prophet Solomon opened the ark, he found only two stone tablets in it. These two tablets of stone contained only the Ten Commandments. This is described in I Kings 8:2: There was nothing in the ark save the two tablets of stone, which Moses put there at Horeb, when the lord made a covenant with the children of Israel when they came out of the land of Egypt.

Then towards the end of the reign of Solomon there started a sequence of great changes which are confirmed by the sacred books and, after his death, even greater turmoil took place. The Children of Israel were separated and divided.

Now there existed two separate kingdoms. Jeroboam became the king of ten tribes and his domain was named the Kingdom of Israel, while Rehoboam the son of Solomon became the king of two tribes, his land was named the Kingdom of Judah. Jeroboam, just after his ascension to the throne, became an apostate and turned to idol worship, with the result that all his people took to idol worship. Those who still followed the law

of the Pentateuch had to migrate to the kingdom of Judah. In this way all these tribes continued to be infidels and idol worshippers for two hundred and fifty years.

Then there came punishment from God through the invasion of the king of Assyria, who imprisoned them and then deported them to various countries. Only a small group of people were left who later on established social relations with the Assyrians and started marrying them. The new generation born as a result of these mixed relations came to be known as Samaritans. In short, right from the time of Jerobom up to the end of the Kingdom of Israel, these people had no contract with the Pentateuch and its injunctions. For all those years the existence of the Torah was not known to them.

Nor was the condition of the Kingdom of Judah very different from that of the Kingdom of Israel. They had twenty kings in three hundred and seventy two years. The number of apostate kings was more than those who were believers. Idol worship had become a common practice in the period of Rehoboam. Idols were placed under every tree in order to be worshipped. Then, in the reign of Ahaz, idol worship became the practice of the ruler himself and he, "shut up the doors of the House of the Lord and he made altars in every corner of Jerusalem."

Prior to this, the House of the Lord had been destroyed and ruined twice. First the king of Egypt captured it and plundered the women of the house of the Lord as well as the royal ladies. The second time was when the apostate king of Israel raided it and did the same with the women of the House of the Lord and the ladies of the royal palaces. Infidelity and idolatry reached its climax in the reign of Manasseh when the majority of the people converted to idolatry. He built altars for the idols right in the courtyard of the temple and the king even shifted the particular deity that he worshipped to the temple precincts.

Circumstances remained unchanged in the reign of Amon the son of Manasseh, However, when Josiah the son of Amon ascended to the throne, he sincerely repented and turned to God with the result that his officials started reviving the law of Moses and tried to obliterate all traces of idolatry and infidelity. There was no trace of existence of the Pentateuch for as long as seventeen years after his ascension to the throne.

Discovery of the Pentateuch in the Reign of Josiah

It was in the eighteenth year of Josiah's accession181 that the high priest Hilkiah suddenly claimed that he had found a copy of the Pentateuch in the temple. He handed it down to the scribe Shaphan. This copy was read to King Josiah. Josiah having discovered the contents of the book, was very shocked and aggrieved concerning the opposite practice of the Israelites for all those years and rent his clothes. We find this mentioned in II Kings chapter 22, and Chronicles chapter 34. The statement of Hilkiah is not acceptable, nor is the copy discovered by him in any way reliable for reasons that we will discuss below.

We know from history that the temple of the Lord had been totally destroyed twice prior to the reign of Ahaz. Subsequently it was turned into a place of idol worship. The keepers and worshippers used to enter the temple frequently. It seems inconceivable that a copy of the Pentateuch, which was present in the temple all that time, could have remained unnoticed by the people for as long a period as seventeen years. Especially when all the officials of Josiah's Kingdom were striving hard to bring about the revival of the law of Moses, and the priests were continually in the House of the Lord, going through every inch of it. The truth is that this copy was invented by Hilkiah himself. When he saw that king Josiah and all the people were inclined to the law of Moses and were trying to revive it, he started writing down the verbal tradition that he came to hear and remembered or was conveyed to him by others, with little regard for its reality and authenticity. It took him seventeen years to complete it. Then after its completion he found an opportunity to attribute it to Moses. And it is not surprising that this was done for the sake of truth because, as we know, this kind of falsehood was allowed, indeed encouraged, by their faith.

From Josiah to Nebuchadnezzar

Even if we ignore what we have just said and accept that the copy of the Pentateuch found by Hilkiah in the eighteenth year of Josiah's ascension was original, it takes us nowhere. This copy of the Pentateuch was followed and acted upon for only thirteen years. After the death of Josiah, his son Jehoahaz ascended to throne and he also deviated from the law of the Pentateuch and became an apostate. Infidelity came back to rule again. The king of Egypt then conquered the land of Judah and imprisoned Jehoahaz. The throne was given to his brother. He too was an apostate. His son took over as king after his death. He also, like his father and uncle, was an apostate. Nebuchadnezar invaded Jerusalem and captured him and his people. The temple and royal treasury were plundered by him. The nephew of the king was entrusted with the kingdom and he also was an apostate.

In the light of the above, one is naturally drawn to conclude that the original Pentateuch was lost before the period of Josiah. The copy that was discovered by Hilkiah in his reign was not reliable and authenticated and, in any case, remained in vogue for only thirteen years. We do not find any sign of its continued existence. Apparently apostasy and infidelity found its way into their lives after the death of Jehnahaz and the Pentateuch had ceased to exist prior to the invasion of Nebuchadnezzar. Taking it granted that some rare copies of the Pentateuch still existed, the calamitous invasion of Nebuchadnezzar eliminated all possibilities of its existence.

The Second Evidence

The king, who was entrusted with the rule of Judah by Nebuchadnezzar, rebelled against him. Nebuchadnezzar invaded Jerusalem a second time, imprisoned the king, slaughtered his children before his eyes. And in the words of Chronicles he: ...had no compassion upon young man or maiden, old man or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of The Lord, and the treasures of the king and of his princes; all these he brought to Babylon. During this calamity the Pentateuch and all the books written before it were absolutely destroyed.

The Third Evidence

When the prophet 'Ezra' recompiled the books of the Old Testament, as is claimed by the Jews , they were subjected to another disaster at the hands of Antiochus, a king from Europe who, after conquering Jerusalem, burnt and tore up all the available copies of the books of the Old Testament. The following is from I Maccabees chapter 1: Never a copy of the Divine law but was torn up and burned; if any were found that kept the sacred record or obeyed the Lord's will, his life was forfeit to the king's edict. Month by month such deeds of violence were done. This calamity befell them one hundred and sixty-one years before the birth of Christ and lasted for a period of three and a half years. These events were described by Josephus and historians of the Christian world. All the copies of the Old Testament written by Ezra were absolutely destroyed as we discussed at the beginning of this book.

The Fourth Evidence

After this persecution by Antiochus, the Jews were subjected to many more historical calamities at the hands of other kings who destroyed whatever was left of the writings of Ezra. One famous event is the invasion of the Roman emperor, Titus. This was a painful event of Jewish history and happened thirty seven years after the ascension of Christ. In this incident, hundreds of thousands of Jews were killed by sword, fire or hunger. Josephus described this event in great detail. Ninety-seven thousand Jews were enslaved and sold in other countries. (Izharul Haq)

It is clear from the above that the Pentateuch could never have been preserved in its original form. Changes and alterations were inevitable.

The Talmud, or the oral law, was written by Jewish priests who claimed that it had been revealed to Musa (عليه السلام) on mount Sinai and was preserved for centuries orally, being passed down from generation to generation. By this excuse, none could even verify the reliability of it and they were able to add laws to the Jewish religion as they wished.

The Jews concealed many aspects of the Jewish religion which did not suit them, and sometimes even substituted it with something else. Eg. stoning to death, advice of Daud (alaihis salaam) to remain as muslims (they said Jews), glad tidings of Rasulullah (salla Allahu alaihi wasallam) and Isa (alaihis salam), slander against Ambiyaa, riba etc.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (2:159) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (2:160) يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (5:15) فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (5:13) وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (3:78) فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (2:79)

Surely, those (Jews) who conceal the clear signs and the guidance We have revealed, even after We have explained it to the people in the Book (Torah), upon them are the curses of Allah and the curses of all those who curse (such as the angels, humans, jinn and animals). Yet, those who repent, correct (the wrong they did) and clarify (what they used to conceal), their repentance I will accept. I am the Acceptor of Repentance, the Most-Merciful.
O people of the Book, Our Messenger has come to you, disclosing to you much of what you have been concealing of the Book (the Torah), while He overlooks much (of what you concealed). Without doubt, there has come to you, from Allah, a Light (Muhammad ﷺ) and a clear Book (the Quran).
So, because they (the Bani Israil) broke their pledge, We cursed them and made their hearts hard (due to which they were unable to accept the truth). They change words from their places, and they have overlooked a good deal of the Advice they were given. Every now and then, you will discover some form of treachery from them, except a few (of them). So, forgive them and overlook. Indeed, Allah loves those who are good and kind.
From among them (the Jews and Christians), there is indeed a group who twist their tongues while (reciting) the Book, so that (by their deceptive tone and manner of reading) you may regard it (their fabrications) to be from the
Book, while it is not from the Book. They say, "It is from Allah", while it is not from Allah; and they lies about Allah knowingly.
May those people be destroyed who write (and fabricate) the Book with their hands and then say, "This is from Allah", so that they may gain thereby a worthless price (bribe). Then, may they be destroyed for what their hands have written, and may they be destroyed for what they earn. (This refers to the Jewish scholars who changed the texts of the Torah that described Rasulullah (ﷺ), that

sentenced the married adulterer to death by stoning, that described Isa (عليه السلام) and many other such texts)

The Quran has pointed out the different forms of treachery which they rendered to the Torah:

1) Kitmaan and Ikhfaa- concealing and hiding from the people that truth which is within their books. Eg. the description of Nabi (ﷺ) which they had seen themselves in the Torah, the law of stoning the married adulterer to death as is mentioned in the Hadith, etc.
2) Liwaa ul Alsinah- During recital of the Torah in front of the people, they would add whatever they felt necessary, reciting it as they recited the Torah, so that people could think it to be revelation, whereas it was their own words, containing laws and facts which were in their own interests.
3) Tahreef- distorting, corrupting and altering the texts of the Torah, or their translations and interpretations. Examples of tahreef in the texts and translations of the text can be found in abundance. The same can be said of corrupt interpretations (Refer to Izharul Haq)
4) Al-Kitaabatu bi aydeehim- Forging their own texts, including it within the Torah and attributing it to Allah, claiming that it was revealed by Him, like many of the texts quoted above which entail blasphemy.

7} Allah granted them many favours, physical and spiritual, worldly and dini (religious), but they did not appreciate. For eg. Many Ambiyaa were born amongst them, they had been given material prosperity, they had been blessed with imaan and the belief of tawhid (monotheism), they were freed from the oppression of Firoun, they were instructed to migrate from Egypt under the leadership of Musa (عليه السلام), when Firoun pursued them, the sea split into twelve paths for them to cross, their oppressor, along with his army were drowned, manna (a sweet dish) and salwa (quail) was sent to them daily as sustenance in the Sinai desert, the clouds would shade them, twelve streams of water gushed out from the rocks for them to drink from, etc. But they were ungrateful for all of this. Inspite of all these favours, they concealed the truth, denied the Nubuwwah (Messengership) of Nabi Muhammad (ﷺ) and Nabi Isa (عليه السلام), worshipped a calf, were impatient and greedy in the Sinai Desert, entered the city of Ariha (Jericho) in a proud manner whereas they had been commanded to enter with humility, killed the Ambiyaa unjustly, broke their covenants and promises over and over again, their hearts hardened, they interpolated the words and meanings of the books of Allah, they accepted some parts of The Law and rejected others, they were afflicted by the spiritual sicknesses of hatred and jealousy, their love for material wealth and things reached the highest levels, they loved life and hated death, they made known their dislike of certain angels, they showed a deep interest in black magic and soothsaying, they would learn and then use such charms by which marriages would break, and inspite of all these evils, they still claimed that they were the sole inheritors of Jannah, and with

great conviction would state that only they will enter Jannah. (All of the above has been discussed in detail in Surah Baqarah)

Hinduism

History:

Origin: From India.

Attributed to Indus river.

The religion was formed by Arians who entered India in 1200-1700 B.C. They are probably from the same ancestors as are the Germans. They don't know of the founder of their religion, nor who wrote their religious scriptures. It is a collection of writings of different unknown people. Was written only after the Arians {who were originally muwahhid (monotheists)} came to India and adopted the local's religion. However, Arians took control of Northern India and made their superiority a part of the religion. They were then influenced by the corrupted beliefs of the people and began worshipping idols. Some scholars are of the opinion that they received the message of Nuh (alaihis salam), but they later interpolated it.

Beliefs:

1) همه اوستی - a single existence, meaning that all beings and wonders of nature are forms of a single power of life and nature, thus everything in existence is God, thereby permitting the worship of anything. This is referred to as pantheism. Pantheism considers everything, living and non-living, to be Divine and Sacred. The common Hindu, therefore, considers everything as God. He considers the trees as God, the sun as God, the moon as God, the monkey as God, the snake as God and even human beings as God! (A muslim believes that everything is God's).

This belief is refuted in the following Surah which is titled Surah Ikhlaas:

قُلْ هُوَ اللَّهُ أَحَدٌ (112–1) اللَّهُ الصَّمَدُ (112–2) لَمْ يَلِدْ وَلَمْ يُولَدْ (112–3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (112–4)

*Say, "**He Allah is one (unique, without any partners, nor is He made up of many ajzaa-parts, constituents and components). Allah is Samad (independent of all creation, while all creation are totally dependant on Him). He begets not (He has no children), nor was he begotten (born to another). There is none equal to Him (in His being and His qualities)."***

Any claimant to Godhood will be subjected to the above 'acid test'. If he is lacking in any of these four qualities, he cannot be God.

2) Worship of many gods, and anthromorphism. The Arians originally worshipped Ishwar or Para-Brahman-one God. His power and energy began to later be regarded as feminine, given the name Adi Shakti (The Great Divine Mother-Mother Nature), which is a personification of Divine Energy. They later began worshipping a trinity (called tagdam and trimurti), believing them to be his manifestations;

a) Brahma- the creator. His wife is Saraswati (goddess of knowledge)

b) Vishnu- the god of good, the protector and supervisor. He was incarnate into Rama and Krishna. His wife is Lakshmi (goddess of wealth and prosperity).

c) Shiva- god of evil, death and destruction. His wife is Parvati, Durga or Kali (goddess of destruction and violence).

The three wives are known as tridevi or triplet goddesses.

They later began worshipping many more second grade status gods-demigods (deities or manifestations of Ishwar), till the number reached upto 330 million. (However, learned Hindus, who are well versed in their scriptures, insist that a Hindu should believe in and worship only one God.)

They also hold the cow in great reverence and honour. They believe that the whole world, including the gods, is merely the manifestation of the cow. The cow carries the whole world on its head (Atharva-veda). Its dung and urine are blessed, the drinking or eating of which washes away all sins (Manusmriti).

It should be remembered that any claimant to Godhood will be subjected to the 'acid test' mentioned in Surah Ikhlaas. If he is lacking in any of the four qualities mentioned therein, he cannot be God. Surah Ikhlaas has denied the possibility of god-incarnate, clearly explaining that any being who has qualities of a human cannot ever be God. It is therefore utterly clear that none besides Allah himself is 'The true Deity who is worthy of being worshipped'. Hereunder follows certain verses of the Quran wherein Allah has condemned shirk (polytheism) and given clear proofs in that regard:

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (39–29)

Allah has given an example: There is a man (enslaved and) owned by several masters who keep disputing over him (each master is fighting with the others for complete ownership of the slave so that the slave can do his work exclusively. Caught up in this struggle, the slave is left bewildered, confused

and depressed, suffering the tempers of each master, and therefore deprived and unable to receive the favours from any of them) and (on the other hand,) there is a man who is owned entirely by a single person. Can the two be equal? (Similar is the example of the believer who worships one Allah and receives all favours from Him. He is in a much better position than those who pay allegiance to several gods, without receiving anything from any of them) All praise be to Allah! (The truth stands established). But, most of them do not know.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ (34–10) قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (35–10)

Say, "Is there any one from your associate-gods' who can create a creation from nothing (without any raw-materials), and then recreate it again (a second time after it has been destroyed)? Say "Allah creates (His) creation from nothing (without any raw-materials), and then will recreate it again (a second time after it has been destroyed). So to where then, are you wandering astray? (How can you worship gods who cannot even create)?" Say, "Is there any one from your associate-gods who guides to the truth?" Say, "Allah guides to the truth." Is, then, He who guides to the truth more worthy of being obeyed, or he who cannot find guidance at all, unless he is guided (himself by someone else)? So, what is wrong with you? How do you judge? (How can you worship something which doesn't deserve to be worshipped?)

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ (73–16) فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (74–16) ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (75–16)

They (the polytheists) worship, besides Allah, things that have no control over any sustenance of the skies (like rain) and the earth (like crops or fruits), nor can they ever have such power. So, do not draw comparisons with Allah (by assuming that other idols or so-called gods have powers similar to Allah). Surely, Allah knows and you do not know. Allah gives an example: There is a slave owned (by someone), who has no power to do anything (because everything has to be done with the permission of the master), and there is a (free) person whom We (Allah) have granted a good provision (abundance of sustenance), and he spends from it secretly and openly (without requiring permission from anybody). Can the two be equal? (The slave symbolizes the gods whom the polytheists worship, who have no power to do anything without the permission of Allah. Allah's example is like that of the second free person, who is at liberty to do as he pleases) All praise be to Allah. But, most of them do not know.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ (91–23)

Allah has not taken any child for Himself, nor are there any gods with Him. Had there been so, every god would have taken away what he created (so that only he should have control over them), and each one of them would have tried to overpower the others (in a fight for supremacy. This would have resulted in the system of the universe being reduced to chaos. Since all is running smoothly, it follows that such a scenario did not occur). Pure is Allah from what they ascribe (to Him as partners).

أَمِ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ (21–21) لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (22–21)

Or have they (the polytheists) chosen (to worship) gods from the earth, who can resurrect (give life to the dead)? (It is obvious that their gods cannot do so, so how can they be worshipped) Had there been gods beside Allah, in the heavens and the earth, the heavens and the earth would have been in chaos (because no two or more beings can think alike. Had there been many gods, each would have different opinions on running the system of the universe. It would therefore be impossible to see the system of the universe functioning as smoothly and perfectly as it does now. This smooth system is proof that only One Allah is in control of everything). Allah, the Rabb of the Throne, is pure from what they ascribe (to Him as partners).

The above verses prove that the existence of more than one god is illogical. Had there been more than one God, they would dispute with one another, each trying to fulfill his will against the will of the other gods. If one god is defeated, or unable to fulfill his will, he would surely be other than the True God. If it is said that each god has his own responsibilities, it would necessitate that one god is incapable or incompetent of certain acts, and he is ignorant of matters concerning the duties of other gods. There cannot be an incapable or ignorant god. Had there been many gods, each would have different opinions on running the system of the universe. It would therefore be impossible to see the system of the universe functioning as smoothly and perfectly as it does now. Had there been many gods, every god would have taken away what he created, so that only he should have control over them, due to which all of mankind would be split into different groups according to their gods, and each one of them would have tried to overpower the others, resulting in chaos in the operation of the affairs of the world.

Allah has refuted the possibility of demi-gods (or children of God) in the following verses, as well as their argument that they only worship these gods in the hope that these demi-gods will bring them closer to the highest God:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (39–3) لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ (39–4)

Remember, Allah alone deserves exclusive submission (He alone deserves to be worshipped). As for those who have taken (as partners to him) others as guardians and protectors besides Him (saying), "We worship them only so they may draw us close to Allah (without even believing that these demi-gods are as powerful as Allah)", Allah will judge between them regarding the matters in which they are differing (arguing). Surely, Allah does not guide anyone who is a liar (in his speech) and a kaafir (disbeliever and infidel in his beliefs). (Such a person refuses to accept the truth, and will therefore not be rightly guided). Had Allah opted to have a child of His own, He would have chosen that which He desired from His creation (and would not be forced to take as children those weak, unbecoming or hideous humans or creatures whom the polytheists attribute to Him). (But, the fact of the matter is that) He is Pure (from all partners, children and desires of the creation like the desire to have children). He is Allah, the One, the All-Dominant.

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ (43–81) سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (43–82)

Say, "If Rahman had a child, I would have been the first to worship (that child). (Because I am convinced that He has no children, I worship Allah alone.)" The Rabb (creator, controller, sustainer, nurturer and nourisher) of the heavens and the earth, the Rabb of the Throne, is pure from what (partners and children) they attribute (to Him).

This claim of the polytheists reduces God to the lowly status of His creation. Creatures procreate by giving birth to mini versions of themselves that later grow up and reproduce copies of themselves, and so on and so forth. Dogs have puppies, cats have kittens, cows have calves, and men have children. So, what does God have – a baby God? Gods must give birth to Gods. But, for God to have a son, there has to exist another God besides Him. It is not befitting for God to have a son as such an act equates Him with His creation.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ (16–57) وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (16–58) يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ (16–59)

They (the polytheists) ascribe daughters to Allah (like the Adi Shakti and the tridevi, or angels whom they now regard as demi-goddesses)-Allah is Pure –Yet they (wish to) have for themselves what they desire (sons)! (They loved to have sons for themselves, but ascribed daughters to Allah.) When one of them is given the good news of receiving a daughter, his face becomes gloomy (out of misery) and he is choked with anger (disappointment and fury). He hides himself from people because of the (self-presumed) bad news that he received (and wonders): Should he keep her despite the disgrace (he will face in the society), or bury her in the sand? Evil indeed is the decision they make (when they attributed daughters to Allah, while having such a great dislike for daughters themselves). Those who do not believe in the Hereafter have evil attributes, and to Allah belongs the most exalted and sublime attributes (being free from need for any children). He is the Mighty, the Wise.

فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ (37–149) أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ (37–150) أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ (37–151) وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ (37–152) أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ (37–153) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (37–154) أَفَلَا تَذَكَّرُونَ (37–155) أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ (37–156) فَأْتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ (37–157)

So ask them (the polytheists), "Should your Rabb have daughters (as you claim He has), while they (love to) have sons? Or, have We created angels as females in their presence? (If not, then where did they get such a strange idea from?)" Behold! They are the ones who, because of their concocted beliefs, (have the audacity to) say, Allah has begotten (children) -and they are absolute liars.
Has Allah chosen daughters (for Himself) (while you despise them for yourselves) instead of sons (whom you wish to have)? What is the matter with you? How (arbitrarily) do you decide? Do you not think?! Or do you have some clear proof (authority for your belief, over which you are so adamant)? Then bring your book (containing the proof), if you are truthful. And they have made up between Him (Allah) and the Jinns (whom they call demi-gods) some kinship (regarding them as the children or family of God, or His manifestations). The (evil) Jinns already know that they will be brought forward (for questioning and retribution of their actions). Allah is pure from all which they ascribe to Him.

Allah states the reality of the cow and its purpose, as well as some polytheistic practices related to it, which are outrightly rejected:

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ (6–138)

They (the polytheists) say out of assumption, "These are sacred cattle (cows) and (prohibited) crops; none can eat them except those whom we approve."and "these are cattle (cows) whose backs are prohibited (for riding or loading)", and these are cattle over which they do not take the name of Allah (when slautering it), all of this being a slander against Allah. He will soon punish them for what they have been fabricating.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (6–142)

Among cattle (and specifically cows) (He has created) those fit for loading and those fit for laying on the floor (being slaughtered, its meat eaten and skin used to make carpets and rugs). Eat of what Allah has provided for you, and do not follow the footsteps of Satan. Surely, he is an open enemy to you.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ (6–148) قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ (6–149) قُلْ هَلُمَّ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ (6–150)

Those who associate partners with Allah will soon say, "Had Allah willed, we would not have associated (partners with Him), nor would our fathers, nor would we have regarded anything as sacred (but since it was His will that we carry out these actions, we did so)." In the same way, those before them had rejected (the truth) until they tasted Our punishment. Say, "Do you have any sure knowledge (that Allah is pleased with your shirk) that you may produce for us? You follow only guesswork, and do nothing but make conjectures. Say, "Only Allah has the conclusive argument (proof). So, had He willed, He would have guided all of you (to the right path). Say, "Bring your witnesses who can testify that Allah has sanctified these items." Then, if they (falsely) testify, (O Nabi), do not testify with them, and do not follow the desires of those who reject Our signs and those who do not believe in the Hereafter, and who associate (others) as equals to their Rabb.

ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (22–30) حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ (22–31)

Having said that, whoever respects the things sanctified by Allah, then this (respect) will be bring forth goodness (rewards) for him with his Rabb. And cattle have been permitted for you (to consume), except those (animals) which have already been recited to you (in other verses of the Quran). So refrain (abstain totally) from the filth of the idols and refrain from false (evil) speech (like words of shirk), in the state that you all incline only towards Allah and disassociate from all other gods, not ascribing any partner to Him. The example of he who ascribes partners to Allah is like one who has fallen down from the sky, to have his remains snatched up by birds , or is blown away to a far off place by the wind. (Just like that man cannot avoid being ravaged by birds of prey or being carried away by a strong wind, so too will the mushrik be unable to avoid his imminent destruction)

A few additional important points regarding polytheism and incarnation of God into human form:

1) THE NAME ALLAH IS PREFERED TO THE WORD 'GOD'

The Muslims prefer calling Allah (ﷻ) with His Name Allah, instead of the English word 'God'. The Arabic word Allah is pure and unique, unlike the English word God which can be played around with, and be used to refer to others than the True God. There is no possible polytheistic connotation to this word.

If you add 's' to God, it becomes 'gods' that is plural of God. Allah is one and singular, there is no plural of Allah. If you add 'dess' to God, it becomes 'goddess' that is a female God. There is nothing like male Allah or female Allah. Allah has no gender. If you add father to God, it becomes 'godfather'. "He is my Godfather" means that "he is my guardian". There is nothing like Allah Abba or Father Allah in Islam. If you add mother to God it becomes 'godmother, there is nothing like Allah Ammi or Mother Allah in Islam. If you put tin before God, it becomes tin god i.e. a fake God, there is nothing like-tin Allah or fake Allah in Islam. 'Allah' is a unique word, which does not conjure up any mental picture nor can it be played around with. Hence, the Muslims prefer the name Allah when referring to the Almighty Creator. But sometimes while speaking to non-Muslims we may have to use the inappropriate word God for Allah.

2) ANTHROPOMORPHISM AND GOD-INCARNATE

God need not take human form to understand human beings. Many non-Semitic religions have at some time or the other propounded the belief in the philosophy of anthropomorphism i.e. the concept of God taking human form. Those who believe in it have a seemingly good logic for it. They state that Almighty God is so pure and holy that He is unaware of the hardships, shortcomings, weaknesses, difficulties, feelings, passions, emotions and temptations of human beings. He does not know how a person feels when he or she is hurt or is in trouble. Therefore, in order to set rules of behaviour and conduct for human beings, God came down to earth in the form of a human. But we need to examine this.

Suppose I manufacture a tape recorder, do I have to become a tape recorder to know what is good or bad for the tape recorder? The manufacturer does not have to himself play the role of a tape recorder to understand the stress caused by normal usage or even faulty usage of the tape recorder.

Hence, for the users, as the manufacturer, I write an instruction manual. In this manual I state, "in order to listen to an audio-cassette, insert the cassette and press the 'play' button. In order to stop, press the 'stop' button. If you want to fast forward press the 'Fast Forward' button. Do not drop it from a height for it will get damaged. Do not immerse it in water for it will get spoilt". Manufacturers write an instruction manual or a user manual, which contains the do's and don'ts for usage of the machine.

In a similar fashion, our Lord and Creator, Allah (ﷻ) does not need to come to earth in the form of a human being to know what is good or bad for the human beings. He, who has created this vast universe, has complete knowledge of His Creation. He only has to reveal the instruction manual for the benefit of humans. Such a manual from the Creator informs and explains: (i) the purpose and objective of the existence of human beings (ii) who created them and (iii) what they should do and what they should refrain and abstain from in order to get eternal success. The last and final instruction manual for human beings from their Creator is the Glorious Qur'an.

Allah (ﷻ) does not need to come down personally for writing the instruction manual. He chooses a man amongst men to deliver His message and communicates with him at a higher level through His revelations. Such chosen men are called messengers and prophets of God. Allah conveys His revelations to such persons.

3) GOD WILL NOT AND DOES NOT TAKE HUMAN FORM:

a. God can do everything befitting of a God:

Some people may argue that God can do everything, then why can he not take human form? God is an eternal being without beginning or end. If, on the basis that God is able to do all things, and it was asked whether God could die, what would be the answer? Since dying is part of "all things," can it be said, "If He wants to?" Of course this cannot be said. God is defined as being ever-living, without end, and dying means "coming to an end." Consequently, to ask if He can die is actually a nonsensical question. It is self- contradictory. Similarly, to ask whether God can be born, is also absurd because God has already been defined as eternal, having no beginning. Being born means having a beginning, coming into existence after not existing. In this same vein, atheist philosophers enjoy asking theists: "Can God create a stone too heavy for Him to lift?" If the theist says yes, it means that God can create something greater than Himself. And if he says no, it means that God is unable to do all things. Therefore, the term "all things" in the phrase "God is able to do all things" excludes all absurdities. It cannot include things that contradict His divine attributes; things that would make Him less than God, like, forgetting, sleeping, repenting, growing, eating, etc. Instead, it includes only "all things" that are consistent with Him being God. This is what the statement "God is able to do all things" means. It cannot be understood in the absolute sense; it must be qualified. The claim that God became man is also an absurdity. It is not befitting of God to take on human characteristics because it means that the Creator has become His creation. However, the creation is a product of the creative act of the Creator. If the Creator became His creation, it would mean that the Creator created Himself, which is an obvious absurdity. To be created, He would first have to not exist, and, if He did not exist, how could He then create? Furthermore, if He were created, it would mean that He had a beginning, which also contradicts His being eternal. By definition, creation is in need of a creator. For created beings to exist, they must have a creator to bring them into existence. God cannot need a creator because God is the Creator. Thus, there is an obvious contradiction in terms. The claim that God became His creation implies that He would need a creator, which is illogical. It contradicts the fundamental concept of God being uncreated, needing no creator and being the Creator. Man is a finite being (i.e., creation). Man is born, and he dies. These are characteristics which cannot be attributed to God

because they equate Him with His creation. Therefore, God did not and will not ever become man. If God were to take human form, then He would no longer remain God because the qualities of God and the qualities of human beings are different.

God is immortal. Human beings are mortal. You cannot have a 'God-man' i.e. an immortal and mortal being at the same time. It is meaningless.

God does not have a beginning. Human beings have a beginning. You cannot have a person, who does not have a beginning and yet at the same time having a beginning.

God has no end. Humans have an end. You can't have an entity that has no end and still have an end at the same time. It is meaningless.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (57–3)

He is the First (with no beginning), the Last (with no end), the Apparent (whose existence is apparent in His creation), and the Hidden (who cannot be seen), and He has knowledge of everything.

Almighty God does not require to eat. Human beings need to eat.

قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ (6–14)

Say (O Muhammad), "Should I take as a helper anyone besides Allah who has created the heavens and the earth, and He it is the Being who feeds but is not fed."

God does not require rest. Human beings require rest. God does not require sleep. Human beings require sleep. The Glorious Qur'an says in Ayatul Kursi:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (255–2)

Allah is such that there is no god besides Him– the Ever-Living, the Maintainer. No slumber can overcome Him; nor sleep. To Him belongs all things in the heavens and on earth. Who is there who can intercede before Him without His permission. He knows the future and the past. They possess none of His knowledge, except that much that He wills (and teaches them). His throne encompasses the heavens and the earth. Caring for the heavens and the earth does not tire Him. He is the Lofty, the Great.

b. Worshipping another human being is useless:

If God takes human form, he would cease to be god and it is useless to worship a human being, e.g. suppose that I am a student of a very intelligent teacher and I regularly take his guidance and help in my studies. If unfortunately, my teacher meets with an accident and has amnesia i.e. an un-repairable loss of memory, it will be foolish of me to yet seek guidance and help in my studies from him. The reason for that is because this person no longer has the expertise after the transformation of his memory due to the accident. In a similar fashion how can a human being worship and ask for divine

help from a god who has given up his divine qualities and has transformed himself into a human being like you and I? If a person can worship a human being, then humans would be worthy of worship, and not only God?

c. Human beings cannot become God:

So an entity cannot be both: God and a human at the same time. For if God retains His divine powers then He is not a human because humans do not have divine powers. And if God were to become a mortal which is a human quality, then he is no longer God, for God is immortal.

Later on, that same human being cannot become God, because it is not possible for human beings to become God. If it was so, you and I too would become God and attain divine powers.

That is the reason why God will never take or rather cannot take human form. The Qur'an speaks against all forms of anthropomorphism. Anthropomorphism is illogical.

d. God will not do ungodly things:

Islam does not say that God can do anything. Islam says that God has power over all things. Let us understand this with the help of some examples of matters that God cannot do simply because He is Divine.

(i) God will not tell a lie:

God only does Godly things; He does not do ungodly things. God cannot tell a lie. He cannot even have a desire to lie or to make a false statement. God will never, and can never tell a lie because to tell a lie is an ungodly act. The moment God tells a lie, He will cease to be God.

(ii) God will not do any injustice:

God cannot do injustice nor can He even harbour a desire to do an unjust act or take an unjust decision. He will not do it and He cannot do so because being unjust is an ungodly act. The Qur'an says:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ (4–40)

"Allah is never unjust in the least degree."

The moment God does injustice He ceases to be God. Please realize that God cannot be God and not-God at the same time!!! He cannot have divine qualities as a Creator, and yet have the mortal qualities and attributes of His Creation.

(iii) God cannot make a mistake

Perfection is a quality only of the Creator. His creation can never ever achieve this quality. We can only try to continually improve and excel but we can never ever be perfect. Hence, can God ever make a mistake? He will never make a mistake. He cannot make a mistake. To err is human. Making a mistake is an ungodly act. Assuming without accepting that God was to commit a mistake, the moment God makes a mistake He ceases to be God.

(iv) God cannot forget:

God will not forget because forgetting is an ungodly act. The Qur'an says, *"…My lord never errs, nor forgets."* The moment God forgets he ceases to be god.

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى (20–52)

e. God only does Godly things

i. Allah has power over all things

The Glorious Qur'an says in several places:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Verily Allah has power over all things"

ii. Allah is the doer of all, all He intends:

The Glorious Qur'an says,

فَعَّالٌ لِمَا يُرِيدُ (85–16)

"*Allah does whatever He intends."*

And by now I am sure you will yourself admit in all humility and sincerity that God only intends Godly things – not unGodly things. By ascribing human-like qualities of forgetting, of making mistakes, of getting tired, of needing food, of getting jealous and the like – does one realize that one is mocking God and committing blasphemy by ascribing such attributes to God? Do you think we humans are in any way justified in attributing such human qualities to God? Is it not a better choice, and a truthful one at that, to state that our Creator is free from all such blemishes that ignorant humans ascribe to Him? For the Glorious Qur'an says:

سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ (23–91)

"Allah is pure from all such things that they (unbelievers / polytheists) ascribe to Him".

4) Reincarnation and transmigration of souls.

This belief is agreed on by all Hindus, even though it finds no mention in their most ancient scripture, the Vedas. They believe that if you do good works in your present life, your soul will, after your death, take on a better form from a higher caste for your next life. If you continue doing good for a few lives, you will finally get salvation, called 'moksha'. If you had done evil, you will be of a lower caste in your next life, and could even end up as an animal or as an inanimate object, like a plant. They believe that the number of souls is limited, and no new souls can be created. Due to this belief, they were led to becoming fatalists.

It is mentioned in the Bhagvad Gita:

“As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless.” (Bhagvad Gita 2:22)
The Doctrine of Re-birth is also described in Brihadaranyaka Upanishad:
“As a Caterpillar which has wriggled to the top of a blade of grass draws itself over to a new blade, so does the soul, after it has put aside its body draws itself over to a new existence. (Brihadaranyaka Upanishad 4:4:3)

Islam regards this belief to be illogical.

a) One purpose of reward or punishment is to make the doer aware of the good or evil carried out. When the doer comes to know of his crime, he can in the future abstain therefrom. But reincarnation would have led to one not knowing of his crime and evil, rather to him not even knowing of who he was in his past life.

b) If a person had lived in a village for many years, and later moved out, some memories of that village will remain embedded in his mind which he might relate to others. But in this case, one remembers nothing of his previous life, even though he might have done good there, due to which living a good life now. It would even be possible that his wife in this life was his mother in his last life, or his daughter. One does not even forget a dream as utterly as they claim a man had forgotten his last life of even 70 years.

c) Accepting reincarnation will mean accepting the continuous reduction of living beings. Those who obtain salvation will reduce numbers. But it is obvious that humans, animals and plants are always increasing.

d) There is a definite increase in the number of births of humans, animals and insects, which is far more compared to deaths occurring. Which souls are they housing, since few are dying and much more are coming into the world?

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (185–3) كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ (57–29) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ (58–29)

Every soul shall taste death. It is only on the day of Resurrection that you will be rewarded in full. Whoever is saved from the fire (of Hell) and entered into Jannah (paradise) is truly successful. The life of this world is merely an enjoyment of deception (because after a little period enjoyment, it will come to an end).

Every soul shall taste death. Then to us will you be returned (for reckoning). As for those who believed and did good actions, We will allow them to reside in the high balconied rooms of Paradise, beneath

which rivers flow. There shall they live forever. What an excellent reward for those who do righteous actions.

*Muslims believe that each person has a body and soul. At death, your body is separated from your soul. Your faith and actions in this life will determine your fate in the L**ife After Death**. There is a **Day of Judgment** when this life will come to an end for everyone, and all humans from Adam to the last person, will be brought to a second life, rejoining of your body and soul. That will be the day of Retribution, wherein one will receive his rewards or punishments. On that Day, God will put people in **Hell or Heaven** based on their beliefs and deeds of this life.*

5) The caste system.

4 castes exist in order of their superiority. They believe that they were put into a certain caste due to their previous lives actions. They thus submit, even if in lower caste. Members of each are required by strict religious laws to follow certain hereditary occupations and to refrain from intermarriage or eating with members of the other castes.

a) Brahmans- The beloveds of the gods and their special servants, the priestly and intellectuals. Their duty in life is to acquire knowledge, and rule over the other three castes.

b) Kshatriya-The leaders, rulers and warriors. Their duty is to serve the Brahmins, spend on them and fight in battle when need be.

c) Vaisya- The traders and workers. Their duty is to serve the above two castes and involve themselves in business, farming, artisanship or caring for the animals etc.

d) Sudra- The untouchables. They must remain poor, cannot ever own anything, cannot marry into higher castes, cannot study the Vedas and cannot even touch the Brahmins. Their duty is to serve the above three castes and do all menial work and labour.

'A Brahmin is born to fulfill Dharma. Whatever exists in the world is the property of the Brahmin. On account of the excellence of his origin, he is entitled to all. All mortals subsist through the benevolence of the Brahmin.' (Manusmriti)

'Let the king never slay even a Brahmin, though he may have committed all possible crimes.' (Manusmriti 167-272)

'Brahmins should not be taxed and should be maintained by the state.' (Manusmriti 7-133)

‘The Sudras belong to the same category as crows, frogs, ducks, moles, dogs or transport animals and have the same disabilities as members of their category.’ (Manusmriti)

‘No collection of wealth was to be made by a Sudra, even though he may be capable, for a Sudra who has acquired wealth would pain a Brahmin. Brahmins may appropriate by force the property of the Sudra.’ (Manusmriti 10-129)

‘Slavery is inborn amongst the Sudras and no one can free them from it.’ (Manusmriti 8-4.14)

‘The Smriti orders that sudras must be prohibited from hearing, studying and understanding the Vedas.’ (Brahma-Sutras 1.3.9.38)

The following is the teaching of the Quran in this regard:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (49–13)

O mankind, We have created you from a single male and female (Adam ﷺ and Hawwa ﷺ) and made you into various families (or nations) and different tribes so that you may recognize each other (by understanding his origin and family). (Your differences in lineage and race does not give you any superiority over others because) Verily, the most honoured of you in the sight of Allah is the one with the most Taqwa (piety). Allah is certainly All-knowing and Fully-Informed.

*According to Islam, **all humans are created equal**. For example, there is no superiority of an Arab over a non-Arab, or vice versa. Blacks and whites have no superiority over each other. The same holds with any other nationality or ethnicity. Allah created the human beings as equals. They may distinguish themselves and get His favor through virtue and piety only.*

Religious books:

1) Vedas- the earliest record of the Hindu scriptures. The Rig Veda, the Yajur Veda and the Sam Veda are considered to be more ancient books. The Rig Veda is the oldest. The 4th Veda is the Atharva Veda, which is of a later date.

Rigveda is mainly composed of songs of praise. Yajurveda deals with sacrificial formulas. Samveda refers to melodies. Atharva Veda has a large number of magic formulas. There is no unanimous opinion regarding the date of compilation or revelation of the four Vedas. According to Swami Dayanand, who was the founder of the Arya Samaj, the Vedas were revealed 1310 millions of years ago and according to other scholars they are not more than 4000 years old. Similarly there is a difference of opinion regarding the places where these books were revealed and the Rishis to whom these Scriptures were given. In spite of these

differences, the Vedas are considered the most authentic of the Hindu Scriptures and the real foundations of the Hindu Dharma

2) Upanishad- Philosophical teachings regarding the philosophy of the world according to the Hindus.

3) Mahabharata- Mahabharata is an epic, which speaks about the feud between the cousins: the Pandavas and the Kauravas. It also contains the life story of Krishna.

4) Bhagavad Gita-The advices of Sri Krishna given to prince Arjuna on the eve of a great war. Is today regarded as the most important book of the Hindus, which they are taught. It is part of the Mahabharata.

5) Ramayana- On the history of Rama, one of the people regarded by the Hindus as god incarnate. There were different versions of this story, composed over the ages by different storytellers and bards, who would liberally make changes to suit their objectives. According to the original epic, attributed to the sage Valkimi, as well as the Buddhist and Jain version, Ram was just a man amongst men who became king. The stories however differ vastly. In the 16th century, Tulsidas (a contemporary of Akbar) wrote his version in Hindi, wherein he described Ram as a divine being on earth and a reincarnation of Vishnu.

6) Puranas- The history of creation, the early Aryan tribes and stories of the gods. The Puranas are regarded as revealed books like the Vedas.

7) Manusmriti- A lawbook which lays down the codes of social living, which was the means of creating the caste system under a religious pretext.

Evils:

1) Denial of the oneness of Allah/Belief in many gods and worshipping people understood to be god incarnate (avatars) and even idols, to the extent of even sacrificing humans to please them.

There are many Hindu texts refuting this:

"Ekam Evadvitiyam" "He is only one without a second." (Chandogya Upanishad 6:2:1)

"He who knows Me as the unborn, as the beginning-less, as the Supreme Lord of all the Worlds." (Bhagvad Gita 10:3)

and "For Him there is neither parents nor Lord." (Shwetashvatara Upanishad 6:9)

"Na Tasya pratima asti" "There is no likeness of Him." (Shwetashvatara Upanishad 4:19 & Yajurveda 32:3)

"Ya Eka Ittamushtuhi" "Praise Him who is the matchless & alone".(Rigveda 6:45:16)

It is mentioned in Yajurved “Andhatma pravishanti ye assambhuti mupaste”

“They enter darkness, those who worship natural things.” E.g. worship of natural elements air, water, fire, etc. (Yajurveda 40:9)

It further continues and says “They sink deeper in darkness those who worship sambhuti i.e. created things” E.g. created things such as table, chair, idols, etc.

It is mentioned in Yajurveda “na tasya pratima asti” “There is no image of Him”

It further says, “as He is unborn, He deserves our worship”.(Yajurveda 32:3)

Remember, the Brahma Sutra of Hindu Vedanta is: ‘Ekam Brahm, dvitiya naste neh na naste kinchan” “Bhagwan ek hi hai dusara nahi hai, nahi hai, nahi hai, zara bhi nahi hai”.

“There is only one God, not the second, not at all, not at all, not in the least bit”.

The belief of Avatars are not found anywhere in the Vedas. It is however mentioned in the Bhagavad Geeta:

Whenever there is a decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself.

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age.

(Bhagavad Geeta 4:7-8)

It is also mentioned in Bhagawata Purana: “Whenever there is deterioration in righteousness and waxing of sinfulness, the glorious lord incarnates himself.”(Bhagawata Purana 9:24:56)

Islam does not believe that Almighty God takes human forms. He chooses a man amongst men and communicates with them on a higher level to deliver his message to the human beings – such individuals are called Messengers of God.

‘Avatar’, as mentioned earlier, is derived from ‘Av’ and ‘tr’, which means to descend down or come down. Some scholars state that God’s Avatar indicates a possessive case and actually means the coming of a man “who is in special relationship with God”. Mention of such chosen men of God appears in several places in all the four Vedas. Thus if we have to reconcile Bhagavad Gita and Purana with the most authoritative scripture the Vedas, we have to agree that Bhagavad Gita and the Puranas, when they speak about Avatars, they refer to chosen men of God. Islam calls such men Ambiyaa or Prophets

2) Refusing to believe in Nabi Muhammad (ﷺ) as the messenger of Allah, as well as the other messengers of Allah.

Let us look at the prophecies of Nabi Muhammad (ﷺ) in their own books:

1) "A Malechha (belonging to a foreign country and speaking a foreign language) spiritual teacher will appear with his companions, His name will be Mohammad. Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) a bath in the 'panchgavya' and the Ganges water (i.e. purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, "I make obeisance to thee, 'O ye! The pride of mankind, the dweller in Arabia, ye have collected a great force to kill the devil and you yourself have been protected from the malechha opponents". (Bhavishya Purana in the Prati Sarag Parv III, Khand 3, Adhyay 3, Shalokas 5 to 8)

The Prophecy clearly states

(i) The name of the foreign spiritual teacher as Muhammad.

(ii) He will belong to Arabia; the Sanskrit word Marusthal means a sandy track of land or a desert.

(iii) Special mention is made of the companions of the prophet i.e. the Sahaba.

(iv) He is referred as the pride of mankind (Parbatis nath).

(v) He will kill the devil i.e. abolish idol worship and all sorts of vices.

(vi) He will be protected against his enemies.

(Some people may argue that Raja Bhoj mentioned in the prophecy lived in the 11th century C.E. i.e. 500 years after the advent of Prophet Muhammad (ﷺ) and that he was the descendant of the 10th generation of Raja Shalivahan. These people fail to realize that there was not only one Raja of the name Bhoj. The Egyptian Monarchs were called as Pharaohs and the Roman Kings were known as Caesars. Similarly Indian Rajas were given the title of Bhoj. There were several Raja Bhojs who came before the one in 11th Century C.E).

Nabi (ﷺ) did not physically take a bath in Panch gavya and the water of Ganges. Since the water of Ganges is considered holy, taking bath in the Ganges is an idiom meaning washing away or making immune from all sorts of sins. Here the prophecy implies that Muhammad (ﷺ) was sinless i.e. 'maasoom'. It might also refer to his heart being washed with holy water i.e. zam-zam, which happened on four occasions in his life, which was referred here to as the Ganges, since that is considered holy water to them.

2) "The Malechha have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in the country. Before also there appeared a misguided fiend whom I had killed; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance the well-known Mohamad (Mohammad) who has been given by me, the epithet of Brahma, is busy in bringing the 'Pishachas' to the right path. O Raja, you need not go to the land of the foolish Pishachas, you will be purified through my kindness even where you are. At night, he of the angelic disposition, the shrewd man, in the guise of a pischacha said to Raja Bhoj, O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandments of Ishwar Parmatama, I shall enforce the strong creed of the meat eaters. My followers will be men circumcised, without a tail (on his head), keeping beard, creating a revolution announcing Adhan (call for prayer) and will be eating all lawful things. He will eat all sorts of

animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. On account of their fighting the irreligious nations, they will be known as Musalmaans. I shall be the originator of this religion of the meat-eating nation." (Bhavishya Purana in the Pratisarag Parv III, Khand 3, Adhyay 3 Shalokas 10 to 27 Maharishi Vyas)

The Prophecy states that

(i) The evildoers have corrupted the Arab land.

(ii) Arya Dharma is not found in that land.

(iii) The present enemies will be destroyed just as the previous enemies like Abraha had perished. The Qur'an speaks about these sorts of previous enemies in Surah Al Fil (Al Qur'an 105:1-5).

(iv) The Indian Raja need not go to Arab land since his purification will take place in India after the Musalmaan will arise in India.

(v) The coming Messenger will attest the truth of the Aryan faith i.e. Monotheism and will reform the misguided people.

(vi) The Messenger's followers will be circumcised. They will be without a tale on their heads, they will keep beards and they will create a great revolution.

(vii) They will announce the adhan i.e. 'call for prayer'.

(viii) He will only eat lawful things and animals, but will not eat pork. The Qur'an confirms this in no less than 4 different places: In Surah Al-Baqarah chapter 2 verse 173/ In Surah Al-Maidah chapter 5 verse 3/ In Surah Al-Anam chapter 6 verse 145/ In Surah Al-Nahl Chapter 16 verse 115 "Forbidden for you for food are dead meat, blood, flesh of swine and that on which had been invoked the name of other than Allah.

(ix) They will not purify with grass like the Hindus, but by means of sword they will fight the evil-doers.

(x) They will be called Musalmaan.

(xi) They will be a meat-eating nation. The Qur'an permits humans to eat herbivorous animals in Surah Maidah chapter 5 verse no. 1 and in Surah Mu'minoon chapter 23 verse 21.

3) Corruption and persecution are in seven sacred cities of Kashi etc. India is inhabited by Rakshas, Shabar, Bhil and other foolish people. In the land of 'Malechhas' the followers of the 'Malechah dharma' (Islam) are wise and brave people. All good qualities are found in Musalmaans and all sorts of vices have accumulated in the land of the Aryas. Islam will rule in India and its island. Having known these facts O Meeni, glorify the name of the Lord". (Bhavishya Purana Part – III, khand 1, Adhyay 3, shlokas 21-23)

4) The main points mentioned in the kuntap suktas in Atharvaved book XX Hymn 127 verses 1-13 are:

Mantra 1

He is narashansah or the praised one (Mohammad).

He is Kaurama the prince of peace or the emigrant, who is safe even amongst a host of 60,090 enemies.

Mantra 2.

He is a camel-riding Rishi, whose chariot touches the heaven.

Mantra 3.

He is Mamah Rishi.

Mantra 4

Vachyesv rebh 'Oh! Ye who glorifies.'

Mantra 14

We glorify or praise the great hero with a song of praise and a prayer. Please accept this praise so that evil may not befall us.

(i) The Sanskrit word 'Narashansah' means 'the praised one' which is the literal translation of the Arabic word Muhammad (ﷺ).

The Sanskrit word 'Kaurama' means 'one who spreads and promotes peace'. Rasulullah (ﷺ) was the 'prince of peace' and he preached equality of human kind and universal brotherhood. 'Kaurama' also means 'an emigrant'. Rasulullah (ﷺ) migrated from Makkah to Madeenah and was thus an emigrant.

(ii) He will be protected from 60,090 enemies, which was the population of Makkah. He would ride a camel. This clearly indicates that, it cannot be an Indian Rishi since it is forbidden for a Brahman to ride a camel. According to Manu Smriti chapter 11 verse 202 sacred books of the east, volume 25, Laws of Manu pg. 472 "A Brahman is prohibited from riding a camel or an ass and to bathe naked. He should purify himself by suppressing his breath".

(iii) This mantra gave the Rishi name as Mamah. No Rishi in India or any other Messenger had this name. 'Mamah' is derived from 'Mah' which means to esteem highly, or to revere, and to exalt. Some Sanskrit books give the prophet's name as 'Mahamad' but this word according to Sanskrit grammar can also be used in the bad sense. It is incorrect to apply grammar to an Arabic word. Actually Mamah has the same meaning and somewhat similar pronunciation as the word Muhammad (ﷺ).

5) "You have O Indira overthrown 20 kings and 60,099 men with an outstripping chariot wheel who came to fight the praised one or far famed (Muhammad) Orphan" (Atharva Veda book 20 Hymn 21 verse no. 9.)

(i) The population of Makkah at the time of Rasulullah's advent was nearly 60,000.

(ii) There were several clans in Makkah each having its own chief. Totally there were about 20 chiefs to rule the population of Makkah.

(iii) An 'Abandhu' meaning a 'helpless man' who was far famed and 'Praised one' [Muhammad (ﷺ)] overcame his enemies with the help of God.

A similar prophecy is also found in Rigveda Book I, Hymn 53 verse 9. The Sanskrit word used is 'Sushrama' which means praiseworthy or well praised which in Arabic means Muhammad (ﷺ).

6) Muhammad (ﷺ) prophesied by name as Ahmed

(i) Samveda Uttararchika, mantra 1500 (Samveda Part 2 Book 7 chapter 1 section 5 verse 1)

(ii) Samveda Indra chapter 2 mantra 152 (Samveda Book 2 chapter 2 decade 1 verse 8)

(iii) Yajurveda chapter 31 verse 18

(iv) Rigveda Book 8 hymn 6 verse 10

(v) Atharvaveda Book 8 chapter 5 verse 16

(vi) Atharvaveda Book 20 chapter 126 verse 14

Muhammad (ﷺ) has been prophesied by name as Ahmed also in Samveda Uttararchik mantra 1500 Part II Book VII chapter 1 section 5 verse 1 and Samved Indra chapter 2 mantra 152 Book 2 chapter 2 decade 1 verse 8)

"Ahmed acquired from his Lord the knowledge of eternal law. I received light from him just as from the sun".

The Prophecy confirms – (i) The name of the Messenger as Ahmed. Since Ahmed is an Arabic name, many translators misunderstood it to be *Ahm at hi* and translated the mantra as I alone have acquired the real wisdom of my father.

(ii) The Prophet was given eternal law i.e. Shari'ah.

(iii) The Rishi was enlightened by the Shari'ah of Nabi Muhammad.

7) **Kalki Avatar- (lit. the final messenger) Pandit Ved Parasad Upadheyaji says this name could only refer to Muhammad (ﷺ)**

It is mentioned in Bhagvata Purana Khand 12 Adhyay 2 shlokas 18-20:

"It is in the house of Vishnuyash, the noble soul Brahmana chief of the village called sambhala that Lord Kalki will be incarnated (the correct translation would be sent down, as passed earlier when discussing this word)".

"The Lord of the universe, endowed with eight spiritual powers and excellence was unsurpassed in splendour and glory. Riding on a fleet horse given to him by angels, and with a sword in his hand, the saviour of the world will subdue all the miscreants".

It is mentioned in Bhagwat Purana Khand 1 Adhyay 3 Shloka 25:

"Then in the twilight of the Kali age, when kings will be as good as robbers, this protector of the world will be born of Vishnuyasa under the name Kalki".

The description of the Kalki Avatar i.e. the final Avatar is given in the verses Kalki Purana chapter 2 verses 4, 5, 7, 11 & 15.

1. Mother's name Sumati i.e. Aaminah

The name of his mother will be Sumati or Samti (K.P.2: 4 & 11), which means gentle and thoughtful, Prophet Muhammad's mother's name was Aaminah, which means peaceful and gentle.

2. Father's name Vishnuyash i.e. Abdullah.

His father's name will be 'Vishnuyash' which means 'worshipper of Vishnu-(the sustainer)' i.e. 'worshipper of God'. Muhammad's father's name was Abdullah which means 'worshipper of Allah i.e. God'.

3. Born in Sambhala i.e. Makkah

He will be born in a village called 'Sambhala' which means house of peace and security. Makkah is known as Al-Baladul Amin, which means house of peace and security.

4. Will come to Maldeep i.e. The Arabian Peninsula

According to Hindu beliefs, the world is divided into seven parts. The Arabian peninsula falls within Maldeep

5. Born in house of Chief Priest.

He will be born in the house of chief of the village Sambhala. Muhammad (ﷺ) was born in the house of the chief of the Kaaba, Abdul Muttalib.

5. His diet –dates

It is written in the Puranas that his diet will consist of dates. This is totally true with regards to him.

6. He will be the Antim or final Avatar

He has been described as the 'Antim' i.e. 'the last and final' of all the Avatars. The Qur'an also mentions:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (33–40)

Muhammad is not the Father of any of your men, but (he is) the Messenger of Allah, and the seal (the last and final) of the Ambiyaa. Allah has full knowledge of all things.

Thus the Qur'an states that Prophet Muhammad (ﷺ) is the Seal, i.e. last and final Prophet of Allah.

7. Will receive knowledge on the mountain from the Lord and then go towards North and come back.

Kalki Avatar will go to the mountains and receive knowledge from Parsuram, then go towards the north and come back. Nabi Muhammad (ﷺ) did go to Jabal-Noor i.e. the Mountain of Light, where he received the first Revelation from Archangel Gabriel. Later he went north to Madeenah and later made a victorious return to Makkah.

8. He will have the most graceful personality.

Kalki Avatar will have unparalleled grace. The Qur'an mentions:

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (4–68)

Verily you are (firmly stationed) on an exalted standard of character.

9. Endowed with eight special qualities

Kalki Avatar will be endowed with eight special qualities. These qualities are wisdom, respectable lineage, self-control, revealed knowledge, valour, measured speech, utmost charity and gratitude. Nabi Muhammad (ﷺ) had all these eight special qualities.

a) Wisdom – He was very wise. It is no wonder that several people approached him for guidance, even before he claimed to be a prophet.

b) Respectable lineage – He belonged to the noble tribe of Quraysh who were the caretakers of the sacred Kaaba.

c) Self-control – He was the best example of self-control. From history, we learn that his enemies on many occasions tried to instigate him. However, he was always patient and responded wisely.

d) Revealed knowledge – Nabi Muhammad (ﷺ) received the last and final revelation of God, which is the Glorious Qur'an through Archangel Gabriel.

e) Valour – Nabi Muhammad (ﷺ) possessed great physical strength and courage. He took active part in the battles against his enemies and most of such battles were fought in self-defence against aggression by the other party.

f) Measured speech – Nabi Muhammad (ﷺ) spoke with emphasis and deliberation that people could not forget what he said. In his intercourse with others he would sit silent among his companions for long time but when he spoke his speech was eloquent and full of meaning and advise.

g) Utmost charity – Nabi Muhammad (ﷺ) was very charitable and never disappointed anyone who asked for help even in situations when he himself was in financial difficulties. Many poor people lived only on his generosity.

h) Gratefulness – Nabi Muhammad (ﷺ) was known for his gratefulness He showed immense gratitude to the Ansaars i.e. the helpers from the city of Madeenah.

10. Teacher of the World.

The Kalki Avatar will be the saviour of the world i.e. he will guide and teach the world. Nabi Muhammad (ﷺ) did not only guide and save the Arabs but the whole humankind. The Qur'an mentions:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (34–28)

We have sent you (as a universal Messenger) to the whole of mankind men, as a carrier of glad tidings, and as a warner, but most people do not know.

11. Shiva will present a steed to Kalki avatar.

It is prophesied that Shiva will present an extraordinary steed to the Kalki Avatar. Nabi Muhammad (ﷺ) received a steed from Allah at the hands of Jibreel (عليه السلام), which was known as 'Buraq' and whose speed was like the winds.

12. He will ride a horse and carry a sword.

Nabi Muhammad (ﷺ) received a heavenly steed from Almighty God called 'Buraq' on which he made his heavenly journey known as 'Miraaj' or the 'Ascension to the heavens'.

Moreover, we also learn from the history of Nabi (ﷺ) that he himself took part in battles, most of which were fought in self-defense, and on many such occasions, he rode a horse and carried a sword in his hand.

13. He will subdue the wicked

It is mentioned that Kalki Avatar will subdue the wicked. It was Nabi Muhammad (ﷺ) who purified (transformed) bandits and miscreants and established them on the path of truth. Nabi Muhammad (ﷺ) came at a time, which was known as 'Yaumul-Jahiliyah', which means the "age or era of ignorance". People indulged in various types of vices. Nabi Muhammad (ﷺ) brought them from darkness to light.

14. He will overpower the Devil with four companions

It is prophesied that Kalki Avatar, with four of his companions, will disarm Kali i.e. the devil. Nabi Muhammad (ﷺ), with his four most trusted companions, fought against the mischief and the evil of the devil. These four

companions were Abu Bakr, Umar, Uthman and Ali (ﷺ). These four companions later became the first four Khalifas and spread the religion of Islam. In Islamic parlance these four are referred to as 'the rightly guided Caliphs'.

15. <u>He will be assisted by angels.</u>

The Kalki Avatar will be assisted by angels (devio) in the battlefield. In the battle of Badr, Nabi Muhammad (ﷺ) was assisted by angels who descended from the heavens. This is also mentioned in the Qur'an in:

Surah Ale- Imran chapter 3 verse 123-125

Surah Al- Anfal chapter 8 verses 8 & 9

3) Absence of belief in Aakhirah and resurrection, only in reincarnation.

Most of the Hindus believe in the cycle of birth, death and rebirth, which is called 'Samsara'. 'Samsara' or the doctrine of rebirth is also known as the theory of reincarnation or of transmigration of the soul. This doctrine is considered to be a basic tenet of Hinduism. According to doctrine of rebirth, differences between individuals, even at the time of their birth are due to their past karma i.e. actions done in the past birth. For example if one child is born healthy while another is handicapped or blind, the differences are attributed to their deeds in their previous lives. Those who believe in this theory reason that since all actions may not bear fruit in this life, there has to be another life for facing or reaping the consequences of one's actions.

<u>Rebirth is not mentioned in the Vedas</u>:

The important point worth noting is that the doctrine of rebirth is not postulated, propounded nor even mentioned anywhere in what are considered to be the most authentic Hindu scriptures i.e. the Vedas. The Vedas make no mention of the entire concept of transmigration of souls.

<u>Punarjanam does not mean cycle of rebirth but means Life after Death</u>:

The Common word used for the doctrine of rebirth is 'Punarjanam'. In Sanskrit 'Punar' or 'Puna', means, 'next time' or 'again' and 'Janam' means 'life'. Therefore 'Punarjanam' means 'next life' or 'the life hereafter'. It does not mean coming to life on earth again and again as a living creature.

If one reads many of the references to Punarjanam in Hindu Scriptures besides the Vedas, keeping the life in the hereafter in mind, one gets the concept of the next life but not of rebirths or of life again and again. This is true for several quotations of the Bhagvad Gita and Upanishad which speak of Punarjanam.

This concept of repeated births or of cycle of rebirth was developed after the Vedic period. This doctrine was included by humans in subsequent Hindu scriptures including the Upanishad, Bhagvad Gita and the Puranas in a conscious attempt to rationalize and explain the differences between different individuals at birth and the different circumstances in which people find themselves in, with the concept that Almighty God is not unjust. So to say that since God is not unjust the inequalities and differences between people are due to their deeds in their past lives.

Life after Death in the Vedas:

There is reference to life after death in the Vedas. It is mentioned in:
a. Rigved Book no. 10, Hymn no. 16 verse no. 4

"The unborn portion, burn that, AGNI, with thy heat; let thy flame, thy splendour, consume it; with those glorious members which thou hast given him, JATAVEDAS, bear him to the world (of the virtuous)" (Rigved 10:16:4)

The Sanskrit word 'Sukritam u Lokam' means 'the world of the virtuous or region of the pious, referring to the hereafter. The next verse i.e.
b. Rigveda Book 10 hymn 16 verse 5 says: "… Putting on (Celestial) life, let the remains (of bodily like) depart: let him, JATAVEDAS be associated with a body." (Rigveda 10:16:5) This verse too refers to a second life i.e. life after death.

Paradise – Swarga in the Vedas:

'Swarg i.e. Paradise is described in several places in the Vedas including-

a. Atharva Veda Book 4 hymn 34 verse 6 (Devichand) "May all these streams of butter, with their banks of honey, flowing with distilled water, and milk and curds and water reach thee in domestic life enhancing thy pleasure. May thou acquire completely these things strengthening the soul in diverse ways." (Atharva Veda 4:34:6)
   Atharva Veda Book 4 hymn 34 verse 6 (Ved Pra.) "Having pools of clarified butter, stocks of sweet honey, and having exhilarating drinks for water, full of milk and curds, may all these streams flow to us in the world of happiness swelling sweetly. May our lakes full of lotuses be situated near us." (Atharva Veda 4:34:6)

b. It is mentioned in Atharvaveda, "Bereft of physical bodies, pure, cleansed with the wind, brilliant, they go to a brilliant world. The fire does not cause burning in their male organ. In the world of happiness they get plenty of women. (Atharva Veda 4:34:2)

c) It is mentioned in Atharvaveda: May the realised ones, first of all, take the vital breath under their control from the limbs in which it has been circulating. Go to heaven stay firm with all the parts of your body. Attain the world of light and emancipation, following the path of the enlightened ones (your predecessors)".(Atharva Veda 2:34:5)

d) It is mentioned in Atharavaveda, “O both of you, start to accomplish it, make determined effort to accomplish it. Those having unflinching faith attain this abode of happiness. Whatever ripe offerings you have made in fire of sacrifice, may both, the husband and wife, stand united to guard them with care.(Atharva Veda 6:122:5)

e) It is mentioned in the Rigveda: “O Aila, the loud-sounding clouds, these divines say to you, since you are indeed subject to death, let your progeny propitiate your revered cosmic forces with oblations, then alone you shall rejoice (with me) in heaven” (Rigveda 10:95:18)

9. <u>Hell – ‘Nark’ in the Vedas</u>

‘Nark’ or Hell is also described in the Vedas and the Sanskrit word used is Narakasthanam.

It is also mentioned in Rigveda: “May the bounteous fire divine, consume them with his fiercely glowing sharp jaws like flames, who disregard the commandments and steadfast laws of most venerable and sagacious Lord. (Rigveda 4:5:4)

4) The caste system.

5) Evil treatment of women.

The following are some of the practices common amongst Hindus, which finds mention in some of the Holy Books:

a) A Hindu women must remain with her husband, no matter how oppressed she might be. There is no solution to her plight.

b) She has no property or inheritance rights.

c) She can only marry within her caste, and her horoscope must match that of her future bridegroom.

d) The bride’s family has to give an enormous dowry to the bridegroom or his family.

e) If her husband dies, she should commit sati (cremate herself along with her husband). Since it is today forbidden by law, she will now be regarded as an evil omen and an economic burden, will have to remain barefoot, sleep on the floor, never leave the house, never wear jewellery or colourful clothes, should never be seen in public and will never be allowed to remarry.

‘There is nothing more evil than women, a wanton women is a blazing fire, she is the illusion born of Maya, she is the sharp edge of the razor, she is poison, a serpent and death all in one.’ (Mahabharata)

See Appendix 1 for a detailed analysis of the position of women in Islam compared to their position in other religions.

Atheism and Darwinism

An atheist is one who does not believe in God. A Darwinist is one who believes in Charles Darwin’s theory of Evolution. (He was born in 1809. He graduated from Cambridge in 1831 in biology. Many years later, he went on a scientific expedition around the world. He finally wrote ‘The Origin of Species by means of Natural Selection’ in 1859.) The basis of this belief are the following four points:

1) The Big-Bang theory- The existence of the world or at least planet earth was caused by a big-bang. There was a huge explosion (of a small dense cloud of subatomic particles and radiation), which can be compared to a bomb-blast, due to which the world came together and which co-incidentally produced the first living cell.

Points to consider: 1) We have in this world millions upon millions of fireworks, ammunition and bombs. Have you heard of any going off spontaneously, or do all admit that, although the ingredients may be in found in a container, there is required a detonating mechanism to set off the explosions? Two factors have to be present: firstly, the correct ingredients in correct amounts in a suitable environment; and, secondly, somebody to set off the explosion, whether it be by means of a match stick, or the hammer of a pistol, or some electrical spark. For example, if somebody said that he had a bullet in his hand and it went off on its own and killed somebody sitting nearby, would any scientist accept such a Foolish statement? Of course not! But the scientists want us to believe in the Big Bang, that a massive explosion took place on its own without anybody there to 'pull the trigger' or 'light a match' or 'electrical spark' then explain to us how smaller bangs are not taking place all over the world without any outward means?

2) It is common knowledge that when a bang takes place, things break, shatter or explode. It is amazing that a bang of such power and energy, instead of causing destruction and chaos, brought everything together with such precision and perfection that boggles the mind.

2) Spontaneous generation- By coincidence, the first single living cell came into existence 3.8 billion years ago. Inanimate matter produced it by chance. This is given the title 'spontaneous generation'. All living beings in the entire world around us are products of this cell. (Five years are Darwin's book 'The origin of species' was written, Louis Pasteur disproved 'spontaneous generation', after long studies and experiments. In his lecture in Sorbonne in 1964, he said, "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment.").

Points to consider: 1) We know that it is scientifically impossible for matter to create itself. Take this wooden desk. It did not come into existence by itself. Some external agency had to make it. Even the wood did not come into existence by itself. It came from a seed that was planted and nourished. The seed itself came from some source and could not come into existence by itself. Can you explain to us how the original matter came into existence - matter that the scientists state was ignited by the mysterious Big Bang to produce the first living matter?

2) This means that the first cell on earth was formed "all of a sudden" together with its incredibly complex structure, along with enzymes (specialized proteins) which it is dependent upon and which depends upon the information encoded within the DNA. So, if a complex structure came into existence all of a sudden, what does this mean?

Let us ask this question with an example. Let us liken the cell to a high-tech car in terms of its complexity. (In fact, the cell is a much more complex and developed system than a car with its engine and all its technical equipment.) Now let us ask the following question: What would you think if you went out hiking in the depths of a thick forest and ran across a brand-new car among the trees? Would you imagine that various elements in the forest had come together by chance over millions of years and produced such a vehicle? All the parts in the car are made of products such as iron, copper, and rubber-the raw ingredients for which are all found on the earth-but would this fact lead you to think that these materials had fused "by chance" and then come together and manufactured such a car? There is no doubt that anyone with a sound mind would realize that the car was the product of an intelligent design-in other words, a factory-and wonder what it was doing there in the middle of the forest. The sudden emergence of a complex structure in a complete form, quite out of the blue, shows that this is the work of an intelligent being. A complex system like the cell is no doubt created by a superior will and wisdom. In other words, it came into existence as a creation of God.

Believing that pure chance can produce perfect creations goes well beyond the bounds of reason. A single plant, a single animal would require thousands and thousands of lucky, appropriate events. Thus, miracles would become the rule: events with the most unlikely

probability could not fail to occur. Pierre-Paul Grasse (a French zoologist) summarizes what the concept of "coincidence" means for evolutionists: "...Chance becomes a sort of providence, which, under the cover of atheism, is not named but which is secretly worshipped."

The logical failure of evolutionists is an outcome of their defending the concept of coincidence. In the Qur'an, it is written that those who worship beings other than God are devoid of understanding;

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ (7–179)

They have hearts with which they cannot understand, eyes with which they cannot see, and ears with which they cannot hear. They are like cattle - nay more misguided: they are the heedless ones. (Surah al-Araf : 179)

Evolutionary theory claims that life is formed by chance: According to this claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on behalf of the evolutionists what they really claim without pronouncing loudly under the name "Darwinian formula":

Let evolutionists put plenty of materials present in the composition of living beings such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids-which have no possibility of forming under natural conditions-and as many proteins-a single one of which has a formation probability of 10-950-as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope. They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, pea-fowls, pheasants, multi coloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, unconscious atoms cannot form the cell by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. Matter is an unconscious, lifeless heap, and it comes to life with God's superior creation. Thinking even a little bit on the claims of evolutionists discloses this reality, just as in the above example.

The famous physicist Sir Fred Hoyle makes a very striking observation about the origin of life. In his book 'The Intelligent Universe', he writes: "The chance that higher life forms might have emerged in this way (by coincidence) is comparable with the chance that a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein." Just as a hurricane cannot produce an airplane as a result of coincidences, neither is it possible for the universe to have come into being as a result of unanticipated happenings and moreover to harbour extremely complex structures therein. In truth, the universe is furnished with myriad systems of an infinitely greater complexity than those of an airplane

Allah says in the Quran:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ (22–73) مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (22–74)

O people! An example (indicating the helplessness of all of creation) has been coined, so listen attentively to it. Indeed those whom you call to besides Allah (all of the worlds forces, coincidences, chances or even all of the worlds scientists and biologists) cannever create (something as little and insignificant as) a fly, even though all of them join forces in this effort. (In fact) If a (weak and insignificant) fly has to steal anything from them, they cannever retrieve it (from the fly). The seeker and the sought are both weak (and helpless). They (the people) have not appreciated Allah as He ought to be appreciated (since they have not even recognized Him). Allah is surely the Powerful, the Mighty.

Objection: Today, modern science is able to clone different living beings. Doesn't cloning contradict this verse of the Quran?

Cloning is the using of one life form's DNA code to make a copy of that life form in the laboratory. It is a biological process. The DNA of the living thing that is proposed to be copied is used in the cloning process. The DNA is extracted from any cell belonging to the organism in question, and then placed into an egg cell belonging to another organism of the same species. A shock is then given immediately afterwards, which prompts the egg cell to start dividing. The embryo is then placed into a living thing's womb, where it continues to divide. Scientists then await its development and birth. Cloning is thus the copying of a living thing by using genetic material from that creature's cells. The new organism starts from a single cell, and a biological process is transferred to the laboratory and repeated there.

A misunderstanding that people have fallen into as regards cloning is the idea that cloning can "create human beings." However, cloning bears no such interpretation. Cloning consists of adding genetic information which already exists to a living reproduction mechanism that also already exists. No new mechanism or genetic information is created in the process. Genetic information is taken from someone who already exists and is placed inside a female womb. This enables the child that is eventually born to be the "identical twin" of the person from whom the genetic information was taken.

Many people who do not fully understand what cloning is have all kinds of fantastic ideas about it. For instance, they imagine that a cell can be taken from a 30-year-old man and another 30-year-old can be created that same day. Such an example of cloning is only to be found in science fiction, and is not and never will be possible. Cloning basically consists of bringing a person's "identical twin" to life by natural methods (in other words in a mother's womb).This has nothing to do with the concept of "creating man."

Creating a human being or any other living thing—in other words bringing something into existence out of nothing—is a power peculiar to God. Scientific advances confirm the same thing by showing that this creation cannot be done by man. This is expressed in a verse:

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (2–117)

(Allah is) The Originator of the heavens and Earth. When He decides on something, He just says to it, "Be!" and it is. *(Qur'an, 2: 117)*

3) Natural selection- According to the new environment and circumstances faced by that species, its morphology and physiology adapted and developed, and these newly acquired traits then passed on to succeeding generations, till they finally became a new species altogether, which enabled them to survive. Those animals which did not adapt finally became extinct. (Survival of the fittest) For example, giraffes evolved from antelopes who struggled to eat the leaves of high trees till their necks extended from generation to generation, or bears evolved into whales over time by going into water to find food.(The laws of inheritance discovered by Mendel and verified by the science of genetics disproved this theory)

Points to consider: 1) No scientist has ever produced any new species of life in his laboratory by controlling and changing the environment, even though attempts have been made? Science claims it can only accept material doctrines if they are reproducible
2) We know that the Jews circumcise their male offspring very soon after birth. We also know that circumcision has been practised by them in an unbroken chain since the time of Ibrahim (عليه السلام). As a result, certain illness patterns have changed. Any male child with an inherited bleeding tendency would have died from bleeding and this disease would not have passed on

to the next generation. After thousands of years of circumcising all male infants, why are Jewish children not born without a foreskin? Even if the whole foreskin was not missing, according to the doctrine of natural selection, there should be some signs of the foreskin getting smaller! Take another example: Only females breast- feed infants. Never have males ever breast-fed their children. Why have their nipples not disappeared because of redundancy? According to the doctrine of natural selection, such useless items, as nipples in males, should have disappeared in all males thousands - if not millions - of years ago!

3) According to this theory, the transformation of a species into another takes millions of years. Numerous intermediary species, or 'transitional forms' ought to have existed, for eg. half-fish/half-reptile, half-reptile/half-bird. Had such creatures existed, there would be millions of them, the fossils of which should be easily found. Why then has not one such fossil been found?

4) Human evolution- Man evolved from apes. This started 4-5 million years ago. The ape passed through four stages to finally become a human:

1) Australopithecus (South African ape). (They were actually just from an ordinary ape species that became extinct and bore no resemblance to humans, which bear great resemblance with the orang-utan today.)
2) Homo Habilis ('homo' means man).
3) Homo Erectus.
4) Homo Sapiens (the human being)

Points to consider: 1) No fossils have been shown that would directly link the descent of Man from the apes and that there is a constant search for what is termed, the 'Missing Link'?"
2) Actually, recent findings of paleoanthropologists have shown that 1, 2 and 3 all lived in different parts of the world at the same time. Stephen Jay Gould (a palaeontologist from Harvard) admits, "What has become of our ladder if there are three co-existing lineages of hominids (A. Africanus, the robust australopithecines and H. Habilis), none clearly derived from one another? Moreover, none of the three display any evolutionary trends during their tenure on earth." There is proof to show that 3 co-existed with 1 and 2, as well as with 4. Homo Erectus were just human beings.

3) The biggest proof against this theory is that it can't be reproduced or demonstrated, whereas they claim that they disbelieve in God because He is not testable, demonstratable, etc. A great scholar and Gnostic, Shaykh Hakeem Muhammad Akhtar (ﷺ) posed the following logical question, "If one ape could become a human (while no other human existed), why

cannot other apes turn into a human (whereas natural selection, i.e. development due to new circumstances and environment, ought to be more common in the presence of men already, as the present apes certainly need the new traits which the first ones needed far more desperately to survive).”

Our belief: Man is the greatest and the most honourable creation of Allah, and he is the progeny of Adam (عليه السلام), the first man to walk upon this earth and the Nabi and vicegerent of Allah.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (29)
وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (2–30) وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ (6–165) وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا (17–70) وَالتِّينِ وَالزَّيْتُونِ (95–1) وَطُورِ سِينِينَ (95–2) وَهَذَا الْبَلَدِ الْأَمِينِ (95–3) لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (95–4)

It is He who created for you all of those things which are on earth. Thereafter, He turned His attention to the sky and perfected it as seven skies (in which more things were created for man’s benefit). He has knowledge of all things. And (remember the time) when your Rabb said to the angels, “I am about to (create and) place my deputy on earth (referring to Adam عليه السلام)”

He is the One who placed you as deputies (successors-to implement His laws) on earth and elevated some of you above others in rank to test you in what He has given you. Verily, your Rabb is swift in punishing (the disobedient) and indeed He is The Most Forgiving, The Most Merciful (to the obedient).

It is indeed true that we have granted honour to the children of Adam (by granting them superior intelligence, a beautiful appearance, etc.). We carried them (men) on land (upon animals and other means of transport) and sea (upon ships and sea-faring vessels), we provided them with pure sustenance and granted them great superiority over most of Our creation.

By the oath of the fig and the olive. By the oath of Mount Sinai. By the oath of this peaceful city (Makkah). Undoubtedly, We created man in the best form (physically, mentally, ethically and spiritually).

Evils:

1) They are proponents of ‘seeing is believing’. They believe that man has five senses-seeing, hearing, smelling, tasting and feeling, which man ought to use to identify and observe the world around him. According to the rules of testable and demonstrable protocol, whatever can’t be sensed by these five senses doesn’t exist. Islam’s philosophy is that hearing (the revelation of Allah via His messengers) is believing, whereas seeing is (many a time) deceiving.

Points to consider: 1) Can anyone be certain that his father is his real father and that his mother is his real mother? No one can prove that his parents are really his parents or not. The reason is that we did not witness the act of intercourse between our parents when we were conceived. We were not present to identify whose sperm it was that fertilised the ovum in our mother's womb. We take our parents word for it that they are our parents. We consider our parents to be honest and truthful in the matter. We do not question their integrity. In the same way, your children will have to take your word that you are their father and that their mother is really their mother.

There are so many other things that we have to take the word of others. The existence of air, of oxygen, of molecules, of atoms, of pain and so forth. So, when it comes to matters that are metaphysical, from our real scientific research we know that there have been no persons existing in the world more honest and reliable than those who are termed Messengers (Rasuls). We Muslims firmly believe in the fact that Muhammed was one of them (ﷺ) who had an absolutely flawless character. He never lied to anybody. His integrity was such that even his avowed enemies called him 'As-Saadiq' (the Truthful). If he said that God (Allah) exists - and we are prepared to accept the word of our parents that they are our parents- then, in all sincerity and honesty, we have to accept his word for it, as we have to accept many other things - the existence of Paradise and Hell; the existence of angels; the coming of the Day of Judgement; accounting to God for our deeds in this world; and many other concepts. If one is not prepared to believe in such a Messenger - peace be on him - then it is pure hypocrisy to accept the word of scientists, whose doctrines keep on changing, and even to believe in the word of our parents. Judging from the number of law-suits that take place every year in our courts, where parents deny parentage of their offspring, and also taking into account that there are innumerable babies conceived from donor sperms of men who are strangers, and also the fact that innumerable infants are adopted in infancy by childless couples and brought up as their own children, statistically there is room for a large degree of error in any person's claim that his/her parents are really his/her biological parents."

الم (2–1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ (2–2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (2–3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (2–4) أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (2–5)

Alif Laam Meem. This is the book (the Quran) in which there is no doubt. It is guidance for those with Taqwa. Those who believe in the unseen (in the existence of Allah and His beautiful qualities, the Hereafter, etc.), establish salaah, and spend from what we have provided them (in good causes). Those who believe in that which was revealed to you (o Muhammad) and what has been revealed before you (to all other

Messengers), and who are convinced regarding the Hereafter. These are the people who are on guidance from their Rabb, and they are the truly successful ones.

2) An atheist professor was once delivering a lecture at a college. He explained that the blackboard could be seen, therefore it exists. Whatever is visible has existence. He then asked if anyone had seen God, or sensed God through any of his other senses. When the students replied in the negative, he said, "Thus, according to scientific theory and teachings, there is no god." A student stood up and asked, "Sir, how did you come to know of this rule?" The professor replied, "Using my brains and intelligence." The student addressed the class and asked them, "Have any of you seen the brains or intelligence of the professor, or sensed it through any of your other senses?" They all replied in the negative. The boy then continued, "Then, according to scientific theory and teachings which the professor claims to accept, I hereby declare that he has no brains and intelligence."

2) The rejection of the existence of God as a Supreme Power and belief that everything came into being coincidentally and by chance.

Points to consider: A person looks at a book which is beautifully penned i.e. the book is extremely beautiful and the language there-in very eloquent. Logically, he will realize that this is not the result of ink and its coincidental and accidental movements, but the work of an experienced and expert author and calligrapher.
A person looks at a beautiful palace, which has numerous spacious and impressive rooms, extremely beautiful carpets and lights, as well as equally attractive springs and fountains. Only a foolish person will claim that this is the result of the co-incidental mixing of sand and water. Any intelligent person will be forced to exclaim that this is the work of expert engineers and builders.
When looking at a watch, one observes all the intricate parts within it. He then notes the accurateness of its movements and its meticulous functioning. The obvious conclusion will be that the watch has been constructed by an expert watch-maker. If someone claims that a blind, deaf and dumb person, who has no knowledge or understanding of watch-making, is the one who constructed this watch, then no sane person will accept this conclusion. Alternatively, if some-one claims that it is a result of co-incidental and accidental movements of matter which gave rise to the form of the watch, and then after further movements of this matter, all the intricacies of this watch was formed, all these parts got together by themselves and started functioning, giving correct time, then he will be regarded as insane.

The perfect movement, functioning and existence of the entire universe all point to the existence of a Most Powerful, All-Knowing, All-Seeing, All-Hearing, Most Wise being.

Shaykh al-Azhar `Abdul Halīm Mahmūd asks the following question: “Imagine a house whose rooms are well provided with luxurious furniture, standing on a high mountain surrounded by a thick forest; suppose that a man came across this house, but could not find anybody nearby. Suppose that he thought that the rocks from the mountain had been scattered around, and then automatically collected together to take the shape of this splendid palace with its bedrooms, chambers, corridors, and fittings, that the trees in the wood had split of their own accord into boards, and formed themselves into doors and beds, seats and tables, each taking its place in the palace; that the fibers from the plants and wool and hair of the animals of their own accord had changed into embroidered cloth, and then were cut into carpets, pillows, and cushions, and dispersed about the rooms and settled onto sofas and chairs; that lamps and chandeliers by themselves had fallen into this palace from all directions and fixed themselves into the ceilings, singly and in groups; would you not conclude that this must be a dream or a legend, or the reasoning of someone disturbed in his mind?

What, then, do you think of a palace whose ceiling is the sky, whose floor is the earth, whose pillars are the mountains, whose ornamentation is the plants, and whose lamps are the stars, moon, and sun? In the correct judgment of the intellect, can it be of lesser importance than this house? Is it not more likely to direct the attention and mind to a Shaping Creator, Alive, Self-Subsistent, Who created and shaped, and Who determined and guided?

And do you think that if a man brought millions of printing letters and began to move them around day after day, week after week, year after year, that he would obtain from them by chance, a composition which is a book of literature, philosophy, or mathematics?

As the Orientalist David Santillana said, even after moving them around for generations, after all his toil he would still be left with individual letters. If this is so, as Santillana continues, how can we imagine that this universe, with the perfection and harmony between its individual parts and their amazing compatibility with each other, could ever have come about through random movement in a limitless void, as the materialists imagine? There is no doubt that rational people would agree with Aristotle that ‘Every order bespeaks the intelligence behind it.’

The above manner of demonstration [that is, the cosmological proof] is the method which Kant, the philosopher of Germany, declared to be the clearest and strongest proof of the existence of God.”

The perfect movement, functioning and existence of the entire universe all point to the existence of a Most Powerful, All-Knowing, All-Seeing, All-Hearing, Most Wise being.

A few incidents:

1.) Once a group of atheists came to Imâm Abû Hanîfah (rahimahullah) with the intention of killing him. The Imâm asked them what they would say about a person who claims that he sees a ship laden with goods sailing on the sea, and it takes goods from one end to the other. The ship navigates the waves perfectly and there is no sailor to steer the ship. The goods get loaded on and off the ship by itself. They replied that it is such a nonsensical contention that no sane human would accept it. Imâm Abû Hanîfah (rahimahullah) told them, "Pity on your intelligence! If a ship cannot sail and operate without a sailor, how can this entire universe operate without an operator?" Upon hearing this, all of them were embarrassed. They repented and accepted Islâm at the Imâm's hands.

2.) Someone once asked Imâm Malik (rahimahullah) for the proof of a creator. He replied by indicating towards the face and said that the face of a man is small and yet it consists of eyes, nose, tongue, cheeks, lips, etc. Notwithstanding this, no two person's faces are the same. The voice, mannerisms and habits of each person is unique. In short, the fact that every person's features and profiles are not alike, nor are their voices, tones, habits and characters alike, proves that this is definitely the work of a supreme Creator, who has blessed each person with his own uniqueness, which differs from others. This can never be the work of matter or molecules, nor can it be pure coincidence.

3.) An atheist asked Imâm Shâfî (rahimahullah) for the proof of a creator. He replied that one must look at the leaves of a mulberry tree. The taste, colour and smell of all of them are alike, but when a silkworm eats therefrom, silk is produced; when a bee eats therefrom, honey is produced; when a sheep eats therefrom, it ejects it as droppings; and when a deer eats therefrom, musk is produced. All these different things are made from one and the same source. It is obvious that all these different products are the result of an All-Knowing, Most Powerful Creator. These are certainly not the result of 'natural occurrences.' If it were, then the result would have all been the same. (Aqaaidul Islaam)

4.) An atheist once approached the muslim khalifa (leader) and said, "O Amirul Mu'minin, scholars of your age such as Abu Ḥanifah and others have reached consensus that the world has been created by a divine being. Please invite one of your leading scholars to debate this matter with me, as I do not believe that the world has been created by a divine being." He immediately sent a message to Imam Abu Ḥanifah, "O Imam of the Muslims, be informed that

an atheist has arrived in my court. He denies that the world has been created by a divine being, and wants to debate the matter with you."
Imam Abu Ḥanifah replied that he would arrive after the Ẓuhr Ṣalah. At the appointed time, the Khaliph, his courtiers and the atheist waited while the Imam arrived a few minutes late.
After greeting, the Imam was seated, and the atheist asked, "Abu Ḥanifah, why did you arrive late?" Imam Abu Ḥanifah replied, "An amazing incident delayed me. My home is on the other side of the Tigris River. When I arrived at the bank of the river, I noticed an old boat, which had been broken in pieces. As my gaze fell on the scattered pieces of wood they began to move by themselves. Each piece attached itself to the others and soon the boat was formed. All this happened without the aid of a builder. I boarded the boat, crossed the river and arrived here."
The atheist remarked, "Courtiers, have you ever heard such a lie as the one just told to us by your Imam and great leader? This is completely false."
Imam Abu Ḥanifah then explained, "Do you think that I am speaking lies?" The atheist replied, "Definitely! Never was a boat ever constructed without the skills of a builder."
Imam Abu Ḥanifah continued, "Now, listen! If a boat cannot be built without a builder, how is it possible that the universe came into existence without a Creator?" (Pearls from the path v.3 pg.49)

Objection: If God exists and He alone creates all things, why is there so much of evil and suffering in the world?
Answer:
Understand this from the following example: All are aware of the concept of examinations-tests which are given to students in order for them to prove themselves and their ability, to pass and be promoted to the next grade. For that, a student has to make certain sacrifices, sometimes live away from home, attend a university or college, deprive himself from the comforts of home; he is loaded with work, he has to give up his leisure time and his sleep to prepare for the examinations, he is then faced with horribly difficult questions to answer in the examinations, he may also be subjected to an oral examination. In spite of all this, he still has to pay the institution for putting him through this torturing process. Are the professors who formulated this whole process cruel and evil by putting him through this mental and physical torture, or are they doing him a favour by putting him through a training process in order for him to qualify and reap the benefits?
Just like the need for the above tests can be understood by one and all, so too should the tests of God be observed in this very light. If one withstands the tests put in front of him and passes them by virtue of sabr (patience) and iman (faith), he will be rewarded abundantly in Paradise.
(We have already established above the reason for believing in the existence of Paradise and Hell, i.e. in matters related to metaphysical things, we wholeheartedly accept the words of the truthful Messengers of Allah, just like we are so ever-ready to accept the word of others whose truthfulness has never been established in so many mundane affairs of our lives.)

The reason behind the creation of Jannah and Jahannam:

There are many people in this world who pass their lives in evil; robbing, terrorizing, usurping, oppressing, raping and hurting others. Nonetheless, they live a life of apparent happiness (although not spiritually) and luxury and finally die in this condition.

Similarly, there are those who pass their lives in piety and good works; being just, fair, honest, spending their time in the worship of Allah and working for the welfare of His creation. Despite this, they pass their lives in poverty and difficulty, afflicted with sickness, calamities and distress, and finally pass away in this condition.

We have proven above the existence of Allah, who obviously sees all man's actions-good and bad-, but yet does not reward and punish in this world. It logically follows that Allah will surely reward or punish man for his actions in some other life, since it is not possible to assume that Allah would be unfair as to not reward the good people for what they have carried out and not take to task those who committed evil, or that the good and bad all receive an equal treatment. Allah states:

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (68–35) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (68–36) أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ (45–21)

Should We treat the obedient ones in the same manner as the disobedient ones. (Certainly not!) What is the matter with you. How do you judge?!! (Surah Qalam v.35-36)

Do those who perpetrate sins imagine that we will treat them like those who believe and perform good deeds, that they will be equal in life and death. (They are totally wrong) Evil indeed is the judgement they make. (After death, their condition will be totally different, one group in Paradise and the other in Hell) (Surah Jaathiyah v.21)

Why is reward and punishment not given in this world?

Had it been given in this world, life would cease to be a test, as its recompense and repercussions would be clearly visible. People would then avoid evil just like they avoid jumping into a fire, and all would do good just like they eat and drink. The test, for which Allah has sent us into this world, would then be useless, as the results would be in front of us.

What is the effect of this belief on human life?

Any person who has some knowledge of history or some common sense will never be able to deny that there is nothing in this world, now human system, government law, social progress, personal honour or awareness campaigns which saves people from evil and misconduct to the extent the belief in the Hereafter can and does. Experience proves that societies in which evil and moral corruption are widespread are those which are devoid of the belief in the Hereafter. History has proven that the most pure, clean and civilized lives have been those of the servants of Allah who were convinced of the Hereafter, and the reason for this is that this conviction prevents a person from evil even in those situations in which there is no one to see him and no danger of being held responsible in this world.

Christianity

Followers: Christians

Nabi: Claim to follow Isa (عليه السلام) aka Jesus

Books: 1) The Old Testament.

2) The New Testament. There are twenty books in the first part of the New Testament. These twenty books are believed to be genuine and authentic by the Christian.
a) The Gospel of Matthew. He was not the disciple of Jesus who was a customs officer at the customs house at Capharnaum who Jesus called to be his companion. The author seems to be an educated Jew turned Christian. The author's exact name and person is not known to Christian scholars.

b) The Gospel of Mark. O. Cullman in 'The New Testament' has written that he does not consider Mark as the disciple of Jesus. Some feel he may have been the student of Peter, as in 1 Peter.

c) The Gospel of Luke. Luke was a Gentile Physician and was a companion of Paul and travelled with him on his journeys (Col. 4:14, Acts 16) He died in 70 AD

d) The Gospel of John. It should be noted here that John the son of Zebedee, the disciple of Jesus is certainly not the author of this book. Some of the Christians claim that the author of this book may be John the Elder, but this claim too is not supported by any historical evidence.

This gospel however is coincidentally a gospel whose authenticity is doubted by the Christians themselves and is the least authoritative from the four gospels. A large group among the Christians of the second century has denied that the gospel was written by John.
Irenaeus, Orogen, Clement and Eusebius were the first to claim that this gospel was the work of John, the disciple. However, at that time, (254 AD), a group of Christians refused to accept that John wrote the gospel. Encyclopaedia Britannica explains the position of this group as follows: "A positive testimony for the critical conclusion is derived from the existence of a group of Asia Minor Christians who about 165 rejected the gospel as not by John but by Cerinthus. The attribution is doubtless mistaken; but could Christians who were sufficiently numerous to deserve along discussion by St. Epiphanius in 374-377 and who upheld the Synoptists, stouts opposed the Gnostics and Montanists, and had escaped every special designation till the Bishop nick-named them the "Alogi" (irrational rejectors of the Logos - Gospel), dare, in such a time and country, to hold such views had the apostolic origin been incontestable.'"

Then there is internal evidence which shows that this gospel was not written by the disciple John, for example, the author of this book was certainly a Jewish theologian who was familiar with Jewish thought and ideas. As appears from the Acts (4:13), the apostle John, son of Zebedee was uneducated.

Furthermore, the gospel reveals that its author was deeply learned and belonged to a noble family, whereas John, the son of Zebedee, had a lower status from a worldly viewpoint.
Apart from this, the fourth gospel differs radically in content and style from the first three gospels.

The first person to ascribe the gospel as the work of John was Irenaeus who, according to Christian scholars, could not be relted on as authentic in the field of critical analysis. For similar reasons, a large group of Christian scholars in recent times are of the view that the gospel of John is a fabrication and should not be included amongst revealed books. But, those Christian scholars, who regard the gospel as correct and who wish to save it from the slander of fabrication, are virtually unanimous in our time that the author thereof was not John the son of Zebedee but John the Elder. James Mackinon writes: "It is likely enough that Irenaeus, whose accuracy and critical discernment are not outstanding has confused him with another John - John the elder mentioned by Papias of Hierapolis in Asia, in the second quarter of the second century, as well as with the Prophet John of the Book of Revelation ".

Some have averred that John the Elder was also a pupil of Jesus, but that he was not counted among the twelve disciples. Jesus had honoured him by including him in his company in his last days. John the Elder was a young person, cultured and learned in the Old Testament, and belonged to a noble family. This conclusion is widely accepted in the Christian world today.

The question arises that if John the Elder, apart from the twelve, was also another pupil of Jesus, why has he not mentioned in the first three gospels? The fourth gospel indicated that its author was not only in close contact with Jesus but also that Jesus loved him deepiy. The author of the fourth gospel has, in many places, instead of using his name, used the expression "the disciple whom Jesus loved". At the end, he says that the meaning of that expression is the author of the fourth gospel himself.
The ease with which he dealt with Jesus is expressed by him in the following words:
"One of his disciples, whom Jesus loved, was lying close to the breast of Jesus". (13:23)
He says further:
"So lying thus, close to the breast of Jesus, he said to him, Lord, who is it?" (13:25) (It must be noted that, apart from the fourth gospel, the other gospels do not mention the particular manner of eating and questioning of this disciple.)
None amongst the twelve disciples dared to eat whilst lying on the breast of Jesus. But this disciple was so loved that he did not see anything wrong in so eating. If Jesus was so close to him, then the first question is, why did Jesus not include him amongst his disciples? Is it rationally acceptable that Judas Iscariot who was regarded a thief (John 12:6) and who betrayed Jesus and caused him to be arrested {Luke 22:3), be included amongst the twelve, and that pupil of Jesus, who ate by lying on his breast and who was most concerned at his ascension to heaven by reason of separation from him, should not be included amongst the disciples?

Secondly, why is it that the first three gospels, which according to Christians contain a complete description and detail of his life, even mentioning ordinary parsons who were connected to him such as Mary Magdalene, Martha, to the extent that there is mention of his donkey, completely fail to make any reference to this beloved pupil of Jesus?

Then, if there were a disciple by name of John the Elder, apart from John the disciple, surely there was a need for authors of the four gospels to explain the distinction to avoid confusion. We note that amongst the disciples of Jesus, there were two persons with the name James - James son of Zebedee, and James the son of Alphaeus. Similarly, there were two persons with the name of Judas - Judas son of James, and Judas Iscariot. To distinguish between them, the authors of the gospels have taken care to mention them separately, so that

nobody may be confused, (see Matt 10:6; Mark 3:16; Luke 6:14; Acts 1:13). If there were two persons by the name of John amongst the disciples of Jesus, then why did the authors of the gospels not dispel the confusion as in the case of James and Judas?

Apart from this, if there were a beloved disciple of Jesus by name of John the Elder, then where did he go after the ascension of Jesus? The efforts and struggles of the disciples after Jesus in the propagation and teachings of Christianity are described in detail in the book Acts, wherein the struggles of his outstanding disciples are recorded. But, there is no reference in that book to a person known as John the Elder. It cannot also be said that he died immediately after the ascension of Jesus, because the gospel of John was written very much after the time of Jesus. It is stated therein that - and this is famous amongst the disciples - the author of the fourth gospel will live till the Day of Judgment. (21:23) Hence, all Christian theologians, who regard John the Elder as separate from the John the son of Zebedee, are of the view that John the Elder remained alive for a considerable period after Jesus to the extent that Polycarp became his pupil.

The evidence is therefore indisputable that John the Elder was not a disciple of Jesus. There remains the verse at the end of the gospel of John, namely:
"This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true". (21:24)
The majority of Christian scholars are of the view that this verse is not that of the author of the gospel of John, but that is an addition of later times. The well known commentator of the Bible, Westcott, who is very cautious and careful in the criticism of the Bible, says in this regard:
"These two verses appear to be separate notes attached to the gospel before its publication. The form of verse 24 contrasted with that of XIX 35 shows conclusively that it is not the witness of the evangelist. The words were probably added by the Epaesian Elders, to whom the preceding narrative had been given both orally and in writing".
This is the reason why these two verses are not found in the codex sineticus. Hence, one cannot say that the writer of these verses was a disciple of Jesus.

It follows from the foregoing as established beyond doubt that the author of the fourth gospel is neither John son of Zebedee the disciple, nor any other disciple of Jesus. Our view is that the author of this gospel was a person who lived very much later than the disciples, and who acquired his learning under Paul or his pupils. According to Westcott, in order to ascribe the gospel to John, son of Zebedee, certain sentences were added which indicate the personal experience of the writer, with a view to refuting the arguments of some gnostic sects of those times who rejected the divinity of Jesus. It is undisputed in the academic world that alternations in Holy books were common and continued in order to debate with opposing sects of the time. Professor Streeter, the well known Christian scholar of our times writes in his excellent work "The Four Gospels" in the most clear terms as follows:
'If then in the Fourth Gospel we find an addition to the text, admittedly not by the original author, which makes a definite statement as to authorship, is it not more probable that it was made as some later date, perhaps also in some other locality, and was intended to assert a view as to the authorship of the book from which certain person at that time or place dissented? And that such dissent did exist in the second century we shall see shortly. That being so, the addition of the words "this is the disciple which ...wrote these things'" is to be interpreted as an attempt to settle a debated question, and is, therefore, additional evidence of the existence of doubts in regard to the authorship of the Gospel."
Hence, it is not without wonder, in such a situation that the fourth gospel and the letters of John were written by a pupil of Paul, and people in later times made certain alterations which indicate that the author himself personally met Jesus.

In the light of the general approach of those times, this conclusion appears to be correct. However, adopting a purely Christian view, the most that could be said is that the fourth gospel was written by John the Elder, but he was, instead of being a disciple of Jesus, a disciple of his disciples, and if one adopted the view of extreme optimism, then the view of Professor Streeter could be adopted that the author of the fourth gospel was John the Elder, but that:
"John the Elder is described by Papias as "a disciple of the Lord" by Polycarp as one "who had seen the Lord". We need not suppose that he had done much more than see him, brought perhaps as a boy of twelve years old to Jerusalem by his father on pilgrimage to the Passover. And he may have been among the crowd that looked on at the Crucifixion - people in those days were not careful to keep such sights from children. In that case by AD 95 he would have reached the age of seventy seven. The First Epistle of John was obviously written by a man of advanced years, who can pass quite naturally from "brethren" to "my little children" in the same paragraph (III 13 and 18), this last phase would hardly have been written by a man under seventy".

There is, then, no difficulty on this score in supposing that John the Elder wrote the Gospel AD 90 - 95 at the age of seventy or more.

e) The Letters of Paul, who was not even a disciple.
f) The Acts of the Apostles. It is said that this script was written by Luke. It includes the acts and achievements of the disciples of the Prophet Jesus after his ascension. It particularly describes the journeys of Paul until his arrival in Rome in 22 A.D.
g) Letters or booklets of Peter (whose ascription to Peter the Disciple is doubted by even Christian scholars), John, James and Jude.

It should be remembered that while Jesus spoke Aramaic-an Arabic dialect and his disciples generally spoke Hebrew, all books of the New Testament seem to be Greek in origin.

Some important Questions:	**Answers:**
Is the Bible which is in your hands, the book which Jesus wrote as a scripture revealed by God?	"No."
Did Jesus order or desire at any time in his life to write anything on his behalf?	"No"
Was the Bible which is in your hands, written during the life time of Jesus?	"No"
Was the Bible which is in your hands today written immediately after the departure of Jesus?	"No"

In the **"Founder of Christianity and his Religion"** published by the Christian Literature Society, Madras, it is written book: **"The whole Bible contains sixty six books written by forty different authors over a space of about fifteen centuries." It is clearly said in the book that: JESUS CHRIST HIMSELF WROTE NOTHING. Oral**

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

Mr. Wilson says about the Bible, in the introduction to the 'Diaglot' – published by the Watch Tower Society? **"If it has not been published by kingly authority it would not now be venerated by English and American Protestants, although it had come direct from God. It has been convicted of containing over 20,000 errors! Nearly 700 Greek Manuscripts are not known and some of them are very ancient whereas the translator of the common version had only the advantage of some 8 Manuscripts none of which was earlier than the tenth century."**

Is not the Bible based upon 8 manuscripts…whereas there are 700 manuscripts now available? If what is contained in all such manuscripts is also the inspired word of god, why were these manuscripts left away? In view of all these facts brought to your light, if you still believe in the Bible as the inspired word of God, you may do so, but you can't expect the whole world to do it.

History: The Jews were scattered mostly in Babylon and Jerusalem. They were awaiting a saviour who would free them from the Romans. Isa (عليه السلام) was born miraculously in Bethlehem, his mother being Miriam (رضي الله عنها). Due to the fear of the Jews he fled to Egypt. On his return, he gave da'wah and Jews were jealous of him to the extent that they intended to kill him. Allah confused them, due to which they killed someone else and Isa (عليه السلام) was lifted to the heavens. His Companions met him a few days later, and he told them that he had been lifted. They propagated his message far and wide, but those who accepted were oppressed by the Jews.

A famous Jewish priest Saul, a citizen of the Roman city Tarsus, persecuted and oppressed them. He was an avowed enemy of the disciples and followers of Jesus. He was involved day and night in their persecution. He was a citizen of the Roman city Tarsus. He claimed that whilst travelling to Damascus, a light shone upon him and he heard the voice of Jesus asking "why do you tease (trouble and torment) me?"

In his words, "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. And I did so in Jerusalem. I not only shut up many of the Saints in prison, by authority from the Chief priests, but when they were put to death, I cast my vote against them.

And I punished them often in all the synagogues and tried to make them blaspheme; and in raging fury against them, I persecuted them even to foreign cities, thus I journeyed to Damascus with the authority and commission of the chief priests. At midday, O King, I saw on the way a light from heaven, brighter than the sun, shining round me, and those who journeyed with me. And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, "Saul, Saul, why do you persecute me? It hurts you to kick against the goads" and I said, 'Who are you, Lord?' and the Lord said "I am Jesus whom you are persecuting. But rise and stand upon your feet; for I have appealed to you for this purpose, to

appoint you to serve and bear witness to the things in which you have seen me and to those in which I will appear to you, delivering you from the people and from the gentiles - to whom I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me".
He announced to all that he now believes in Jesus, but majority of the disciples refused to accept him. Barnabas believed him, and due to his efforts, the rest reluctantly accepted him. He changed his name to Paul and made great effort in spreading the message of Isa (عليه السلام). He gradually began to propagate the divinity of Christ, redemption, crucifixion, incarnation and the overall rejection of the Jewish law. Some disciples openly exposed him, but since his efforts were directed mostly to the Romans who were at quite a distance from Jerusalem, his influence was not diminished amongst them.

In 306 A.D. Constantine embraced Christianity for political purposes. It became an official religion for the first time. At the council of Nicaea in 325 A.D. Pauline doctrine and trinity was accepted as a cardinal belief and the New Testament was given its present form, while all other books written by the disciples of Isa (عليه السلام) and others which contradicted that belief were prohibited and outlawed, and given the name 'Apocrypha'.

Beliefs: 1) Regarding their belief in Jesus, they have split up into different sects, each holding different beliefs.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (5–72) لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (5–73) أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ (5–74) مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ (5–75) قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (5–76) يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا (4–171) لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (4–172) وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (9–30) إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (3–59)

Three of the conflicting famous positions held by various sects of Christians are;

a. Isa (عليه السلام) is God. (The Jacobite Church)
b. Isa (عليه السلام) is the son of God. (The Nestorian Church)

c. Isa (عليه السلام) is one person of the 3 persons (Father, Son and The Holy Ghost) who make up one god, which is called Trinity. This is the belief of the Roman Catholic Church.

(May Allah protect us from all such beliefs)

In elucidating and interpreting this doctrine, however, the views of the Christian scholars themselves are so divided and contradictory that it is extremely difficult to arrive with certainty at one conclusion. What is the individual status of each of these three Persons, and what is their relationship to the whole God which is referred to as Trinity? In answer to this question also, there are great differences of opinion. One group is of the opinion that each of the three persons is God just as the whole is God. Another group is of the view that each of the three separately is God, but when compared to the whole each has a lesser status and the word "God" has been used for each in a slightly wider sense. (Aquinas vol.1 p.327) The third group is of the opinion that each of the three is not God, but that God is only the whole (trinity).

The interpretation and explanation of this doctrine which appears to be generally accepted by Christians is quoted hereunder from Encyclopedia Britannica:
The Christian doctrine of the Trinity can be best expressed in the words: The Father is God; the Son is God and the Holy Ghost is God, and yet they are not three Gods but one God... for like as we are compelled by the Christian unity to acknowledge every Person by himself to be God and Lord, so we are forbidden by the Catholic religion to say that there are three Gods or three Lords."

In explaining this, the well known theologian and philosopher of the 3rd Century (A.D.), Saint Augustine writes in his famous book 'On The Trinity' as follows: "All those Catholic expounders of the Divine Scriptures, both old and new, whom I have been able to read, who have written before me concerning the Trinity, who is God, have purposed to teach, according to the Scriptures, this Doctrine, that the Father, and the Son and the Holy Spirit intimate a divine unity of one and the same substance in an indivisible equality; and therefore that they are not three Gods but one God: although the father hath begotten the Son, and so he who is the Father is not the son; and the Son is begotten by the Father, and so he who is the Son is not the Father, and the Holy Spirit is neither the Father nor the Son, but only the Spirit of the Father any the Son, himself also co-equal with the Father and the Son, and pertaining to the unity of the Trinity, Yet, not that this Trinity was born of the virgin Mary, and crucified under Pontius Pilate, and buried, and rose again the third day, and ascended into heaven, but only the son. Nor, again, that this Trinity descended in the form of a dove upon Jesus when he was baptized; nor that, on the day of Pentecost, after the ascension of the Lord, when there came a sound from heaven, as of a rushing wind, the same Trinity sat upon each of them with cloven tongues like as of fire, (MATT.3 P.16.) but only the Holy Spirit. Nor yet that this Trinity said from heaven, Thou art my Son (MARK 1.2), Whether when he was baptized by John, or when the three Disciples were with him m the mount, or when the voice sounded, saying, I have both glorified it, and will glorify it again;' but that it was a word of the Father only, spoken to the son; although the Father, and the Son and the Holy Spirit, as they are indivisible, so work indivisibly. This is also my faith, since it is the catholic faith." (AUGUSTINE, VOL 2 P. 672)

In short, therefore "Tri-Unity" means that God comprises of three persons: the essence of God referred to as the father; the attribute of the word of God referred to as the son; and the attributes of life and love of God referred to as the Holy Spirit. Of these three, each one is God. However, the three together are not three Gods but only one God.

The question arises here: How can God remain one when the father, the son and the Holy Spirit are each believed to be God? They must necessarily be three.
This question has since the beginning of Christianity until the present day been a riddle. Great Christian thinkers have attempted to solve the riddle in different forms and ways. There arose on this basis numerous sects. In truth, however, no rationally acceptable answer to the question was offered. Professor Maurice Relton in his excellent work
"Studies in Christian Doctrine" has in a stimulating discussion dealt with the solutions offered by various sects, more specifically at the end of the second century and the beginning of the third century of the Christian era.

When the Ebionite sect emerged to solve this problem, they took up the cudgels at the first step - they stated that, in believing Jesus Christ to be God they could not preserve the belief in the unity of God. Accordingly, it must be said that he was not completely and fully God. He could be regarded as the resemblance of God, or the image of God's character. However, it could not be said that in essence and substance he was God as the father was. This sect in attempting to resolve the issue struck at the basis and foundation of Christianity, for that reason, the Church openly opposed it and declared its adherents innovators and heretics, in the result, this solution to the problem was not worthy of acceptance.

A group of Ebionites themselves emerged and asserted that the divinity of Christ must not be so openly denied - he must be believed to be God. But in order to avoid the slander of polytheism, it must be said that in essence the father only was God, However, the doctrine of trinity was also correct because the father had conferred divine status on the son and the Holy Spirit. This theory also was opposed to the doctrinal principles of the Church because the Church believed the son to be of one substance or essence as that of the father. Hence, this sect was also declared heretic and the matter remained unresolved as before.
A third sect known as Patripassiantsm sprung up. Its foremost proponents were Praxeas, Noetus, Zephyrinus and Callistus. They presented a new philosophy in order to resolve the problem. They asserted that the father and son were not separate and distinct persons, but were modes or manifestations of one person to whom separate names were given. In reality, God was the father. He in relation to his essence is eternal and immortal." He is imperceptible to man, and not subject to human needs and wants. In view of the fact, however, that he is God, and nobody can stop God's will, it follows that he may at any time by his will assume the human character and be subject to human wants and needs. And if he wills, he may be visible to people by manifesting himself as Man. To the extent that, if he wills, at any time, he may die before people. Consequently, on one occasion God willed that he appear in the form of Man. Accordingly, he appeared bodily in the world as Jesus Christ and became visible to men. The Jews brought untold hardships on him to the extent that they crucified him one day. Hence, Jesus Christ or the son, is not in reality a separate person, but he is the father who in assuming human form called himself the son. (RELTON pg.61)

It is clear that although on the one hand this philosophy to a degree solved the problem of "The Unity of Three and One", it raised on the other hand a number of unsolvable problems. Moreover, this sect did not assist the teachings of the Church which decreed the father and son to be distinct and separate persons. Accordingly, the sect was rejected and declared heretic. And the problem still remained unsolved.
All of these interpretations were not worthy of acceptance because they in some way or the other violated the accepted principles and teachings of the Church.

The question is: how did the Roman Catholic Church itself solve this problem? Research reveals that the majority of Roman Catholic theologians have openly refused to solve this riddle, and have asserted that "Three in One and One in Three" is a mystery which we are unable to understand. Some theologians have attempted to present a rational interpretation to the doctrine of trinity.

Points to ponder:

1) We have already discussed the impossibility of the existence of a God-Man or God incarnate, under the discussion of the Hindu religion. The basis of this is the impossibility of two opposites being found together, one being the Creating God who is ever-existent and independent, and the other being a created human who is temporary and dependant.

حدثني المثني قال ثنا اسحاق قال ثنا ابن ابي جعفر عن ابيه عن الربيع في قوله تعالي (الم الله لا اله الا هو الحي القيوم) قال ان النصاري اتوا رسول الله عليه وسلم فخاصموه في عيسي بن مريم وقالوا له من ابوه وقالوا علي الله الكذب والبهتان لا اله الا هو لم يتخد صاحبة ولا ولدًا فقال لهم النبي صلي الله عليه الستم تعلمون انه لا يكون ولد الا هو يشبه اباه قالوا بلي قال الستم تعلمون ان ربنا حي لا يموت وان عيسي يأتي عليه الفناء قالوا بلي قال الستم تعلمون ان ربنا قيم علي كل شيئ يكلؤه ويحفظه ويرزقه قالوا بلي قال فهل يملك عيسي من ذلك شيأً قالوا لا قال افلستم تعلمون ان الله عزوجل لا يخفي عليه شيئ في الارض ولا في السماء قالوا بلي، قال فهل يعلم عيسي من ذلك شيا الا ما علم قالوا لا، قال فان ربنا صور عيسي في الرحم كيف شاء فهل تعلمون ذلك قالوا بلي قال الستم تعلمون ان ربنا لا ياكل الطعام ولا يشرب الشراب ولا يحدث الحدث قالوا بلي قال الستم تعلمون ان عيسي حملته امرأة كما تحمل المرأة ثم وضعته كما تضع المرأة ولدها ثم غذي كما يغذي الصبي ثم كان يطعم الطعام ويشرب الشراب ويحدث الحدث قالوا بلي قال فكيف يكون هذا كما زعمتم قال فعرفوا ثم ابوا الا حجودًا فانزل الله عزوجل الم الله لا اله الا هو الحي القيوم

"It is narrated from *Rabî*' in the commentary of the verse:

الم الله لا اله الا هو الحي القيوم

that the Christians (of Najrân) came to Nabî (ﷺ) and started debating regarding (the divinity of) Îsâ bin Maryam. They said to him: "Who is his father?" (What they meant by this is that if he did not have a father, then he should be called the son of Allâh) whereas this is lies and slander against Allâh (ﷻ). There is none worthy of worship but Him and He has not taken a wife or child.

Nabî (ﷺ) said to them: "You know that there is no child, except that he resembles his father."

They said: "Undoubtedly." (By admitting to this, they had in actual fact agreed that Îsâ (عليه السلام) should resemble Allâh (ﷻ), whereas everyone knows that Allâh ﷻ is unique and incomparable, and that Isa (عليه السلام) was a human in human form and not in any resemblance of a God. **ليس كمثله شيئ ولم يكن له كفوًا احد**

Nabî (ﷺ) said: "Don't you know that our *Rabb* is Ever-living and He will never die, whereas death and destruction will come to Îsâ.

They said: "Undoubtedly."

Nabî (ﷺ) said: "Do you not know that our *Rabb* controls everything, watching, protecting and sustaining everything?"

They said: "Definitely."

Nabî (ﷺ) asked: "Is Îsâ in control of any of this (these qualities)?"

The Christians said: "No."

Nabî ⎪asked: "Do you not know that nothing in the earth nor in the heavens is hidden from Allâh (ﷻ)?"

They said: "Definitely it is so."

Nabî (ﷺ) asked: "Does Îsâ know any of this besides that which he has been taught?"

They said: "No."

Nabî (ﷺ) asked: "Do you know that Allâh (ﷻ) formed Îsâ (عليه السلام) in the womb of his mother as He willed?"

They said: "Yes."

Nabî (ﷺ) asked: "Do you not know that our *Rabb* does not eat food, drink anything nor does He relieve Himself.

They said: “Definitely we know.”

Nabî (ﷺ) asked: “Do you know that Îsâ’s mother bore him as other mothers bear children, thereafter she gave birth to him just like other mothers give birth. He was then fed just as small children are given food. Thereafter, he would eat, drink and relieve himself?”

They said: “Definitely we know so.”

Nabî (ﷺ) asked them: “Then how can he be as you are claiming? (to be god)”

The Christians of Najrân realized the truth but because of obstinacy refused. Then Allâh ﷻ revealed these words: **الم الله لا اله الا هو الحي القيوم** *[Tafsîr ibn Jarîr p. 163 vol. 3]*

2) Since every man was supposed to be punished on account of the sin committed by Adam (عليه السلام) (the original sin), God sent down his only son (we seek Allah protection from such beliefs) who was crucified on the cross, by which he took the punishment of death on behalf of all mankind, due to which he burnt in hell for 3 days and then came back to life again. The son, by being crucified, took the punishment of all mankind, thus all that man has to do is to believe in him and he will be saved from the punishment of hell. This is termed incarnation, crucifixion, resurrection and redemption.

Let us discuss each of the above in some detail:

Incarnation: The doctrine of incarnation appears first in the book of John. The author of this book refers to the beginning of Jesus Christ in the following words: "In the beginning was the word, and the word was with God, and tho word was God. He was in the beginning with God". (John 1-3) And further on he writes : "And the word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only son from the father'. (John 14-15)

We have already stated that the 'word" in Christianity refers to the person of the son of God - who himself is God. Accordingly, the meaning of the statement of John is that the word of God - that is, the person of the son - became incarnate and appeared in the form of Jesus. In explaining this doctrine, Maurice Relton writes (pg.28) "The Catholic Doctrine maintains that he who was God, without ceasing to be what he was, became man, i.e. entered into the conditions of our finite existence in time and space and dwelt amongst us.”

According to Christians, the power that unified the person of the son with the human existence of Jesus is the Holy Spirit. We have stated earlier that the meaning of the Holy Spirit in Christianity is the attribute of the love of God. Hence, the meaning of this doctrine is that because God loved his servants, he therefore, through his attribute of love sent the person of the son to this world - so that, he may become the redeemer of the original sin of men.

It must be borne in mind that the incarnation of the son into Jesus Christ does not mean according to Christians that the son gave up divinity and became man. But the meaning is that he was previously only God,

and now also became man. Hence, in accordance with this doctrine, Jesus was simultaneously both man and God. From the human viewpoint, Jesus was of lower rank than God. For this reason, he stated the following:
"...For the Father is greater than I" (John 14:29) And, it is in this respect that he was subject to human conditions and needs.
But, from the viewpoint of divinity, he was equal to God, the Father. Hence, the Gospel of John writes: "I and the Father are one" (John 10;30)
Augustine writes: "In the form of God he made man; in the form of a servant, he was made man"
The question arises here. How is it possible that one person be both man and God; creator and created, high and low? This question also like the doctrine of trinity became the centre of debate and controversy over the centuries. The orthodox held that the doctrine of incarnation is also mystery and must be believed as such - its comprehension is not possible. (See Encyclopedia Britannica)
The reality of incarnation and logical proofs against this belief has been discussed above under the subject of Hinduism.

Crucifixion: The second belief of the Christians in regard to Jesus is that he was crucified by the Jews by order of Pontius Pilate with the result that he died. In this regard, it must be borne in mind that the punishment of crucifixion according to the majority of Christen sects was not meted out to the person of the son - who was according to them God - but it was given to the human manifestation of the person of the son, namely Jesus who was not God in his human capacity but only a created being.

The Holy Cross

In view of the fact that the sign of the cross (+) is of great importance by virtue of the doctrine of crucifixion, we refer briefly to its position:
Until the fourth century AD, this sign had no collective significance. It is popularly reported that Emperor Constantine saw {probably in his dream) in 312 AD, during battle, the sign of a cross in the sky. Thereafter, in 326 AD his mother, St. Helena found a cross. The people were of the view that this cross was the one on which Jesus (according to the Christian claim) had been crucified. In commemoration of this story, Christians celebrate each year in May a day known as "The Finding of the Cross". Thereafter, the sign of the cross became the symbol of the Christian faith. Christians accordingly began to use the sign in all their doings. The well known Christian
Theologian Tertullian writes: "At each journey and progress, at each coming in and going out, at the putting on of shoes, at the bath, at meals, at the kindling of lights* at bedtime, at sitting down, whatsoever occupation engages us, we mark the brow with this sign of the cross." Why is the cross holy in Christianity?
It appears that the basis of the sanctity of the cross is the doctrine of atonement. That is, because the cross is the cause of the forgiveness of sins, it is respected and sanctified.

Resurrection: The third belief of Christians relating to JESUS is that after his crucifixion and burial, he became alive again on the third day. He then gave his disciples advice and instruction whereafter he ascended to the heavens.

Atonement or Redemption: This doctrine is at the heart of Christianity according to Daniel Wilson (v2 pg.53); and in itself is most important because what has been discussed previously is really a preface to this doctrine. This doctrine by virtue of its intricacy has especially been the least understood in the non-Christian world.

The doctrine has behind it a long sequence of historical and theoretical assumptions. If these assumptions are not understood, the doctrine cannot be properly comprehended. These assumptions are as follows:

1. The first assumption is that Adam, the first human being, was given at the time of his creation all kinds of material comfort s and pleasures without restriction save that he was prohibited from eating wheat. At that time his will was made entirely free whereby he could if he wished obey orders or oppose them.

2. Adam exercised this will wrongly. By eating the forbidden fruit, he became the perpetrator of a great sin. The sin itself appeared trivial. On the contrary, it was very serious having regard to its nature and magnitude. In regard to nature, because it was extremely easy at that time for Adam to observe the order of prohibition. After giving him absolute freedom of eating an abundant supply of foods, he was subject to only one prohibition which was very easy to observe. Apart from this, man at that time did not have the powers of passion and desire which could compel him to sin. Hence, it was not difficult to stay away from wheat And, the seriousness of violating the prohibition is in proportion to the ease with which it could have been observed and fulfilled. Furthermore, this was the first sin of man who instead of obedience committed disobedience. Prior to this man did not sin, and just as, obedience is the tree of all good deeds, disobedience is the foundation of all sins. The sin of Adam laid this foundation.

This sin was from the viewpoint of magnitude very serious as it embraced many other sins with the result that it became the source or mother of sins. St. Augustine writes in this regard: "This one sin of man encompassed so many sins. In truth, if one reflects on the reality of any sin, he will see its reflection in this original sin."

3. In view of the fact that the sin of Adam was extremely serious, it resulted in two consequences. The one is that as punishment for the sin, he became entitled to everlasting death or punishment. For God showed him the forbidden tree and told him:
"...For in the day that you eat of it, you shall die." (Gen. 2:15) The other consequence is that the free will that was given to Adam was taken away from him. He was previously given the power to do good or evil according to his will. But because he wrongly used this power, he was deprived thereof. Augustine writes: "When man sinned by his free will, he was subdued by sin- hence his free will ended because 'whatever overcomes a man, to that he is enslaved.' ...Hence, he cannot acquire the will to do good until he is freed from sin and becomes the slave of good." As if, and until he is not freed from the shackles of his sin, his free will remains terminated. Now, he is free to commit sins but not good deeds.

The question arises here: Why has God in punishment for one sin caused men to be involved in other sins? In answer to this question, St. Thomas Aquinas writes:
'Because when men are deprived of the help of divine grace they are overcome by their passions. In this way sin is always said to be the punishment of a preceding sin."

4. In view of the fact that the free will of Adam and Eve ended after the commission of the sin - which meant that they were not free to do good; but were free to sin - it followed that the element of sin became embedded in their nature In other words, their sin became their nature and constitution. This sin is referred to in technical terminology as the original sin.

5. The original sin was thereafter transmitted to posterity, born and to be born and to be born, because they were created from the loins of both (Adam and Eve).
St, Augustine writes: "As happy, then, as were these our first parents... so happy should the whole human race have been, had they not introduced that evil which they have transmitted to their posterity... in truth, all

men who are sullied by the original sin were born of Adam and Eve." That is to say, every person who is born into the world is born with sin from time of birth because the original sin of his parents is embedded in his nature.

The question is: the sin was committed by the parents - How did the children become sinners as a result thereof? John Calvin, the well known leader of the Protestant Church writes: "In reality, we have been infected by the disease of sin through Adam, and by reason of this sin, we are justly worthy of punishment,"

Thomas Aquinas, the well known Roman Catholic theologian and philosopher explains this by means of another example: "That original sin, in virtue of the sin of our first parent, is transmitted to his posterity; just as from the soul's will actual sin is transmitted to the members of the body, through their being moved by the will".

6, Because all the children of Adam were trained by the original sin - and the original sin itself is the tree of all sins - they like their parents were excluded from the exercise of free will, and became tainted by one sin after the other. To the extent that apart from the original sin, they were afflicted by other sins which they committed by reason of the original sin.

7. By virtue of the above mentioned sins, the whole of mankind like their parents became entitled to perpetual punishment. On the other hand, they became excluded from their own free will. Accordingly, there was no means to salvation and forgiveness because protection from such sins could only be attained by good deeds. But, by reason of the absence of free will, man could not do good deeds, which could save him from punishment,

8. One way of achieving deliverance from this problem was for God to shower mercy and forgive men. This however was not possible because God is just and fair and He will not break his immutable laws. In the Book of Genesis, to which we have previously referred, death was prescribed as the punishment for the original sin. Now, it would amount to a breach of the law of justice if man was forgiven without the imposition of the punishment of death.

9. God on the other hand is also merciful. He cannot leave His servants in this miserable state. Accordingly, He chose such a scheme whereby both mercy was extended to his servants and the law of justice remained untainted. The only legal course available was for man to die once as punishment, and thereafter, become alive for a second time. In this way, man's free will which ended prior to his death by reason of the original sin would be restored to him. And he would acquire freedom from the burden of the original sin and perform good deeds together with his freedom.

10. But, it is contrary to the laws of nature to make all human beings in the world die and thereafter cause them to come alive again. Hence, there was a need for one person who was free from the original sin to bear the burden of all the sins of men. God would give him once the punishment of death and then give him life again. And his punishment would suffice for all mankind. Thereafter, all men would become free.

For this noble purpose, God chose his own "Son"; and sent him in human form and body to the world. He made this sacrifice by being crucified on the cross and thereby dying. This death became redemption for man. In virtue of such death, not only the original sin of all men, but also all sins committed by reason of the original sin, was forgiven. Then this son became alive for the second time after three days whereby all men acquired a

new life. In this new life, men became owner of the free will. If the free will was exercised in good deeds, he will be rewarded. If exercised in evil deeds, he would in accordance with the state of such deeds be punished.

11. But this sacrifice of Jesus is only for that person who has faith in Jesus, and who acts on his teachings. The sign of such faith is the fulfillment of the ritual of baptism. The undergoing of baptism signifies faith in the redemption of Jesus on the part of the baptized. Hence, being baptized through Jesus is deemed to take the place of his death and second life. Consequently, whoever undergoes baptism will have his original sin forgiven, and he will be given a new free will. On the other hand, that person who does not undergo baptism, his original sin remains with the result that he becomes entitled to perpetual sin. Aquinas therefore writes: "But original sin incurs everlasting punishment; since children, who have died in original sin, because they have not been baptized, will never see the kingdom of God'.

12, As for those who died prior to the corning of Jesus, it will be seen whether they believed in Jesus or not. If they believed in him, then the death of Jesus will also be redemption for them and they will be saved. If they did not believe in him, they will not be saved.

13. As mentioned before, those who believed in Jesus and underwent baptism, for them redemption does not mean that they will not be punished for sins committed, but redemption means that their original sin will be forgiven, which sin demanded perpetual punishment. Moreover, all sins will be forgiven, whose cause is the original sin. Now, they will obtain a new life in which they will own a free will. If that will is wrongly exercised, then they will be punished according to the types of sin committed. If after baptism they commit a sin which takes them out of the pale of faith, they again become entitled to perpetual punishment. And, the redemption of Jesus in such case will not suffice. Accordingly, those declared by the church as heretic and excommunicated become entitled to perpetual punishment.

If one the other hand, they commit a minor sin, then they would be sent to that part of hell, which has been made to purify believers of their sins, for a temporary limited period. The name of such part is purgatory wherein they will stay for a while and then sent to paradise.

Some Christian theologians on the contrary assert that not only disbelief, but also major sins separate one from the redemption of Jesus, And, they become entitled to perpetual punishment. St. Augustine has written a specific book on this issue, and it appears from certain of his statements that he is inclined to this opinion.

If these following points are borne in mind, the faults and errors of this doctrine will become clearly apparent.
1. The first matter that requires examination and evidence is whether the error of Adam amounted to a sin or not?

2. Then the doctrine postulates two ways in transmitting the original sin: first, from Adam to his children; and then secondly from the children to Jesus. The question arises, is there a place for the transposing of sin from one to another in the just law of God? In the Old Testament, we read as follows: "The soul that sins shall die. The soul shall not suffer for the iniquity of the father, nor the father suffer the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself." (Ezekiel: 18:20)

3. The example given by Calvin relating to the transmission of sin on the analogy of hereditary disease is incorrect. This is so because firstly the issue that disease is hereditary is itself debatable. Even if one accepts that diseases are hereditary, then sickness which is an involuntary affliction cannot be compared and equated

to sin. If a person is afflicted by sickness involuntarily, he cannot be blamed nor be the subject of punishment. So, why is man considered deserving of punishment by reason of this sin in which his will plays no part whatsoever?

4. Similarly, the example given by Aquinas is incorrect because the sinner is in fact man. But, once man is the name of the totality of spirit and body, it follows that each one is a sinner. As opposed to this, the existence of Adam is not made up of all his children so that he cannot be called a sinner until all his children are declared sinners.

5. If the original sin was naturally transposed to all the children of Adam, then why was it not transposed into the human existence of Jesus? Whereas he was like all people born through the medium of women (Maryam), and according to Christian belief was together with being god also man. And he was crucified from the standpoint of being man.

6. Then, according to which dictates of justice is it justifiable to crucify a sinless and innocent soul, and that with his consent? If a person voluntarily offers in a court of law to undergo the bodily punishment due to a certain criminal, then will such a criminal be set free? The verses of Ezekiel quoted above refutes this.

7. It is said that God is Just. Hence, He does not forgive sins without punishment. But, what justice is that which not only condemns all men to perpetual punishment by reason of an involuntary sin, but also usurps their free will.

8. It is said that God does not forgive the original sin simply by means of repentance, whereas the old testament states: "But if a wicked man turns away from all his sins which he has committed and keeps all my statues does what is lawful and right, he shall surely live; he shall not die." (Ezekiel 18:20)

9. If the doctrine of atonement is true then why did Jesus not explain it clearly and properly? There is no verse of the Old Testament from which the doctrine could be inferred.

The truth of the matter is that none of these doctrines are supported or proved by the statements of Jesus. Not even one of the statements attributed to Jesus in the present
Bible clearly support or prove these doctrines. On the contrary, there are numerous statements which refute these doctrines. In actual fact, these doctrines were all introduced by Paul into what is today called Christianity.

Islam wants every individual to be kept bound by his being answerable for all of his actions. Islam continuously invites and encourages man towards correct beliefs and righteousness with the promise of the blissful life in the Hereafter and repeatedly warns him against vice and the consequent chastisement from the All Just Allah. The Holy Quran repeatedly warns saying:

﴿And be on your guard against a Day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted nor shall they be helped.﴾ (2:123)

﴿Whoever goes aright, for his soul does he go aright and whoever goes astray to its detriment only does he go astray, nor can the bearer of a burden bear the burden of another nor do we punish until We have sent a Messenger (to give warning).﴾ (17:15)

﴿O humankind! Surely, we have created you of a male and female and made you into nations and tribes that you may know each other; surely the most honorable of you with Allah is the one among you most careful of his duty. Surely Allah is All-knowing, All-aware.﴾ (49:13)

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

The fundamental beliefs of the Christians in the light of the teachings of Jesus and his Disciples

Trinity and Incarnation

First of all, take the doctrine of trinity - "three in one, one in three". If this enigma is regarded as correct and the source of salvation, no one would deny that it is extremely ambiguous and vague. The human intellect cannot comprehend this doctrine, unless it is explained by revelation. Did not the ambiguity of this doctrine demand that Jesus himself ought to have clearly explained it, and expound it in clear terms? If this doctrine was open to human comprehension, then it was the duty of Jesus to explain it by means of clear and convincing arguments so that people may not fall into error. If the doctrine was beyond the ken of human understanding, then at the very least they should have been informed that this is so, and therefore that they should believe therein without proof. If the theory of trinity was part of such faith, then was it not incumbent on Jesus to explain it to the people?
On the contrary, if we view the statements and sayings of Jesus, we gather that he did not explain this doctrine even once in his lifetime. As opposed to this, he always gave instruction on the unity of God, and never did he say that God is composed of three persons and the three together are one. Amongst the innumerable statements of Jesus relating to God, we quote two of them here. In the Gospels of Matthew and Mark, it is stated that Jesus said:
"Hear, O Israel: the Lord our God, the Lord is One; and you shall love the Lord, your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mark 12:29; Matt 22:36).

In the gospel of John, Jesus invokes God as follows:
"And this is eternal fife that they know thee the only true God, and Jesus Christ whom thou hast sent". (John 17:2)

Apart from this, nowhere has Jesus stated that he is in reality God and that he was incarnated in human form to cause the sins of man to be forgiven. On the contrary, he always referred to himself by the pseudonym "son of man (Adam)" as appears in sixty places in the Bible.

Ponder a little over how the belief of Jesus being God Himself or the son of God, coincides with the fact that he was so terrified at the impending crucifixion that he shouted: ***"Eli, Eli, Lama Sabachtani?"*** (Meaning: My God, My God, has thou forsaken me?) (Matthew 27:46)

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

The Bible itself reported that the son of God was forsaken by his father (god) in which case the forsaken son automatically and quite naturally forfeits his personal merits as a son and his relationship of being a son to his father. Do you think Jesus to be God himself when he falls down crying, praying to someone else to remove the cup of death by crucifixion?”

There is only one verse in the whole of the Bible which unequivocally supports this Christian dogma, and that is: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." (The first Epistle of John 5:7)

Dr C.I, Scofield, backed by eight other D.D.'s in a footnote to this verse opine: "IT IS GENERALLY AGREED THAT THIS VERSE HAS NO MANUSCRIPT AUTHORITY AND HAS BEEN INSERTED." The fundamentalist Christians still retain this fabrication whereas, in all the modern translations including the Revised Standard Version (RSV) this pious fraud has been unceremoniously expunged.

For some time now, there has been a strong awareness in the Christian world that Jesus did not refer to himself as God, but that the doctrine of his divinity was a creation of later times. In this regard, a number of references could be quoted of Christian theologians, but we shall confine ourselves to one selected reference from which one could infer that truth however concealed under the guise of "holy theories" will inevitably manifest itself.
Professor Harnack was a well-known thinker of early twentieth century, A number of his books on Christianity were read with great acceptance in Europe and America. He was not a rationalist, but a modernist. He was a firm believer of whatever he considered to be correct in Christianity. In 1899 and 1900 he delivered some lectures on Christianity in the German language which were published under the title Das Wesen Des Christentums. An English translation was later published under the name "What is Christianity?" These lectures were overwhelmingly received with success in Germany, England and America. These lectures have now assumed such historical importance that no historian of modern times would omit reference to them. We set out in his own words his theory relating to JESUS:
"Before we examine Jesus's own testimony about himself, two leading points must be established. In the first place, he desired no other belief in his person and no other attachment to it than is contained in the keeping of his commandments. Even in the fourth gospel, in which Jesus's person often seems to be raised above the contents of the gospel, the idea is still clearly formulated: "If ye love me, keep my commandment.” He must himself have found, during his labours, that some people honoured, nay, even trusted him, without troubling themselves about the contents of his message. It was to them that he addressed the reprimand: 'Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father'. To lay down any Doctrine about his person and his dignity independent of the gospel was, then, quite outside his sphere of ideas. In the second place, he described the Lord of Heaven and earth as his God and his Father; as the greater, and as Him who is alone good. He is certain that everything which he has and everything what he is to accomplish comes from his Father. He prays to Him; he subjects himself to His Will; he struggles hard to find out what it is and to fulfill it. Aim, strength, understanding, the issue, and the herd, must, all come from the Father, This is what the Gospels say, and it cannot be turned and twisted. This feeling, praying, working, struggling and suffering individual is a man who in the face of his God also associates himself with other men.

These two facts mark out, as it were, the boundaries of the ground covered by Jesus, testimony of himself. They do not, it is true, give us any positive information as to what he said; but we shall understand what he

really meant by his testimony if we look closely at the two descriptions which he gave of himself: the Son of God and the Messiah (the son of David, the Son of Man)

Let us first of all consider the designation "Son of God". Jesus, in one of his discourses, made it specifically clear why and in what sense he gave himself this name. The saying is to be found in Matthew, and not as might perhaps have been expected, in John:
"No man knoweth the son but the Father; neither knoweth any man the father, save the son, and he to whomsoever the son will reveal him."

The consciousness which he possesses of being the Son of God is therefore, nothing but the practical consequences of knowing God as the Father and as his Father. Rightly understood, the name of Son means nothing but the knowledge of God. Here, however, two observations are to be made. Jesus is convinced that he knows God in a way in which no one ever knew Him before. In this consciousness he knows himself to be the Son called and instituted of God, and to be the Son of God... (p 125- p 128)

Our purpose is quoting the lengthy excerpt of Dr, Harnack is to show that whenever a sincere and honest assessment of the gospel was made, then the conclusion was reached that Jesus never said anything apart from the fact that he was the servant and prophet of God, In today's gospels, also, no statement of Jesus can be found to the effect that he is God or son of God.

All verses which use the term 'son of God' in actual fact refer to 'the friends and beloveds of God', as is borne out by the following verses:
'Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the SON OF GOD." LUKE 3:38
"That the SONS OF GOD saw the daughters of men that they were fair; and they took wives of all which they chose. "... when the SONS OF GOD came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." GENESIS 6:2 and 4
"... Thus- saith the Lord, Israel is MY SON even my FIRSTBORN." EXODUS 4:22
"...and Ephraim is my FIRSTBORN," JEREMIAH 31:9 ("FIRST BORN:" How can there be two "firstborns"?)
" ... Thou (o David) ART MY SON; this day have I (God) BEGOTTEN thee. " PSALMS 2:7 ("FIRST BORN:" How can there be two "firstborns"?) ("BEGOTTEN" How can God beget David at the age of forty? "This day'?)
"For as many as are led by the Spirit of God, they are the SONS OF GOD. ' ROMANS 8:14

<u>The Disciples View of Jesus</u>
After Jesus, his disciples are second in rank. If we research their statements, we do not find any conception of Trinity or incarnation. The bible ascribes the disciples to have used the word "God" for Jesus. But this word has been frequently used in the sense of "Master" or 'Teacher". There are a number of verses in the Bible in which the disciples refer to Jesus as "Lord" "My Lord" in the sense of teacher. According to Matthew, Jesus said:
"But you are not to be called Rabbi, for you have one teacher, and you are all brethren, and call no man your father on earth, for you have one father, who is in heaven. Neither be called masters, for you have one master, the Christ". (Matt 23: 8 - 1 1)

It is therefore clear that the disciples by referring to Jesus as "Rabbi" and "Lord" meant master and teacher, and not God. Hence, it cannot be argued by reference to this word that they regarded Jesus as God. Apart from this word, there is not even a letter which supports or refers to the doctrines of trinity or incarnation. On the contrary, certain clear verses are found which establish that the disciples considered Jesus to be a messenger. Peter, who had an honoured position amongst the disciples, once in a lecture to the Jews stated:

"Men of Israel, hear those words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know". {Acts 2:22)

It is clear that this address was made to Jews in order to invite them to Christianity. If the doctrines of trinity and incarnation were basic tenets of Christianity, then Peter ought to have said that Jesus of Nazareth was "one of three persons of God", instead of saying "A Man". Instead of saying "Attested by god", he ought to have said simply "God"! , and should have explained to the Jews the doctrines of trinity and incarnation. Further on he says:
"The God of Abraham and of Issac and of Jacob, the God of our fathers, glorified His Servant Jesus...." (Act 3:13)
In the Acts itself, It is stated that on one occasion, all the disciples prayed in one voice:
"For truly in this city there were gathered together against thy Holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate..." (Acts 4:27)

Apart from this, the disciple Barnabas on one occasion says: "And he exhorted them all to remain faithful to the Lord with steadfast purpose, for he was a good man, full of the Holy Spirit and of Faith". Here also, Jesus is referred to as "a good man".

All these verses, clearly and unequivocally, show and reveal the reality, that the disciples regarded Jesus simply as "a man", a "messenger of God", "servant of God", "Messiah", and no more.

We have seen that from Jesus to the disciples, the doctrines of trinity and incarnation have not been proved. There are in fact a number of clear verses proving the contrary.

Accordingly, Paul is the first person who clearly and expressly espouses the doctrines of trinity and incarnation. In his letter to the Philippians he says:
"„.. Jesus, who, though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore god has highly exalted him,,,, that at the name of Jesus every knee should bow... and every tongue confess that Jesus Christ is Lord, (Phil 2 ; 6 -11)
In his letter to the Colossians he says:
"He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether, thrones or dominions or principalities or authorities - all things were created through him and for him". (Col 1:15-17)

Further on, he writes: "For in him the whole fullness of deity dwells bodily...." - (Cor : 2 : 9)
We have seen that the disciples used the word "Master" in regard to Jesus, which word in the light of the foregoing meant "Teacher", But they never used the word "Lord" or "Incarnate". This doctrine was espoused by PAUL

An objection may arise, namely that the doctrine of incarnation appears in the beginning of the gospel of John as follows:
"In the beginning was the word, and the word was with God, end the word was God". (1:1)
It states further: “And the word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only son from the Father".

These are the words attributed to John. Because John is made out to be John the disciple, it appears that the founder of the doctrine of incarnation was not Paul, but John.
This objection may have been sound if the gospel of John were at least as authoritative as the first three gospels. We have already discussed the authenticity of this gospel above. Some scholars have opined that the author of this gospel was a person who lived very much later than the disciples, and who acquired his learning under Paul or his pupils. To save this gospel from being declared a forgery, many Christians were forced to adopt the view that its author might have been John the Elder. It is the purely extreme Christian view that attempts to save the fourth gospel from being declared as a forgery. If we free ourselves from the attempts at justification, and accept the theory as it is, we arrive at the following conclusions:

1. The author of the fourth gospel was not John the son of Zebedee, the disciple but John the Elder.
2. John the Elder is not amongst the disciples of Jesus.
3. John the Elder saw Jesus once at the age of twelve, but did not get the opportunity of serving him or hearing his teachings.
4. John the Elder saw Jesus in the last stage of Crucifixion.
5. He was not a citizen of Jerusalem, but he was a resident of the Southern regions of Canaan.
6. After Jesus and until 95 AD, we have no knowledge of him - as to where he lived? And from whom he acquired knowledge? Whose company he frequented? And what relationships he had with the disciples?

7. On or about 95 AD, at the age of about 70, he wrote the gospel of John in which he mentions for the first time the doctrine of incarnation.

8. Later an addition was made at the end of the gospel which indicated that its author was the disciple John the son of Zebedee or some beloved disciple of Jesus.

The above conclusions are not the result of our reasoning, but were arrived at by Christian theologians in order to save the gospel from being declared as created. In the light of these conclusions, we arrive at the following undisputed facts:

(a) The doctrine of incarnation cannot be ascribed to Jesus or any of his disciples.
(b) This doctrine was the first written in the life of Jesus by a person who at the age of twelve only saw Jesus but did not acquire learning from him.
(c) The person who presents this doctrine is unknown - that is, apart from his writing, his condition and situation is unknown - what type of person was he? What were his beliefs? Did he coin this doctrine himself or did he hear it from somebody else?
Where did he pass his life? What was his relationship with the disciples?
(d) This doctrine was inserted in the Bible around 95 AD when his age was 70 and 28 years had passed since the death of Paul.
(e) Because Paul had died before him, and Paul had clearly expounded the doctrine of incarnation in his letters, it follows therefore that the first person to expound the doctrine was not John the Elder but Paul.
The foregoing discussion proves clearly that the doctrine of incarnation is neither supported by any statement of Jesus nor was it espoused by any disciple
Paul was the first person to present the doctrine.

<u>The Doctrine of Redemption</u>
Now, let us see who is the founder of the second doctrine of Christianity, namely, redemption? And from where did it originate?

This doctrine is the spirit of Christianity! You have read above that salvation is dependent on this doctrine - baptism and the last supper are also based on it. On the other hand, the philosophy which underlies this doctrine is highly intricate and delicate. Hence, one would think that the four gospels would contain many statements of Jesus explaining the doctrine. And Jesus and his disciples would have clearly expounded it. Such thinking is correct because the cardinal beliefs and doctrines of any religion are dealt with in detail in the basic books and the writings of the founders of that religion. And the basic books of the religion wholly attempt to establish such doctrines. For example, the basic doctrines of Islam are the unity of God, the finality of the prophethood of Muhammad (ﷺ) and belief in the hereafter. Hence, the Qur'an is filled with explanation of these doctrines and their proofs.

But, the position of Christianity is the opposite. Those theories which are fundamental to Christianity and which distinguish it from other religions are absent from the gospels. There is no explanation for them from Jesus or any of his disciples. You have already noted the position of the doctrines of trinity and incarnation. The same applies to the doctrine of redemption which is not proved by any statement of Jesus.

In order to appreciate this, let us cast a glance on those verses of the gospel which Christians consider as supporting the doctrine, and from which the doctrine is derived.

These verses are as follows:
1. "She will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matt: 1:21)
2. "And the Angel said, “for to you is born this day in the city of David a saviour. Who is Christ the Lord". (Luke 2: 10)
3. "For mine eyes have seen thy salvation" (Luke 2:30}
4. "For the son of man came to seek and save the lost". (Luke 19:10)
5. "Even the son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt 20:28 f Mark 10:48)
6. "For this is my blood of the covenant, which is poured out for many for the forgiveness of sins". (Matt 26:28)

Apart from the above verses, there is nothing in the gospels relating to the Doctrine of Redemption. The difficulty is that after reading these verses the mind immediately directs itself to this doctrine because of its popularity and widespread publication. However, from the viewpoint of impartial research, if one divests the mind for a short while of all the details of the doctrine discussed earlier, and then reads the verses once, the plain meaning is that Jesus came to provide guidance and salvation to those steeped in the darkness of misguidance. And to show the straight path of guidance to those who became entitled to perpetual punishment by reason of denying God, polytheism and bad deeds, and thereby saving them from the punishment of hell, irrespective of the difficulties and hardships he had to face in his propagation, activities and services.

And to give his life as a ransom for many", "And this is my blood of the covenant which is poured for many for the forgiveness of sins".

If the conception of the doctrine of redemption has not settled in the mind from the beginning, then the clear meaning of these verses is that Jesus is willing, in order to save people from misguidance and to give them the means of causing their previous sins to be forgiven, to even sacrifice his life. And he indicates this in these verses.

These verses do not support the philosophy that the free will of man was removed by reason of the sin of Adam; and that consequently the original sin became embedded in Adam and his children; and that therefore every innocent child became entitled to perpetual punishment. Then the person of God in the form of the son assumed upon himself the sins of the world by means of the with the result that the original sin of all was forgiven*

If the purpose of the above verses was to explain the doctrine of redemption, then why did Jesus not explain it in detail especially when it constituted a cardinal article of faith, belief wherein was essential for salvation?

One hears day and night expressions such as a certain person has sacrificed his life in order to save his nation - such expressions are used in relation to prophets and leaders of nations. Nobody, however, construes such expressions to the effect that the sin of Adam has been imposed on the nation. On the contrary, the leader has himself tolerated the punishment inflicted on him.

Then, if there is room to construe such verses in the manner alleged, then one is free to infer also that Jesus assumed upon himself all the sins of his community. Hence, punishment would not be given notwithstanding the sins committed until the day of judgment. Whereas, this is refuted from the beginning by all the Churches.

For this reason, those Christian theologians who read these verses impartially have instead of inferring the complex philosophy of redemption, understood the word in their ordinary sense as explained by us above. In the beginning of Christian history, this was the view of Coelestius. Then the sect known as Socinians also interpreted the verses in this manner. The Encyclopedia Britannica states in this regard: "Those people found in Christ's life are only a sublime example of the way to salvation," Abelard was of the view that the meaning of redemption was simply that the life and death of Jesus was a complete lesson in mercy and compassion.

In fact, the above verses clearly do not prove the meaning of the doctrine of redemption as contended today. The meaning of those verses relied upon is something else.

Now, reverting to disciples, we cannot find even one sentence of theirs which support the doctrine of redemption. Hence, the first person who espouses this doctrine was Paul who expounded it philosophically in his letter to the Romans.
"Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned - sin indeed was in the world before the law was given. But sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was the type of the one who has to come. But the free gift is not like the trespass, for it many died through one man’s trespass, much more have the grace of that one man Jesus Christ abounded for many...and the free gift is not like the effect of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Then, as one man's trespass led to condemnation for all men, one man's act of righteousness leads to acquittal and life for all men".
{Romans 5:12)

He explains further: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from

the dead by the glory of the father, we too might walk in newness of life. Hence we know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin". (Romans 6:3)

This is the very same theory of redemption which has not been espoused by any person prior to Paul. Hence, he is the founder of the doctrine.

The Order to Act on the Torah

After discussing the basic doctrines of Christianity, it is desirable that we determine by research the teaching of Jesus in regard to specific matters or orders. And what changes were effected by Paul?

Jesus has clearly stated on a number of occasions that his purpose was not to oppose the Torah, but to confirm it. To the extent that it is stated in the gospels that Jesus did not come to abrogate it. It is reported by Matthew:
"Think not that I have come to abolish the law and the Prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the taw until all is accomplished", (Matthew 5;17)
Moreover, on one occasion he stated: "So whatever you wish that men would do to you, do so to them; for this is the law (Torah) and the Prophets. (Matthew 7:12)
It follows that Jesus fundamentally regarded the Torah as worthy of respect and action thereon.

But, what is the theory of Paul on the rulings of the Torah? This appears from his statements in his letter to the Galatians, as follows:
"Christ redeemed us from the curse of the law, having become a curse for us", (Gal 3:13)

He says further: "Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith but now that faith has come, we are no longer under a custodian. „." (Gal 3;23)

In his letter to the Ephensians, Paul states: "By abolishing in his flesh the Law of Commandments and Ordinances. ...thereby bringing the hostility to an end". (Eph 2;15)

In the letter to the Hebrews he says: "For when there is a change in the Priesthood, there is necessarily a change in the law as well" (Heb. 7:12-13)
Further he says: "For it that first covenant (Torah) had been faultless, there would have been no occasion for a second". (Heb. 8:7) "In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away". (8:13)

In the light of the foregoing statements, Paul has totally ended the practical relevance and importance of the Torah, and has abrogated all its orders and rulings.

The Order or Circumcision

The Order of Circumcision has come down from the time of Abraham. Torah says: "As for you, you shall keep my covenant, you and your descendants after you throughout their generations. This is my covenant which

you shall keep between me and you and your descendants after you. Every male among you shall be circumcised…so shall my covenant be in you flesh an everlasting covenant. An uncircumcised male who is not circumcised on the flesh of his foreskin shall be cut off from his people; he has broken my covenant". (Gen. 17:9-14)

And addressing Moses, "And on the eighth day of the flesh of his foreskin shall be circumcised". (Lev. 12:3)
Jesus himself was circumcised, as stated in Luke 2:21, Thereafter there is no statement of Jesus to the effect that the Order Circumcision has been abrogated. In this regard, the theory of Paul appears from his letters. In his letter to the Galatians, he says: Now I, Paul say to You that if you receive circumcision, Christ will be of no advantage to you". (Gal. 5:2)
He says further: "For neither circumcision counts for anything, nor uncircumcision, but a new creation", (Gal 6:15)

Evils: 1) Shirk-ascribing partners to Allah, by regarding Isa (عليه السلام) as equal to, or as a partner to Allah, which is all blasphemy. They are guilty of raising a human being to the status of Godhood.

2) They corrupted their religion by incorporating within it Greek, Roman and Persian culture and paganism. They changed the scripture revealed to Isa (عليه السلام),sometimes by concealing what was mentioned therein, or by wrongly interpreting it and distorting its meaning or translation, or by adding, deleting or altering its verses. They would quote the incident related to the time when Isa (ﷺ) recited or expounded on a certain revealed verse alongside that verse of the Injil, thereby adding to the book of Allah that which did not belong to it, with a result that the Gospels became a book on the lifestory of Isa (عليه السلام), instead of being a book containing only the revelations of Allah to Isa (ﷺ). They sometimes falsely attributed books to the disciples of Isa (عليه السلام) just to give it credence. The verses relating to this were mentioned under the discussion of the Jews.

3) They have taken their scholars and their monks (like the Popes, Saints and Fathers) as Lords, granting them the right to interpolate their Holy Scriptures and to change the laws of Allah according to their whims and fancies. They even went to the extent of regarding the writings or statements and decisions of these ordinary people to be divinely revealed, and, in cetain cases, even incorporated it within their Gospels. (This is generally found to the greatest extent amongst the Roman Catholic Church, although other denominations are also guilty of this to some extent)

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (التوبة–31)

روى الإمام أحمد، والترمذي، وابن جرير من طرق، عن عدي بن حاتم، رضي الله عنه، أنه لما بلغته دعوة رسول الله صلى الله عليه وسلم فرَّ إلى الشام، وكان قد تنصر في الجاهلية، فأسرت أخته وجماعة من قومه، ثمَّ منَّ رسول الله صلى الله عليه وسلم على أخته وأعطاها، فرجعت إلى أخيها، ورَغَّبته في الإسلام وفي القدوم على رسول الله صلى الله عليه وسلم، فقدم عَدِيّ المدينة، وكان رئيسا في قومه طيئ، وأبوه حاتم الطائي المشهور بالكرم، فتحدَّث الناس بقدومه، فدخل على رسول الله صلى الله عليه وسلم وفي عنق عَدِيّ صليب من فضة، فقرأ رسول الله صلى الله عليه وسلم هذه الآية: { اتَّخَذُوا

أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ } قال: فقلت: إنهم لم يعبدوهم. فقال: "بلى، إنهم حرموا عليهم الحلال، وأحلوا لهم الحرام، فاتبعوهم، فذلك عبادتهم إياهم". وقال رسول الله صلى الله عليه وسلم: "يا عدي، ما تقول؟ أيُفرّك أن يقال: الله أكبر؟ فهل تعلم شيئًا أكبر من الله؟ ما يُفرك؟ أيفرّك أن يقال لا إله إلا الله؟ فهل تعلم من إله إلا الله"؟ ثم دعاه إلى الإسلام فأسلم، وشهد شهادة الحق، قال: فلقد رأيتُ وجهه استبشر ثم قال: "إن اليهود مغضوب عليهم، والنصارى ضالون"

4) Rejection of Nabi Muhammad (ﷺ) as the final messenger of Allah sent to all of mankind, whereas he was even prophesized in their own books. The following are some of those prophesies:

Prophesy 1

Deuteronomy chapter 18 verse 18-22:
18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him.
19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.
21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?
22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

1. This glad-tiding states that I [Allâh] will send a Prophet like you to their [Banî Isrâ'îl's] brothers. It is clear from this that this Prophet will not be from the Banî Isrâ'îl. This address was not made to one or two persons but included all the tribes of the Banî Isrâ'îl. This address would therefore be directed to the entire nation of the Banî Isrâ'îl. This would mean that I [Allâh] will send a Prophet like you who will be from the brothers of the entire nation of the Banî Isrâ'îl. This is a clear proof that this Prophet will not be from the Banî Isrâ'îl. If he was to be from the Banî Isrâ'îl, Allâh ﷻ would have said "I will raise a Prophet from amongst you."

In short, Mûsâ ﷺ, informing the entire Banî Isrâ'îl without any exclusion, that the promised Prophet will be from their brothers is clear proof that such a Prophet will be from their brothers, the Banî Ismâ'îl. This is because the Banî Ismâ'îl are the brothers of the Banî Isrâ'îl. (It should be remembered that the word 'brothers' is commonly used in the oriental and eastern languages to refer to 'cousins', therefore this expression was according to their usage) The Christians claim that the brothers of the Banî Isrâ'îl refer to the Banî Isrâ'îl themselves. However, this is absolutely wrong, irrational and against the usage of all languages of the world. When we say "The brothers of Zayd", then Zayd is not included among those brothers. Rather, he will be apart from the brothers. This is because the attributed is separate from whom he is attributed. Moreover, a person and his progeny cannot in reality be referred to as his brothers. Therefore, to regard the brothers of the Banî Isrâ'îl as their progeny itself is totally immature and an act of ignorance. In colloquial usage we can say that "Zayd is the brother of the Banû Tamîm", "Hûd is the brother of the 'Âd nation", "Sâlih is the brother of the Thamûd nation". In other words, they are members of these respective nations. However, we cannot say that the 'Âd nation is the brother of the 'Âd nation, or the Thamûd nation is the brother of the Thamud nation, or the Banû Tamîm is the brother of the Banû Tamîm, or the Banû Hâshim is the brother of the Banû Hâshim.

In like manner, it is clearly immature and ignorant to say that the Banî Isrâ'îl is the brother of the Banî Isrâ'îl. To say that the brothers of the Banî Isrâ'îl refers to their offspring and progeny is totally foolish.

In Genesis, chapter 16, verse 12, the progeny of Ismâ'îl ﷺ as compared to that of the Banî Isrâ'îl is described as follows: "And he shall dwell in the presence of all his brethren." In chapter 25, verse 18, the following is said: "He [Ismâ'îl] died in the presence of all his brethren."

In both these places, the brothers of Ismâ'îl ﷺ are unanimously considered to be the Banî Isrâ'îl. Allâh ﷻ did not promise prophet-hood and blessings to those children of Ibrâhîm ﷺ who were born from Qatûrah, or those born to Esau. However, Allâh ﷻ did promise blessings to Ismâ'îl ﷺ.

The gist of the above is that when Mûsâ ﷺ addressed the 12 tribes of the Banî Isrâ'îl that Allâh ﷻ will raise a Prophet from their brothers, it is clear proof that he will not be from the Banî Isrâ'îl. Nor would he have wanted to inform them of this. If he wanted, he would have said that a Prophet will be raised from them or from their progeny. In such a case, adding the word "brothers" would have been useless. The word "brothers" is clearly announcing that the promised Prophet will not have the relationship of being from their progeny. In other words, that Prophet will not be from the progeny of the Banî Isrâ'îl. No Prophet from the Banî Isrâ'îl can be the realization of that glad-tiding.

2. This glad-tiding states that "I will raise a Prophet like you." Now it is obvious that Îsâ ﷺ is not like Mûsâ ﷺ.

This is because the Christians consider him to be the son of Allâh or God himself. Mûsâ ﷺ was neither of both. Rather, he was a servant of Allâh ﷻ. And there is no similarity between a servant and Allâh ﷻ.

According to Christian belief, 'Îsâ ﷺ was killed and crucified for the sins of his people, and according to Muslims, he was raised up into the skies. Mûsâ ﷺ was neither killed, crucified, nor did he die for the sins of his people, and likewise Muhammad (ﷺ). They both dies natural deaths.

Isa (ﷺ) had only a mother and no father, but Musa (ﷺ) and Muhammad (ﷺ) had both a mother and father.

Isa (ﷺ) never married. Just as Mûsâ ﷺ married, Muhammad ﷺ also married, in accordance with the way of the past Prophets. Both also had children.

The Sharî'ah of 'Îsâ ﷺ does not have injunctions concerning the penal law, retribution, warnings, banishments, and laws of bathing and purification. On the other hand, the Sharî'ah of Mûsâ ﷺ and Muahammad (ﷺ) contains all these injunctions and laws. Just as the Sharî'ah of Mûsâ ﷺ was an independent Sharî'ah, in like manner, the Sharî'ah of Muhammad ﷺ was an independent, complete and perfect Sharî'ah. It comprises all the injunctions concerning the penal law, warnings, jihâd, retribution, the lawful and the prohibited. Like these outward injunctions, it also contains internal injunctions, viz. morals.

Just as Mûsâ ﷺ removed the Banî Isrâ'îl from the clutches of Pharaoh and gave them honour, Muhammad ﷺ to a far greater extent, removed the Arabs from the slavery of the Romans and Persians, made them embrace Islam, and gave to them the keys to the treasures of Caesar and Chosroes. Isa (ﷺ) was not even accepted or received by his own people-the Jews.

Musa (ﷺ) and Muhammad (ﷺ) were both prophets, as well as rulers, who were able to implement and enforce the directives and law of Allah, punish for crimes, lead armies to the battlefield for war and be regarded as a ruler of a nation. Isa (ﷺ) claimed only a spiritual kingdom, and was only a prophet.

The Qur'ân makes reference to these similarities in the following verse: "We sent to you a Messenger, as a witness over you, just as we sent a Messenger to Pharoah." (Sûrah al-Muzzammil, verse 15)

ʻÎsâ ﷺ and Yûshaʻ ﷺ never claimed this similarity. If it is argued that this similarity refers to that promised Prophet who will be from the Banî Isrâ'îl as Mûsâ ﷺ was from them, then what is the speciality of ʻÎsâ ﷺ and Yûshaʻ ﷺ in such a case? Numerous Prophets from the Banî Isrâ'îl came after Mûsâ ﷺ. In such case, every Prophet can be a realization of this glad-tiding. If similarity to a certain extent is accepted in favour of ʻÎsâ ﷺ and Yûshaʻ ﷺ, then there is no comparison between this similarity and the one that Muhammad ﷺ enjoys with Mûsâ ﷺ.

3. This glad-tiding also states that "I [Allâh] will put My words in his mouth." In other words, unlike the Taurâh and Zabûr, an entire book will not be revealed at once to this Prophet. Rather, the angel of Allâh will come down with revelation. On hearing this from the angel, he will learn the words of Allâh ﷻ, recite them with his tongue and convey them to his followers. It is obvious that this was not realized for anyone besides Muhammad ﷺ. Allâh ﷻ says: "He does not speak of his own desire. It is nothing but a revelation that is revealed to him." (Sûrah an-Najm, verses 3-4) In the cave of Hira, Jibreel (ﷺ) commanded Muhammad (ﷺ) who was 40 years of age at the time to 'recite' or 'read' thrice. Muhammad (ﷺ) replied each time in bewilderment, "I am not learned." The first five verses were then revealed unto him, by making him recite these unknown verses after hearing it. This is called putting words into someone's mouth. Isaiah in chapter 29 describes this incident:

10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.
11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:
12 and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

4. This glad-tiding also states that "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (I will punish him on account of that, I will be the revenger).
The Christians believe that Christ has redeemed them from all sins. But Allah did not want them to take his message lightly, so He concluded this prophecy with a severe warning.

5. This glad-tiding also states that if this Prophet (Allâh forbid) fabricates a lie and attributes wrong things to Allâh ﷻ, then that Prophet will be killed. It is obvious that after claiming prophet-hood, Muhammad ﷺ was not killed. The enemies tried various plots and plans but they all failed. Allâh ﷻ says: "When the unbelievers were plotting to capture you, kill you or banish you. They were plotting and Allâh also plotted. And Allâh is the best of plotters." (Sûrah al-Anfâl, verse 30)

In accordance with the promise of Allâh, "Allâh will protect you from the people", Muhammad ﷺ remained totally protected and safeguarded. Instead of any calamity striking him, his position and following increased by the day. If Muhammad ﷺ was not that promised Prophet, he would have certainly been killed. Yes, according to the assumption of the Christians, ʻÎsâ ﷺ was killed and crucified. Therefore, if ʻÎsâ ﷺ is considered to be a realization of this glad-tiding, then based on their assumption, he would necessarily be an imposter (Allâh forbid). The Qur'ân also makes reference to this: "Had We not kept you steadfast, you would have almost inclined towards them slightly. In such a case, We would have caused you to taste the double punishment of life and death. Then you would have not found any helper for you against Us." (Sûrah Banî Isrâ'îl, verse 76) "Had [Muhammad] fabricated any lie against Us, We would have caught him with force and power and then cut off his jugular vein." (Sûrah al-Hâqqah, verse 44)

In verse 20 it was said that "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. i.e. (If that Prophet fabricates a lie against Me, he will be killed)." It should be known that not being killed is not the absolute proof of being a true Prophet. Otherwise, many of the true prophets would have to be regarded as imposters. Allâh ﷻ says: "They used to kill the

Prophets without justification." Based on the corrupt belief [that ʿÎsâ ﷺ was killed and crucified] of the Christians, it would become especially difficult for the Christians to prove the truthfulness of ʿÎsâ ﷺ.
This prophecy, in fact, specifically applies to that promised Prophet whose not being killed is a sign of his truthfulness. This is clear from the following text of the Taurâh: "The Prophet …even that Prophet shall die. In both sentences, the words "the Prophet" and "that Prophet" refer specifically to that promised Prophet. If this rule was applied to all Prophets without exclusion, then, Allâh forbid, Zakarîyyâ ﷺ and Yahyâ ﷺ would have been labelled as false Prophets. And based on the belief of the Christians, since ʿÎsâ ﷺ was killed and crucified, he would also, Allâh forbid, be labelled a false Prophet. We can therefore conclude that this is specifically applied to that promised Prophet regarding whom this glad-tiding was given.

6. This glad-tiding also clearly states that the sign of the truthfulness of this promised Prophet is that his predictions will be correct and true. All praise is due to Allâh ﷻ that not a single prediction of Muhammad ﷺ has been proved to be false or incorrect in the least. We can openly proclaim that no envious person will be able to disprove any of his predictions right till the day of resurrection. This attribute of Muhammad ﷺ was so clear and manifest, that even his enemies and opponents could have no alternative but to address him as the truthful and trustworthy.

Whether anyone believes it or not, I have more conviction in the truthfulness of Muhammad ﷺ than the rising of the sun and the appearance of day. I take an oath in the name of Allâh ﷻ, the One, and make all His angels witnesses and say from the bottom of my heart, with full conviction and devotion, and attest that Muhammad ﷺ is certainly, without any doubt whatsoever, the truthful servant of Allâh ﷻ and the most truthful of all His servants – past and future. O Allâh! Keep us steadfast on this belief.

7. After reading the book of Acts, chapter 3, verses 17-25, it becomes clear that that awaited Prophet was other than ʿÎsâ ﷺ, Îliyâ' ﷺ and in fact apart from all other Prophets. The texts of these verses are as follows, wherein a sermon delivered by Peter is recorded:

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.
18 But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ;
20 and he shall send Jesus Christ, which before was preached unto you :
21 whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your
brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you.
23 And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.
24 Yea, and all the prophets from Samuel and those that follow after,
as many as have spoken, have likewise foretold of these days.
25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

("Yet now, brethren, I know that you did it in ignorance, as did also your rulers. But those things which God foretold by the mouth of all His prophets, that the Christ will suffer, He has thus fulfilled. Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. For Moses truly said to the fathers, 'The Lord your God will raise up for you a prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the

people. Yes, and all the prophets, from Samual and those who follow, as many as have spoken, have also foretold these days. You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham: 'And in your seed all the families of the earth shall be blessed.'")

The above text first of all gives the glad-tiding of 'Îsâ ﷺ and the pain that he will suffer, according to them, at the hands of the Jews. His descent from the heavens is also mentioned, but which will only take place after things have been restored. Therafter, the glad-tiding of that Prophet is given regarding whom Mûsâ ﷺ had informed the Banî Isrâ'îl: "Allâh is to send a Prophet from your brothers, i.e. the Banî Ismâ'îl." In addition to Mûsâ ﷺ, all the other Prophets gave the glad-tiding of this promised Prophet. As long as this promise is not fulfilled, these heavens and this earth will remain in existence. During that time, Allâh will fulfil that promise which He made to Ibrâhîm ﷺ, viz. all the nations of the world will gain blessings from you.

This is a clear proof that this Prophet whose glad-tiding is given and this Messenger who is awaited is someone other than all the other Prophets and Messengers who came from Mûsâ ﷺ till 'Îsâ ﷺ. Therefore, no Prophet can be the realization of this glad-tiding from the time of Mûsâ ﷺ and 'Îsâ ﷺ. How, then, can it be correct to consider Yûsha' ﷺ or 'Îsâ ﷺ to be the realization of this glad-tiding?!

8. The following is mentioned in the Injîl, in the chapter on John, chapter one, verse 19-27:

¶ 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20 And he confessed, and denied not; but confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that Prophet? And he answered, No.
22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.
¶ 24 And they which were sent were of the Pharisees.
25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that Prophet?
26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27 he it is, who coming after me is preferred before me, whose shoelatchet I am not worthy to unloose.

"When the Jews sent the astrologers from Jerusalem in order to ask him who he is, and he admitted that he was not the Messiah, they asked him: 'Then who are you? Are you Elias?' 'He said: 'No.' 'Are you that Prophet?' He replied: 'No.'"

It becomes clear from this that they were waiting for a Prophet apart from 'Îsâ ﷺ and Îliyâ ﷺ. And that Prophet was so well-known by them, that they did not even have to mention his name as they mentioned the names of 'Îsâ ﷺ and Îliyâ ﷺ. Rather, it was sufficient for them to merely refer to him as "that Prophet".

Therefore, if 'Îsâ ﷺ alone was the realization of that glad-tiding, then who were they waiting for? They were waiting for none other than Muhammad ﷺ. It is for this reason that the people of the Book refer to Muhammad ﷺ as "that Prophet".

9. It is gauged from the Injîl, chapter John, chapter 7, verse 40 that the promised Prophet was someone apart from 'Îsâ ﷺ. The verses reads:

¶40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
43 So there was a division among the people because of him.
44 And some of them would have taken him ; but no man laid hands on him.

Mentioning the promised Prophet against ʻÎsâ ﷺ is a clear proof that the promised Prophet is someone other than ʻÎsâ ﷺ. If the words "that Prophet" do not refer to Muhammad ﷺ, who else were they waiting for?

10. During the life of Rasûlullâh ﷺ, many Jewish and Christian scholars acknowledged that he alone was that true Prophet whose glad-tiding was given by Mûsâ ﷺ, and that he alone was the realization of that glad-tiding. Many of these scholars embraced Islam, e.g. Makhairîq (a Jewish scholar) and Daghâtir Rum (a Christian scholar). Many others admitted that Muhammad ﷺ was the promised Prophet but they did not embrace Islam, e.g. Heraclius the Roman king, 'Abdullâh ibn Sûriyâ the Jew, and others. They admitted that Muhammad ﷺ was a true Prophet whose glad-tiding was given by Mûsâ ﷺ and ʻÎsâ ﷺ. However, they did not embrace Islam.

Prophesy 2

Deuteronomy, chapter 33, verse 2:

2 And he said, The Lord came from Sinai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand went a fiery law for them.

Three glad-tidings are mentioned in this verse: (1) Mûsâ ﷺ will receive the Taurâh on Mt. Sinai, (2) Seir is the name of a mountain which is situated in Nazareth, the birth place of Mûsâ ﷺ. In this is a reference to the prophet-hood of ʻÎsâ ﷺ and the revelation of the Injîl, (3) Paran (or Faran) refers to a mountain of Makkah. In this is a reference to the prophet-hood of Muhammad ﷺ and the revelation of the Qur'ân.

The cave of Hirâ' is situated in this mountain of Fârân wherein the first revelation of the Qur'ân, i.e. the first five verses of Sûrah al-'Alaq, were revealed.

In the Old Testament, Genesis chapter 21, verse 20-21, the following is related about Hâjar and Ismâʻîl ﷺ:

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.
21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

It is an accepted fact that Ismâîl ﷺ lived in Makkah. We thus learn that this verse of the Taurâh gives glad-tiding of the prophet-hood which will appear from the mountain of Fârân and fill the earth with its light. Now the reader can gauge for himself that this cannot refer to any prophet-hood apart from the prophet-hood of Muhammad ﷺ which appeared from the mountain of Fârân and illuminated the entire world with its light of guidance? The prophet-hood of Fârân was, without doubt, far more illuminated than the prophet-hood of Sinai and Sâʻîr.

The fiery law refers to the Shariah (code of laws within Islam) because it contains the rules of jihâd, the penal laws and the laws of retribution. The prophet-hood of such a Sharîʻah will also have worldly kingship. The prophet-hood of ʻÎsâ ﷺ did not have worldly kingship with it, nor was he able to take retribution from criminals.

The army of 10 000 saintly souls refers to the group of 10 000 Sahâbah who were with Rasûlullâh ﷺ during the conquest of Makkah.

According to the Christians, ʻÎsâ ﷺ had only 12 disciples. And that too, they fled in order to save their lives. One particular disciple by the name of took a bribe of 30 dirhams, and caused his "god" to be captured.

The beautiful sequence of this glad-tiding and its eloquence is worthy of pondering over: (1) "The Sustainer came from Sinai." (2) "He rose from Seir." (3) "He appeared from the mountain of Fârân." This means that the revelation of the

Taurâh was like the break of dawn. The revelation of the Injîl was like the rising of the sun. And the revelation of the Qur'ân was like the sun at mid-day.

Consequently, this is what happened. The dark night of unbelief came to an end. Dawn broke and îmân and guidance appeared at the time of true dawn during the era of Mûsâ ﷺ. The ring leaders of unbelief like Pharaoh, Qârûn and Hâmân were destroyed by divine punishment.

When 'Îsâ ﷺ appeared, the sun of guidance also appeared from the eastern horizon. When Muhammad ﷺ appeared, the sun of guidance came exactly at mid-day. No portion of earth was deprived of this light. The Qur'ân makes reference to this glad-tiding: "By the fig and the olive. By Mt. Sinai. And by this city of peace." Figs and olives used to grow at the holy land [of Palestine]. This is where 'Îsâ ﷺ was born. This therefore refers to the messenger-ship of 'Îsâ ﷺ. Mt. Sinai refers to the birth place of Mûsâ ﷺ and to his messenger-ship. The city of peace refers to Makkah where Muhammad ﷺ was born.

The above glad-tiding contains the glad-tiding with respect to three Prophets. This glad-tiding concludes with the glad-tiding of the seal of Prophets, Muhammad ﷺ, so that reference is made to the end of prophet-hood.

The Christians claim that Fârân is actually the name of an area of Sinai. Since Muhammad ﷺ did not come from this area, this glad-tiding cannot apply to him. A reply to this is that in the verses of the Old Testament quoted above, it is recorded that when Hâjar and Ismâ'îl ﷺ became displeased with Sârah ﷺ, they left the holy land and settled down in the desert of Fârân. Based on this, it is established that Fârân was the place where Ismâ'îl ﷺ and his progeny lived.

It is established through authentic traditions that Hâjirah and Ismâ'îl ﷺ settled down in that valley wherein Makkah is situated today. His progeny also lived here. From this we learn that Fârân is not the name of an area of Mt. Sinai. Rather, it is the name of a mountain of Makkah where Hâjar ﷺ and Ismâ'îl ﷺ settled down.

The Arabic version of the Samaritan Taurâh which was published by German scholars in Gottengen in 1851 states the following with regard to the place where Ismâ'îl ﷺ lived:

وسكن في برية فاران (أي الحجاز) وأخذت له امرأة من أرض مصر (كون الدنيا 21-21)

"He settled down in the land of Fârân (i.e. the Hijâz) and married a woman from Egypt."

After the demise of Samuel, Dâ'ûd ﷺ went to the land of Fârân. While there, he compiled a scripture. Therein he states with much grief: I am living in the land of Qaydâr. Refer to the Psalms 120: 5 Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

It becomes clear that Kedar used to live in Fârân. Kedar is the second son of Ismâ'îl ﷺ. Isiah 22:13-16 clearly indicates that the progeny of Kedar lived in Arabia.

The Oracle concerning Arabia
13 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye traveling companies of Dedanim.
14 The inhabitants of the land of Tema brought water to him that was thirsty; they prevented with their bread him that fled.
15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.
16 For thus hath the Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail:
17 and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it.

(These verses also contain a prophecy of Hijrah, and of victory against the Quraish in the battle of Badr) Ptolemy stated that he lived in central Hijâz. It is established from this that the valley of Hijâz and Fârân refers to the same land. The

International Standard Bible Encyclopedia quotes the following from A.S. Fulton: ". . . Of the Ishmaelite tribes, Kedar must have been the most important and thus in later times the name came to be applied to all the wild tribes of the desert. It is though Kedar (Arab Keidar) that Muslim genealogists trace the descent of Muhammad from Ishmael." Muhammad Rasûlullâh ﷺ was born in Makkah, a famous city of Hijâz.

Prophesy 3

Genesis: chapter 49

1 **And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days…**
10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be.
11 Binding his foal unto the vine, and his ass's colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes :
12 his eyes shall be red with wine, and his teeth white with milk.

It is learnt from the above verses that as long as Shiloh does not appear in the latter era, leadership and authority will remain in the hands of Yahûdâ and his progeny.

According to Muslims, Shiloh is the title of Muhammad ﷺ. The Christians consider this to be the title of 'Îsâ عليه السلام. However, this is an incorrect assumption of theirs. The reason for this is that the above text demands that the lineage of Shiloh be out of the lineage of Judah. This is because the end of the leadership and authority of Judah and his progeny can only be accepted when Shiloh is not from the progeny of Judah. If Shiloh were from the progeny of Judah, this would mean the continuation of the leadership of Judah's progeny and not the end of this leadership.

On reflecting on the first page of the Book of Mathew in the Bible, it becomes clear that 'Îsâ عليه السلام is not out of the lineage of Judah. This is because 'Îsâ عليه السلام is from the progeny of Dâ'ûd عليه السلام. And Dâ'ûd عليه السلام is unanimously considered to be from the progeny of Judah. Therefore, Shiloh can only be the person who is not from the progeny of Judah. And his appearance is to takeplace in the latter times – as is apparent from the above-quoted verse. "Gather yourselves together, that I may tell you that which shall befall you in the last days"

Both these facts are applicable to Muhammad ﷺ alone. He was not from the progeny of Judah– he was from the progeny of Ismâ'îl عليه السلام. And since he came as the seal of Prophets, he appeared in the last times.

After Muhammad ﷺ was commissioned as a Prophet, whatever leadership and authority that was enjoyed by the progeny of Judah all came to an end. The villages of the Banî Nadîr [a Jewish tribe of Madînah] and Khaybar [a Jewish stronghold] were all conquered during the time of Rasûlullâh ﷺ.

As for the words "and unto him shall the gathering of the people be (Nations will gather around him)", these refer to the all-encompassing nature of the prophet-hood of Muhammad ﷺ in that different races converted to the fold of Islam, who flocked around him from different parts of the world. Allâh ﷻ says in the Qur'ân: "O people! I am the Messenger of Allâh to all of you together." (Sûrah al-A'râf, verse 158)

On the contrary, ʿÎsâ ﷺ was sent specifically to the Banî Isrâ'îl. Allâh ﷻ says about him: "And a Messenger to the Banî Isrâ'îl." Moreover, people from different tribes and nations rallied specifically around Muhammad ﷺ. They entered into his religion in huge numbers and large groups. This was not enjoyed by ʿÎsâ ﷺ.

Verse eleven of this chapter states: "Binding his foal unto the vine and his ass's colt unto the choice vine."

The above two bindings seem to refer to the same incident, and has been understood accordingly by many translators. During the journey of Mi'raaj, Nabi (ﷺ) rode on a unique animal called the Buraaq. It was taller than a donkey, but shorter than a mule. It seemed to be a mix between a mule and horse. According to the narration of Muslim, Rasulullah (ﷺ) said, "I tied the Buraaq to that (special) ring which the Ambiyaa (other Messengers) would tie (their mounts or the Buraaq to)."

The same verse 11 states: "he washed his garments in wine, and his clothes in the blood of grapes." When translating this verse from the original Hebrew language, an alteration was made. The actual and correct translation is this: "He will wash his garments from wine and his clothes from grape juice."

In other words, wine will be made unlawful in the Sharî'ah of the final Prophet. Just as various impurities on clothing have to be washed off, in like manner, the clothes on which wine has fallen will have to be washed and made pure.

The 12th verse states: "**his eyes shall be red with wine, and his teeth white with milk** (His eyes are darker than wine, and his teeth whiter than milk)." This verse makes reference to the physical features of that very Prophet whose eyes will be red and teeth will be white. It is stated in *Sharḥ al-Mawâhib* of Zurqânî *raḥimahullâh* that when Rasûlullâh ﷺ went to Busra on a trade journey, he stood near a shady tree where the monastery of the monk, Nastûra, was. Nastûra said to Maysarah, the slave of Rasûlullâh ﷺ who had accompanied him on this journey, "Why it that his eyes are red." Maysarah replied that Rasûlullâh's ﷺ eyes always have a reddish tinge. On hearing this, Nastûra said: "This is the final Messenger. I hope that I will be alive when he is commissioned as a Messenger."

Shaykh Jalâl ad-Dîn Suyûṭî *raḥimahullâh* writes in *Târîkh Miṣr* that when Ḥâṭib ﷺ conveyed Rasûlullâh's ﷺ letter to Muqawqis, the ruler of Egypt, Muqawqis began enumerating the physical features of the final Prophet and Messenger. Among the features that he enumerated was that his eyes always remain red. On hearing this, Ḥâṭib ﷺ said: "Without doubt, redness never leaves his eyes."

In the Aḥâdîth which describe the physical features of Rasûlullâh ﷺ, he is described as أشكل العينين. A person is described as such when, in the whiteness of his eyes, there is reddish tinge as well (which run through the eyes like red threads.

Prophesy 4

Psalm 45:1-17
1 My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.
2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
3 Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty.
4 And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.
5 Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.
6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.
7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.
9 Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;
11 so shall the King greatly desire thy beauty: for he is thy Lord; and worship (honour) thou him.
12 And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favor.
13 The King's daughter is all glorious within: her clothing is of wrought gold.
14 She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.
15 With gladness and rejoicing shall they be brought: they shall enter into the King's palace.
16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.
17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

In this Zabûr, Dâ'ûd ﷺ is giving the glad-tiding of a very great and powerful Messenger. Out of his extreme love, he is addressing him directly and enumerating his qualities. He is saying that when that Prophet will appear, he will have these qualities. They are as follows:

1. He will be a king, i.e. the greatest and the most superior.
2. He will be extremely handsome and fair.
3. Gracious words will be on his lips. In other words, he will talk very sweetly and kindly and he will be very eloquent.
4. He will be blessed till eternity.
5. He will be very brave and mighty.
6. He will be clad with a sword.
7. He will be a person of honesty, truthfulness and humility.
8. He will move forward [not turn back out of cowardice].
9. Extraordinary feats will be performed by his right hand.
10. He will be an archer.
11. People will fall at his feet. In other words, the creation of Allâh will obey him.
12. The throne of his will remain till eternity. In other words, the Sharî'ah and the authority of Islam will continue till the day of resurrection. (See the last prophecy regarding the throne)
13. The staff of the kingdom will be the staff of righteousness. (See the last prophecy regarding the sceptre)
14. He will be a lover of righteousness and a hater of wickedness.
15. Fragrance will emanate from his clothes.
16. The daughters of kings and rulers will come in his marriage.
17. Gifts and presents will come to him.
18. Instead of his fore-fathers (being kings and rulers), his sons will become leaders and rulers.
19. He will be remembered by generation after generation and progeny after progeny.
20. People will praise him till eternity.

According to Muslims, this glad-tiding is in favour of Muhammad ﷺ. The Jews are of the opinion that no Prophet after Dâ'ûd ﷺ came with these qualities. The Christians say that this glad-tiding refers to 'Îsâ ﷺ. However, Muslims claim that this refers to Muhammad ﷺ alone and no one else. This is the truth because the above-mentioned qualities are found in none other than Muhammad ﷺ.

1. The affirmation of kingship for him is clearer than the light of day. Allâh ﷻ bestowed Rasûlullâh ﷺ with the kingship of this world and the hereafter. He promulgated the injunctions of Allâh ﷻ like a king. Muhammad ﷺ was not powerless as ʻÎsâ ﷺ was at the hands of the Jews, as alleged by the Christians. Rasûlullâh ﷺ removed the Jews from their forts and expelled them.

In short, Muhammad ﷺ was the king in religious and worldly matters.

2. His beauty and handsomeness was to such a level that Abû Hurayrah ﷺ narrates: "I have not seen anyone more handsome and striking than Rasûlullâh ﷺ. It was as though the sun was circling his face. When he used to smile, the sparkle of his teeth would fall on the walls."

Hassân ibn Thâbit ﷺ says:

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِيْ – وَأَجْمَلَ مِنْكَ لَمْ تَلِدِ النِّسَاءُ

خُلِقْتَ مُبَرَّءً مِنْ كُلِّ عَيْبٍ – كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

"My eyes have not seen anyone more beautiful than you. No woman has given birth to anyone more handsome than you. You were created devoid of every single blemish. It was as though you were created as you willed."

ʻÂ'ishah *radiyallâhu ʻanhâ* says: "When the women of Egypt set their eyes on Yûsuf ﷺ, they cut their hands. Had they set their eyes on my beloved, Muhammad ﷺ, they would have cut their hearts to pieces."

In short, the beauty and handsomeness of Rasûlullâh ﷺ was well known in the world. Together with this beauty, his beauty was enhanced by great awe and respect within people's hearts, due to which no one had the courage to look at him full in the face.

3. Everyone accepts the fact that Rasûlullâh ﷺ was extremely eloquent and articulate in his speech. All his noble utterances and pure statements are preserved till now through most authentic chains of narrators. His eloquence, articulateness and sweetness of speech can be easily gauged from these narrations.

4. Rasûlullâh ﷺ is also forever blessed. Millions of Muslims throughout the world, in the north, south, east and west send the following salutations to him in the salâh and on other occasions as well:

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

"O Allâh! Send Your blessings on Muhammad and the family of Muhammad as You sent Your blessings on Ibrâhîm and the family of Ibrâhîm. Surely You are praiseworthy, majestic."

5. He will be very brave and mighty. The level of Rasûlullâh's ﷺ physical strength can be gauged from the following: There was a wrestler by the name of Rukânah. No one could match him in his physical strength. On one occasion, he happened to meet Rasûlullâh ﷺ in a forest area. He said to Rasûlullâh ﷺ: "If you knock me out, I will accept you as a true Prophet." Consequently, Rasûlullâh ﷺ knocked him out. He challenged Rasûlullâh ﷺ to a re-match. Rasûlullâh ﷺ knocked him out a second time. He was extremely surprised. Rasûlullâh ﷺ said to him: "If you fear Allâh and follow me, I will show you something even more surprising." He asked: "What is there more surprising than this?" Rasûlullâh ﷺ summoned one tree. It immediately presented itself before him. Rasûlullâh ﷺ then asked it to return and it returned to its original place.

6. Rasûlullâh's ﷺ swordsmanship and being a person of jihâd is also an accepted fact. ʻÎsâ ﷺ was neither a swordsman nor a person of jihâd. And according to the Christians, he did not even have the strenght to save himself from the Jews.

7. Rasûlullâh ﷺ was also a person of truth and honesty. Allâh ﷻ says:

هُوَ الَّذِيْ أَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ

"It is He who sent His Messenger with guidance and the true religion in order to give it supremacy over every religion even though the polytheists abhor it."

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِيْنَ

"Rather, he came with the truth and affirmed the [previous] Prophets." (Sûrah as-Sâffât, verse 37)

وَالَّذِيْ جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولٰئِكَ هُمُ الْمُتَّقُوْنَ

"He who came with the truth, and he who affirmed him – they are the truly [Allâh] conscious." (Sûrah az-Zumar, verse 34)

On one occasion, Nadr ibn al-Hârith addressed the Quraysh and said:

قد كان محمد فيكم غلاما حدثا أرضاكم فيكم وأصدقكم حديثا وأعظمكم أمانة، حتى إذا رأيتم في صدعيه الشيب وجاءكم بما جاءكم قلتم إنه ساحر، لا والله ما هو بساحر.

"Muhammad was a young man from among you. He was the most liked by you. He was the most truthful among you. He was the most trustworthy among you. But once you saw grey hairs on his temples, and he came to you with this religion, you said that he is a magician. By Allâh, he is not a magician."

When Heraclius, the ruler of the Roman Empire, asked Abû Sufyân if any of them ever accused him of lying, the latter replied: "We never saw him saying any lie at any time."

His humility is evident from every action of his life. When entering Makkah as conqueror, his home land from which he had been chased away, he bowed his head low down on the camel out of humility before Allah who had granted him that honour. He would always associate with the poor and slaves, and would even imitate them, saying that he too is a slave (of Allah).

8. The attribute that he will move forward is something that is obvious. This attribute was not given to the extent which Rasûlullâh ﷺ was given. In the battle of Hunain, when all the soldiers around Rasulullah (ﷺ) retreated from the battlefield, Rasulullah (ﷺ) rode forward, attacking the enemy, and reciting the following words "I am the Nabi, this is no lie, I am the (grand)son of Abdul Muttalib.

9. Extraordinary feats being performed by his right hand is actually a reference to his splitting of the moon. It also refers to his scattering the ranks of the polytheists and disbelievers in the battles of Badr and Hunayn by merely throwing a handful of sand at them.

10. Archery is a salient feature of the Banî Ismâ'îl. A Hadîth states: "Shoot your arrows O Banî Ismâ'îl for your father was an archer." Another Hadîth states: "A person who learns archery and then forgets it is not of us."

11. The people used to fall at his feet. In other words, they used to obey him. This attribute is clearer than the light of day. In a short period of time, thousands of people joined the circle of Islam. Allâh ﷻ says:

إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ، إِنَّهُ كَانَ تَوَّابًا.

"When the help of Allâh and victory comes, and you see people entering the religion of Islam in droves, then glorify the praises of your Sustainer and seek His forgiveness. Surely He is relenting." (Sûrah an-Nasr)

12. & 13. The Sharî'ah and Nubuwwah of Rasûlullâh ﷺ will remain forever. He is the final messenger of Allah, who has brought the final message. In accordance with the following promise of Allâh ﷻ, the Qur'ân has remained preserved for over 1400 years: "Surely it is We who have revealed the Admonition and it is We who shall preserve it."

All praise is due to Allâh ﷻ that till now, not a single dot and not a single portion has been changed. *Inshâ Allâh*, this will continue till the day of resurrection. As for the Jews and Christians, they know fully well the condition of their Taurâh and Bible. There is no need to write about it.

The staff of the kingdom of Rasûlullâh ﷺ is the staff of righteousness. Through it, the truth will always be established and falsehood will always be proven to be false.

14. Rasûlullâh ﷺ was a lover of righteousness and a hater of wickedness. Allâh ﷻ says:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ أَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ.

"There has come to you a Messenger from amongst you: it weighs heavily upon him that which harasses you. [He is] anxious over your wellbeing. [He is] extremely compassionate and merciful to the believers." (Sûrah at-Taubah, verse 128)

يَأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ

"O Prophet! Fight the unbelievers and hypocrites and deal harshly with them." (Sûrah at-Taubah, verse 73)

In describing the *ummah* of Rasûlullâh ﷺ, Allâh ﷻ says:

أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

"They are stern against the unbelievers, merciful amongst themselves." (Sûrah al-Fath, verse 29)

أَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ أَعِزَّةٍ عَلَى الْكَافِرِيْنَ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللهِ وَلاَ يَخَافُوْنَ لَوْمَةَ لآئِمٍ

"They are humble before the believers, stern against the unbelievers. They strive in the cause of Allâh and they do not fear the criticism of any critic." (Sûrah al-Mâ'idah, verse 54)

15. Fragrance used to emanate from the clothes of Rasûlullâh ﷺ to such an extent that a family woman once collected his perspiration so that she could apply the same to her clothes.

16. From the wives of Rasulullah (ﷺ) were: Ayeshah, the daughter of Abu Bakr, who later became the ruler and khalifah over the Muslims, Hafsah, the daughter of Umar, who became the ruler and khalifah after Abu Bakr, Ummu Habibah Ramlah, the daughter of Abu Sufyan who was the leader of the Makkans, Safiyyah, the daughter of the Jewish leader of the Banu Nadhir tribe Huyayy ibn Akhtab, Juwairiyah, the daughter of Haarith ibn Dhirar, the leader of Banul Mustaliq. Here, Daud (عليه السلام) also advises his (great-grand) niece Safiyyah (who was from the progeny of Harun (عليه السلام) on how she should make the most of this opportunity and forget of her father and family who were defeated in Khaybar.

17. Several senior rulers and leaders such as the Negus of Abyssinia, Mundhir ibn Sâwa, the ruler of Bahrain, and the ruler of 'Omân accepted Rasûlullâh ﷺ as the Messenger of Allâh ﷻ and embraced Islam. Several rulers and leaders sent gifts to Rasûlullâh ﷺ and considered this to be a source of pride and blessing. The Coptic ruler, Muqawqis, sent three slave women, one Abyssinian slave, a white mule, a white donkey, a horse and some clothes as gifts to Rasûlullâh ﷺ.

18. After the demise of Rasûlullâh ﷺ, the caliphate remained among the Quraysh. From his progeny, Hasan رضي الله عنه became the caliph. And after this, there were numerous caliphs and rulers from the progeny of Hasan رضي الله عنه and Abbaas. They were appointed to senior positions of authority in Hijâz, Iraq, Yemen, Egypt, Syria, etc. Before the approach of the day of resurrection, al-Mahdî *rahimahullâh* will make his appearance. He will be from the progeny of Hasan رضي الله عنه and will be the caliph of the entire world.

19. & 20. The praises and remembrance of Rasûlullâh ﷺ will also remain till eternity. In every *adhân*, when the caller says "I testify that there is none worthy of worship except Allâh", he immediately adds: "I testify that Muhammad is the Messenger of Allâh". This call is made five times a day by hundreds of thousands of Muslims. There is no lecture and no sermon wherein the name of Muhammad ﷺ is not taken. Allah has announced in the Quran, "and We have raised high your remembrance (o Muhammad). The names Muhammad and Ahmad mean "a person who is worthy of praise". At the beginning of this glad-tiding, the name "Ahmad" was explicitly mentioned. However, the people of the Book removed it out of their jealousy. Despite this, this name is not applicable to anyone but Muhammad ﷺ.

Based on the assumptions and beliefs of the Christians, this glad-tiding cannot be applicable to ʻÎsâ عليه السلام. The reason for this is that they consider chapter 53 of the scripture of Isiah عليه السلام to be a glad-tiding in favour of ʻÎsâ عليه السلام. It is this:

1 Who hath believed our report? and to whom is the arm of the Lord revealed ?
2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

If this is how ʻÎsâ عليه السلام was according to the Christians, how can he be the realization of the above-quoted attributes mentioned in the Zabûr?

It is our belief that from among all the fabrications and alterations that have taken place in the Bible, the above quoted verse of chapter 53 is certainly a fabrication. ʻÎsâ عليه السلام was never like this. He was a man of honour and dignity both in this world and the hereafter (the Qur'ân describes him as *wajîh*) and he was from among the close friends of Allâh ﷻ.

Despite this, ʻÎsâ عليه السلام is not the realization of the above-quoted glad-tiding because: he was not a swordsman, he was not an archer, he did not engage in jihâd, his Sharîʻah was not eternal, his commission as a Prophet was not universal, no royal woman came into his house as a wife or slave-woman because he did not enter into any marriage, he had no father or grandfather – he was born without a father. Allâh ﷻ knows best.

Prophesy 5

The following is mentioned in the Book of Habakkuk, 3: 3: "
3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.
4 And his brightness was as the light ; he had horns (rays of light, as in other versions) coming out of his hand : and there was the hiding of his power.
This glad-tiding is very clearly in favour of Muhammad ﷺ. Who, apart from him, was commissioned from Paran? The land was filled with his praises. Every friend and enemy utters his name – Muhammad ﷺ and Ahmad ﷺ [both of which mean praiseworthy]. An old Arabic edition says:

وامتلأت الأرض من تحميد أحمد

"The earth was filled with the praise of Ahmad."

However, the envious ones could not bear to have this sentence. It was therefore removed from the later editions.

The light of Muhammad ﷺ glittered throughout the world.

Prophesy 6

The following is mentioned in the Book of Isaiah, 42:

The Lord's Servant

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.
2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.
3 A bruised reed shall he not break, and the smoking flax (a candle) shall he not quench (put out): he shall bring forth judgment unto truth.
4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.
5 Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein :
6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ;
7 to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.
8 I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images.
9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.
10 ¶ Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.
11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of (Sela) the rock sing, let them shout from the top of the mountains.
12 Let them give glory unto the Lord, and declare his praise in the islands.

This glad-tiding is also explicit in favour of Muhammad ﷺ. The reason being that the words in the first verse "My servant" are translated as 'Abdullâh in Arabic. And 'Abdullâh is also one of the names of Muhammad ﷺ. The Qur'ân says: "When 'Abdullâh stood up."

The Qur'ân refers to Rasûlullâh ﷺ as 'Abdullâh in several places:

سُبْحنَ الَّذِيْ أَسْرى بِعَبْدِهِ

"Exalted is He who took His servant…" (Sûrah Banî Isrâ'îl, verse 1)

مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا

"From that which We revealed to Our servant." (Sûrah al-Baqarah, verse 23)

The Christians claim that this glad-tiding is in favour of 'Îsâ عليه السلام. However, according to Christian belief, 'Îsâ عليه السلام is not the servant of Allâh. Rather he is god and he is worshipped. This glad-tiding can therefore not be applied to him.

The words "My Elect One" are the meaning of the word *Mustafâ*, which is the famous and well-known name of Muhammad ﷺ. The words "in whom My soul delights" are the meaning of the word *Murtadâ*, which is also a blessed name of Muhammad ﷺ.

According to the assumption of the Christians, the words "in whom My soul delights" cannot be applied to 'Îsâ عليه السلام because they claim that he was crucified and killed. And according to their belief, the person who is killed and crucified is accursed. This is learnt from Galatians 3, verse 13: "Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree :
It is clear from this statement that according to this baseless claim of the Christians, Allâh was not pleased with 'Îsâ عليه السلام. We seek refuge in Allâh ﷻ from such baseless beliefs.

Muhammad ﷺ is certainly the chosen servant of Allâh ﷻ with whom He was pleased. The books of biographies also mention the words *Murtadâ* and *Radî* as being his names. It is for this reason that *radiyallâhu 'anhu* is a salient feature of his Companions. Allâh ﷻ says:

لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ

"Allâh was certainly pleased with the believers when they began pledging their allegiance to you under that tree." (Sûrah al-Fath, verse 18)

مُحَمَّدٌ رَّسُوْلُ اللهِ وَالَّذِيْنَ مَعَهُ أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلاً مِّنَ اللهِ وَرِضْوَانًا، سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِنْ أَثَرِ السُّجُوْدِ، ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ.

"Muhammad, is the Messenger of Allâh. And those who are with him, they are strong against the unbelievers and soft-hearted amongst themselves. You see them bowing and prostrating, seeking the favour and pleasure of Allâh. Their marks are on their faces, from the effect of prostration. That is their rank in the Taurâh." (Sûrah al-Fath, verse 29)

The words "I have put my Spirit upon him" refer to divine revelation around which revolves the life of the spirits and hearts. Allâh ﷻ says:

وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوْحًا مِّنْ أَمْرِنَا

"In like manner did We send Our revelation to you by Our order."

All praise is due to Allâh ﷻ that He sent a spirit, i.e. the Qur'ân, to Rasûlullâh ﷺ in order to give life to the dead hearts. The revelation of the Qur'ân gave life to dead hearts and cured many sick hearts. Allâh ﷻ says:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

"We have sent down such a Qur'ân that is a cure and a mercy for the believers." (Sûrah Banî Isrâ'îl, verse 82)

When Rasûlullâh ﷺ was commissioned as a Prophet, he also ruled with justice by the permission of Allâh ﷻ. Allâh ﷻ says:

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلاَ تَتَّبِعْ أَهْوَآءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللهُ مِنْ كِتَابٍ وَّأُمِرْتُ لأَعْدِلَ بَيْنَكُمْ.

"Therefore invite towards this, remain steadfast as you have been ordered, and do not follow their desires. And say: 'I believe in every Book which Allâh revealed. And I have been ordered to do justice among you.'" (Sûrah ash-Shûrâ, verse 15)

Since the establishment of justice requires power and authority, then this quality also, according to the Christians, was not found in 'Îsâ عليه السلام. This is because, according to them, he did not even have the strength to save himself from being killed and crucified. How could he even possess any power and authority?

The second verse of this chapter explains that he will neither shout, nor raise his voice, nor make his voice heard in the market places.

This sentence also applies fully to Muhammad ﷺ. The *Sahîh* of Imâm Bukhârî *rahimahullâh* narrates in the chapter on making a noise in the market places from 'Atâ' ibn Yasâr رحمه الله who said: "I met 'Abdullâh ibn 'Amr ibn al-'Âs رضي الله عنهما and asked him: Will you describe to me the qualities and attributes of Rasûlullâh ﷺ that are mentioned in the Taurâh?" In reply to this, 'Abdullâh ibn 'Amr ibn al-'Âs رضي الله عنهما enumerated many qualities and attributes. Among them, he said: "He is neither stern nor hard-hearted. Nor is he a person who makes noise in the market places."

The third verse of this chapter states that he will establish justice that remains eternal. In other words, he will be a person who enjoys leadership of a country and establishes a judiciary. 'Îsâ عليه السلام did not enjoy leadership of any country,

he did not wage jihâd against the unbelievers, nor did he pass any judgement against criminals. This verse can be applied to none but Muhammad ﷺ. Describing it to be eternal means that the magnificent Sharî'ah of Muhammad ﷺ will remain till the day of resurrection. Just as the Sharî'ah of Muhammad ﷺ is preserved till now, it will remain forever if Allâh ﷻ wills. No nation can share this honour with the *ummah* of Muhammad ﷺ. No nation has preserved the Sharî'ah, the statements and actions of any of its Prophets that could be equivalent to even one tenth of what was preserved with regard to Muhammad ﷺ. Describing it to be eternal also makes reference to the fact that Muhammad ﷺ is the seal of all Prophets and Messengers. The eternity of the Sharî'ah till the day of resurrection can only be realized if no Prophet comes after him. If any Prophet were to come after him, the Sharî'ah of the latter Prophet would abrogate the Sharî'ah of the former Prophet and it would therefore not be eternal.

The fourth verse of this chapter states that he will not leave this world until righteousness is established in the land. Consequently, Rasûlullâh ﷺ only left this world when righteousness was established in the land. Allâh ﷻ makes reference to this in the following verses:

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الإِسْلاَمَ دِيْنًا

"Today have I perfected for you your religion and completed My favour on you, and chose Islam as your religion." (Sûrah al-Mâ'idah, verse 3)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا

"Surely We have given you a clear victory." (Sûrah al-Fath, verse 1)

إِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ

"When the help of Allâh and victory comes." (Sûrah an-Nasr, verse 1)
The sixth verse states: I will hold your hand and protect you. This statement also can only be applied to Muhammad ﷺ. Allâh ﷻ promised Rasûlullâh ﷺ thus:

وَاللهُ يَعْصِمُكَ مِنَ النَّاسِ

"Allâh will protect you from the people." (Sûrah al-Mâ'idah, verse 67)

This promise of Allâh ﷻ was fulfilled. Allâh ﷻ safeguarded and protected Rasûlullâh ﷺ. Based on the assumption of the Christians, Allâh ﷻ did not protect 'Îsâ عليه السلام.

The sixth verse also makes mention that I will send you in fulfilment of the covenant to the people and as a light for the Gentiles. This light refers to the light of guidance, and the giving of the light of the Sharî'ah. The Qur'ân makes mention of this at several places:

يَا أَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُوْرًا مُّبِيْنًا

"O people! There has come to you evidence from your Sustainer and We sent to you a clear light." (Sûrah an-Nisâ', verse 174)

فَالَّذِيْنَ آمَنُوْا بِهِ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْ أُنْزِلَ مَعَهُ أُولئِكَ هُمُ الْمُفْلِحُوْنَ

"As for those who believed in him, supported him, helped him, and followed the light that was sent with him – such are the successful ones." (Sûrah al-A'râf, verse 157)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا وَّدَاعِيًا إِلَى اللهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيْرًا

"O Prophet! We sent you as a witness, a giver of glad tidings, a warner, and a caller towards Allâh by His order, and as a shining lamp." (Sûrah al-Ahzâb, verse 45)

يُرِيْدُوْنَ لِيُطْفِئُوْا نُوْرَ اللهِ بِأَفْوَاهِهِمْ وَاللهُ مُتِمُّ نُوْرِهِ وَلَوْ كَرِهَ الْكَافِرُوْنَ

"They wish to extinguish the light of Allâh by their mouths, while Allâh is to complete his light even though the unbelievers may dislike this." (Sûrah as-Saff, verse 8)

The eighth verse states: I will not give My glory to anyone else.

This sentence also applies to Muhammad ﷺ to the letter. Rasûlullâh ﷺ said: "I have been given what none of the Prophets before me were given." For example, the seal of prophet-hood and messenger-ship, a universal call, the *maqâm mahmûd* (a special praiseworthy position in paradise), the grand intercession [on the day of resurrection], ascension to the seven heavens. These virtues and merits were not enjoyed by any other Prophet apart from Muhammad ﷺ. This power, authority and grandeur was not given to anyone else.

In like manner, Allâh ﷻ bestowed Muhammad ﷺ with those clear signs, noble mannerisms, merits, attributes, branches of knowledge, sciences, etc. which were not given to any other Prophet. The miracle of the Qur'ân is especially such a glittering miracle before which everyone – friend and foe – has to submit. "This is the bounty of Allâh which He gives to whom He wills. Allâh is bountiful, great." (Sûrah al-Hadîd, verse 21)

The 11th verse explains that he will make his call in the Arabian desert and in the inhabitancy of Kedar. The inhabitants of Sela will sing a song. They will call out from the mountain tops and express the greatness of Allâh ﷻ.

Kedar is the name of one of the sons of Ismâ'îl عليه السلام. He is from among the forefathers of Rasûlullâh ﷺ. The desert refers to the desert of Fârân where Ibrâhîm عليه السلام had left Hâjar and Ismâ'îl عليه السلام. This is clear from Genesis, chapter 21, verse 21. This is the very place wherein lies Makkah and the inhabitancy of Kedar refers to Makkah. This is the place that the progeny of Ismâ'îl عليه السلام inhabited. In short, this verse refers to the birth place of Muhammad ﷺ. In other words, Muhammad ﷺ will be born in Makkah and it is from this desert that his *ummah* will raise the call of

لاَ إِلَهَ إِلاَّ اللهُ، اَللهُ اَكْبَرُ، لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ

"There is none worthy of worship but Allâh. Allâh is the greatest. Here I am O Allâh! Here I am."

Calling out *Allâhu Akbar* (Allâh is the greatest) both at home and while on a journey is a salient feature of the *ummah* of Muhammad ﷺ. They offer the salâh with the *adhân* and the *takbîr*. On the other hand, the Christians offer their prayers by ringing the bells and conches. Instead of calling out the oneness of Allâh ﷻ and His greatness, they believe in the trinity and a physical body for God. They claim that God was born from the body of Maryam عليها السلام and was then crucified for the salvation of humanity.

This glad-tiding also makes reference to the fact that the promised Prophet will be from the progeny of Kedar, the son of Ismâ'îl. Therefore, it cannot be applied to any Prophet of the Banî Isrâ'îl. This is because they were all from the progeny of Isrâ'îl and not from the progeny of Qaydâr ibn Ismâ'îl. Sela is the name of a mountain in Madînah. This makes reference to the place of emigration of Muhammad ﷺ. Allâh ﷻ knows best.

The above clearly spells out, from beginning till end, that the promised person will be a chosen and beloved one of Allâh ﷻ. He will be given the mantle of leading the masses towards good character and kingship of the entire world. This promised person will be from the progeny of Kedar, i.e. from the Banî Ismâ'îl and not from the Banî Isrâ'îl. This is because it is unanimously accepted that Kedar was a son of Ismâ'îl عليه السلام.

This glad-tiding cannot be applied to 'Îsâ عليه السلام because he was from the Banî Isrâ'îl and not from the progeny of Ismâ'îl عليه السلام. Furthermore, he was not given leadership of the entire world. It is stated in the Injîl that 'Îsâ عليه السلام was only sent for

the guidance of the lost sheep of the Banî Isrâ'îl. In other words, his prophet-hood was not universal. 'Îsâ ﷺ did not establish any government. He did not establish any courts of justice among the nations. How, then, can 'Îsâ ﷺ be meant by this glad-tiding? All the qualities and descriptions that are given in this glad-tiding are applicable to Muhammad Rasûlullâh ﷺ. This glad-tiding therefore makes reference to him alone.

Prophesy 7

There is a lengthy story related in the Book of Daniel, chapter two. We are relating the gist of this story.

Bukht Nasr (Nebuchadnezzar) the king of Babylon saw a terrifying dream. After seeing it, he forgot it. This terrified him even more. He therefore related this to Daniel ﷺ. The latter, through divine revelation, informed the king about his dream and also gave him an interpretation thereof.

The king saw a statue standing before him which was extremely beautiful and terrifying at the same time. Its head was of pure gold. Its chest and sides were of silver. Its stomach and thighs were of copper. Its legs were of steel and its feet were of steel and soil. The king was looking at this strange statue.

Suddenly a rock came out of its own accord and struck the feet of that statue and reduced it to bits. The steel, the soil, the copper, the silver and the gold with which the statue was made were all reduced to bits. It became like threshed grain and the wind carried it away without any trace. The rock which struck the statue turned into a huge mountain and filled the entire land.

The king had seen the above dream but forgot it. Dâniyâl ﷺ was informed through divine revelation that this is what the king had dreamt. He related this dream to the king and interpreted it for him as well. He informed him that it refers to five kingdoms one following the other. The head of gold refers to the king of Babylon. Your kingdom is like gold. This will be followed by another kingdom that will be like silver. It will be weaker than your kingdom. A third kingdom will follow and it will be like copper. A fourth kingdom will follow and it will be strong like steel. It will be followed by a fifth kingdom which will be like a mixture of steel and soil. In other words, this kingdom will have some weakness and weak spot. The steel and soil will be mixed. In other words, that kingdom will have strength and weakness in it. Sometimes it will have strength while at other times it will be weak. During the rule of this fifth kingdom, an unseen rock will suddenly appear. It will not be carved out by anyone's hand. Rather, it will come from Allâh ﷻ of its own accord, without any outward cause. It will fall at the feet of this last kingdom and break it to pieces and reduce it to bits like threshed grain. The wind will carry it away till no vestiges and traces of it remain anywhere. That rock will increase in size gradually till it becomes a huge mountain that fills the entire land.

In the interpretation of this dream, the prophet-hood, the messenger-ship and the heavenly kingdom of Muhammad ﷺ is compared to a rock. This rock will quickly transform into a mountain. In other words, at first it will be a small kingdom and in a short while it will spread to the entire earth. Consequently, the power of the Roman and Persian Empires was destroyed during the era of 'Umar ﷺ. The promise in the following verse was thus fulfilled.

هُوَ الَّذِيْ أَرْسَلَ رَسُوْلَهُ بِالْهُدَى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ

"It is He who sent His Messenger with guidance and the true religion so that it may triumph over all other religions."
The following words of Rasûlullâh ﷺ were also realized: "Khusroes has been destroyed and there is no Khusroes after this. Caesar has been destroyed and there is no Caesar after this."

The rock of this heavenly kingdom fell on earth in such a way that it reduced the mighty kingdoms of earth to smithereens. The Sharî'ah that came to Rasûlullâh ﷺ from the heavens will remain right till the day of resurrection.[2]

The dream of 'Âtikah bint 'Abd al-Muttalib

I feel it appropriate to mention a dream that was seen by 'Âtikah bint 'Abd al-Muttalib. This is related in all the authentic and reliable books of *Sîrah*. This would help the readers to understand the above-mentioned dream that was interpreted by Daniel عليه السلام.

Under the leadership of Abû Jahal, a caravan of the Quraysh consisting of 1000 people, 700 camels, 100 horsemen and various other war materials began preparations to leave for Badr. Before their departure, 'Âtikah bint 'Abd al-Muttalib saw a dream. A person riding a camel came to Makkah, seated his camel at a spot called Abtah and announced in a loud voice: "O you treacherous people! Hasten towards the place of your slaughter and defeat within three days." This person then went into al-Musjid al-Harâm, climbed onto the roof of the Ka'bah, and made the same announcement again. He then went to Mt. Abû Qubays and made the same announcement again. He then took a rock and flung it from the top to the bottom of the mountain. On falling to the bottom, this rock was broken into bits. No house in Makkah was left without a bit of that rock not gone into it.

'Âtikah related this dream to 'Abbâs, who was not a Muslim as yet. He related this dream to his close friends and gauged that some calamity is going to afflict his people. Eventually, Abû Jahal also heard about this dream. When he saw 'Abbâs approaching the Musjid, he said to him: "O Abû al-Fadl! The male in your family already claimed prophet-hood. Now your womenfolk are also claiming prophet-hood!?" 'Abbâs asked him: "What is the matter?" Abû Jahal mentioned the dream of 'Âtikah. He was still talking about this dream, when suddenly Damdam Ghiffârî entered Makkah with his robes torn and his camel's nose cut, with the message of Abû Sufyân. He announced: "O Quraysh! Be watchful of your commercial caravan. Hasten to the help of Abû Sufyân's caravan." The moment the Quraysh heard this, they left Makkah with all their might and reached the fields of Badr. They then experienced with their own eyes the reality of that dream [that 'Âtikah had seen].

Ponder over this incident as well that is related in authentic Ahâdîth that on the occasion of the battle of the Trench, when the Muslims were digging the trench, they came across a solid rock. Rasûlullâh ﷺ struck it three times and it broke. A bright light emanated from it and he saw the cities of Syria, Persia and Yemen. This was a reference to the fact that all these countries will be conquered by the Muslims.

Prophesy 8

The following is from the Bible, the book of Matthew, 21: 42-44:

42 ¶ Jesus saith unto them, Did ye never read in the Scriptures,
The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?
43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.
("Jesus said to them, 'Have you never read in the Scriptures: 'The stone which the builders rejected has become the chief cornerstone. This was the Lord's doing, and it is marvellous in our eyes'? Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.")

[2] *Izhâr al-Haqq*, p. 148. *Izâlah al-Auhâm*, p. 507. Also, Hâfiz Ibn al-Qayyim: *Hidâyah al-Hayârâ*, p. 79.

The masons refers to the Banî Isrâ'îl. The rock refers to Muhammad ﷺ because the Banî Isrâ'îl liken him to a rock that is disliked. The Banî Isrâ'îl tried to repulse Muhammad ﷺ on every occasion. However, by the help of Allâh ﷻ, he became the leader of the corner, i.e. the seal of Prophets. The meaning of the rock being in a corner means that the corner of that part of the building which was empty will be filled by it. In like manner, the corner that was empty in the edifice of prophet-hood, was filled by Muhammad ﷺ. In this way, the edifice of prophet-hood was completed.

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: My similitude and that of the Prophets before me is like that of a person who built a house. He then beautified it and adorned it. But he left one spot without a brick. People began visiting this house and expressed their surprise by saying: 'If only he had placed that one brick [this house would have been perfect].' And I am the seal of the Prophets." Another narration says: "I sealed the spot of that one brick. The building is completed by me and the Messengers are completed by me." (Narrated by Imâm Bukhârî *rahimahullâh* in *Kitâb al-Ambiyâ'*)

The thing that fell on Rasûlullâh ﷺ was reduced to bits and whatever he fell upon was also reduced to bits. In the battle of Badr, the Quraysh fell upon Rasûlullâh ﷺ. By the grace of Allâh ﷻ, they were all reduced to bits. During the conquest of Makkah, Rasûlullâh ﷺ fell upon them and they were reduced to bits. After his demise, the Sahâbah ﷺ fell upon Persia, Syria, Rome, etc. and reduced all these places to bits.

The nation that brings forth fruit refers to the progeny of Ismâ'îl ﷺ who brought fruit by the guidance of Muhammad ﷺ. They then became rulers and leaders. This heavenly kingdom came in their share.

No one but Muhammad ﷺ can be eligible for this glad-tiding. 'Îsâ ﷺ was from the progeny of Dâ'ûd ﷺ. He was greatly respected among the Banî Isrâ'îl. How can he be compared to a disliked rock? He was not the seal of Prophets – as was explained previously that the people of the Book were waiting for another Prophet apart from 'Îsâ ﷺ. It was also mentioned previously that when Yahyâ ﷺ was commissioned, the Jews asked him. 'Îsâ ﷺ did not fall on anyone. And when the Jews fell on him, then according to the Christians, he was reduced to bits. Allâh ﷻ knows best. 'Îsâ ﷺ never claimed that he was the seal of Prophets and that no Prophet will come after he ascends to the heavens.

Prophesy 9

The following is stated in the Gospel of Matthew, chapter 13, verses 31-32:

The Parable of the Mustard Seed
31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:
32 which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.
The kingdom of heaven refers to the Sharî'ah of Islam which was like a mustard seed at the beginning. However, in a few days it grew to such an extent that it extended from east to west and north to south. The Qur'ân makes reference to this glad tiding:

وَمَثَلُهُمْ فِي الإِنْجِيْلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ

"And their similitude in the Injîl is like that of a crop that brings forth its shoot, then strengthens it. It then becomes thick and thereafter stands on its stem, delighting those who sowed it, so that He may enrage the unbelievers by them." (Sûrah al-Fath, verse 29)

It is not surprising that a good word is compared to a good tree in the following verse:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِي السَّمَآءِ تُؤْتِيْ أُكُلَهَا كُلَّ حِيْنٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ.

"Have you not seen how Allâh set forth a parable? A good word like a good tree whose root is firmly established and whose branches are in the sky. It produces its fruit in every season by the order of its Sustainer. Allâh sets forth the parables for the people so that they may reflect." (Sûrah Ibrâhîm, verse 24)

Prophesy 10

The following is related in the Gospel of Matthew, chapter 20, verses 1-16:

Laborers in the Vineyard
1 For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard.
2 And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others standing idle in the market place,
4 and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
5 Again he went out about the sixth and ninth hour, and did likewise.
6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ?
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
8 So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.
9 And when they came that were hired about the eleventh hour, they received every man a penny.
10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
11 And when they had received it, they murmured against the goodman of the house,
12 saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
13 But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ?
14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.
15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
16 So the last shall be first, and the first last: for many be called, but few chosen.

The landowner refers to Allâh ﷻ. The vineyard refers to the religion of Allâh. The labourers refer to the different nations. The last group of labourers who came and worked for one hour only refers to the *ummah* of Muhammad ﷺ which came last and became first.

The *Sahîh* of Imâm Bukhârî *rahimahullâh* relates the following Hadîth:

عن ابن شهاب عن سالم بن عبد الله عن أبيه أنه أخبره أنه سمع رسول الله صلى الله عليه وسلم يقول إنما بقاؤكم فيما سلف قبلكم من الأمم كما بين صلوة العصر إلى غروب الشمس أوتي أهل التوراة التوراة فعملوا حتى إذا انتصف النهار عجزوا فاعطوا قيراطا قيراطا ثم أوتي أهل الإنجيل الإنجيل فعملوا إلى صلوة العصر ثم عجزوا فأعطوا قيراطا قيراطا ثم أوتينا القرآن فعملنا إلى غروب الشمس فأعطينا قيراطين قيراطين فقال أهل الكتابين أي ربنا أعطيت هؤلاء قيراطين وأعطيتنا قيراطا قيراطا ونحن أكثر عملا، قال الله عز وجل هل ظلمتكم من أجركم من شيء؟ قالوا لا، قال فهو فضلي أوتيه من أشآء (صحيح البخاري، باب المواقيت، ج1، ص 79)

'Abdullâh ibn 'Umar ﷺ says that he heard Rasûlullâh ﷺ saying: "Your remaining in this world in comparison to the previous nations is like the time of the *'asr salâh* till the setting of the sun. The Jews were given the Taurâh and they began working. They continued working till mid-day and became tired. So they were given one *qîrât* each [as a wage]. The Christians were then given the Injîl and they began working till the time of *'asr salâh* and they also became tired. So they were given one *qîrât* each [as a wage]. We were then given the Qur'ân and we began working till sunset. We were given two *qîrâts* each [as a wage]. So the Jews and Christians said: 'O our Sustainer! You paid these people two *qîrâts* each and you gave us one *qîrât* each despite us having done more work?' Allâh ﷻ asks them: 'Did I give you anything less from your stipulated wage?' They reply: 'No.' Allâh ﷻ says: 'That is My bounty which I confer on whomever I will.'"

The 16th verse of the Gospel of Matthew, chapter 20 states: “So the last will be first, and the first last.”

It is exactly in accordance with the following Hadîth of *Saḥîḥ Bukhârî*:

حدثنا أبو هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال نحن الآخرون السابقون. (صحيح البخاري، ج2، ص 1042)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: “We are the last but the first.” In other words, we have come last into this world, but through the grace of Allâh ﷻ, we will be the first to enter paradise.

Prophesy 11

The following is stated in the Gospel of John, chapter 14, verse 15:

15 If ye love me, keep my commandments.
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17 even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
18 I will not leave you comfortless: I will come to you.
19 Yet a little while, and the world seeth me no more; but ye see me:because I live, ye shall live also.
20At that day ye shall know that I am in my Father, and ye in me, and I in you.
21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

(If you love me, you will act on my orders. I will request the father to bestow you with another helper who will remain with you forever.)…(That conforter who is the holy spirit, whom the father will send in my name, will teach you everything. He will remind you of all that I told you. I have told you all this before it can really happen so that when it happens, you will believe. After this, I will not talk too much to you because the leader of this world is coming and I do not have any of what he has.)

Chapter 15, verse 26 states:

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27 and ye also shall bear witness, because ye have been with me from the beginning.
(When that comforter comes whom I will send to you from the father, i.e. the spirit of truth, he will give testimony to me.)

Chapter 16, verse seven onwards states:

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6 But because I have said these things unto you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9 of sin, because they believe not on me;
10 of righteousness, because I go to my Father, and ye see me no more;
11 of judgment, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself; but whatsoever he shall hear, that shall he speak : and he will show you things to come.
14 He shall glorify me: for he shall receive of mine, and shall show it unto you.
15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.
(I am saying the truth to you. My going away will be to your benefit. If I do not go, that comforter will not come to you. But if I go, I will send him to you. On coming into the world he will apprise the world of what is sin, what is right, and what is justice. With regards to sin, because they do not believe in me. With regards to good, because I am going to my father and you will not see me again (so what he commands as righteousness should be obeyed, since my mission is over). With regards to justice, because the prince of this world will be commanded with a code of justice. I have many other things to say but if I were to tell them to you, you will not be able to bear them. However, when that spirit of truth comes, he will show you all the paths of truth. This is because he will not say them from his own side. Rather, he will only say what he heard. He will also give you information of future incidents. He will speak of my piety and greatness.)

The following is stated in the Gospel of Matthew, 3: 11: "
11 ¶ I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire :

These are the words of ʻÎsâ ﷺ which he said before he could be raised up to the heavens. He said them in order to console his disciples, that they should not be vexed by the conspiracies and plots of killing of the Jews and that they should not be troubled and grieved by his suffering. He [ʻÎsâ ﷺ] will soon leave this world and go to a place where no one will be able to reach him. In other words, he will go up to the heavens. Allâh ﷻ has many places wherein He may station him. He will come down once again before the resurrection. He then gave the glad tiding of a Fâriqlît (Messenger) declaring that there will come a time when a Messenger other than myself will appear. When he comes, he will glorify me (talk about my greatness) and severely punish those who do not believe in me, viz. the Jews. He will be the material and spiritual leader of this world. He will be of such a high stature that I possess nothing like him (hath nothing of me in him).

This glad tiding is related in the Qur'ân in the following manner:

وَإِذْ قَالَ عِيْسَى بْنُ مَرْيَمَ يَا بَنِيْ إِسْرَآئِيْلَ إِنِّيْ رَسُوْلُ اللهِ إِلَيْكُمْ مُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُوْلٍ يَّأْتِيْ مِنْ بَعْدِي اسْمُهُ أَحْمَدُ.

"When ʻÎsâ, the son of Maryam, said: 'O children of Isrâ'îl! I am the Messenger of Allâh to you confirming what is before me of the Taurâh and giving the glad tiding of a Messenger who will come after me, his name is Ahmad." (Sûrah as-Saff, verse 6)

The word "Ahmad" was present in the original glad tiding as is still found in the Gospel of Barnabas. However, when the Bible was translated from the Hebrew to the Greek language, the Greek translators used to translate the names of people as well. They translated the blessed name of Rasûlullâh ﷺ, Ahmad, as Paracletus. The language spoken by Jesus Christ was Aramaic. Unfortunately there are no ancient manuscripts available in the world today, to know the exact word spoken by the Christ. Whatever the original word, it was translated into Greek, which in turn has been translated as Comforter, Counsellor, Consolator, Assistant, Advocate, Consoler, Deprecator or Teacher in different English translations. What was the Greek word in the earliest Greek translations, can also be not known, as the oldest available Greek translation, today is from the 4th Century A.D. The present Greek Canon records it as Paracletus, while the Muslim scholars believe that it would have been Periclytos in the earlier Greek translations which are extinct today. Translating the names and then changing them with other words in different translations and versions is nothing new,

they claim. Incidently, 'Periclytos' may be translated as 'Ahmed', while Paracletus has been translated as Comforter or Teacher or other more than a dozen words. Muslims have a very strong case when they produce a historical witness from the 8th century A.D. which goes as under:

The language of Palestine, the homeland of Jesus, remained Syriac upto well after 9th Century when Hebrew replaced it. The famous Muslim historian of 9th Century in his famous work 'Seerah' (the life of the Prophet (Pbuh)) has mentioned, quoting the 8th century historian Ibn-e-Ishaq, the Syriac word of the 8th century versions of the New Testament. The word, he writes, "is 'Munhamanna' which means Ahmed in Arabic and may be translated as Periclytos in Greek." This record proves that the original word translated in earlier Greek translations would have been 'Periclytos' meaning 'Ahmed' in Arabic, instead of Paraclete. This, however, is a Muslim historian's witness in favour of the Muslim stand and is untenable in the Eyes of Christians.

Now, the Muslims' argument has received a verification from a reliable Christian source also. The renowned historian and a Christian scholar, Sir William Muir, though disputing the Muslim Claim, has surrendered that earlier Arabic versions of the New Testament had also given 'Ahmad' as its translation. In his famous 'Life of Mahomet' (abridged edition, London (871,P.5), he wrote, "The child was called Mahomet. This name was rare among the Arabs, but not unknown. It is derived from the root 'Hamd' and signifies, 'The Praised.' Another form is Ahmad, which, having been erroneously employed as a translation of 'The Paraclete' in some Arabic versions of the New Testament, became a favourite term with Mohametans, specially in addressing Jews and Christians, for it was, they said, 'The title under which the Prophet (Pbuh) had been in their books predicted."

Sir William Muir, the scholar and renowned historian, though differing with Ahmed being the actual translation of the original Syriac word, has however, covertly admitted in his above statement, that the word 'Ahmad' has also been given as translation of the word in some earlier Arabic versions of N.T., which of course was subsequently changed in later versions.

When the Greek edition was translated to Arabic, it was now written as Fârqalîṯ. This word remained for quite some time in the Arabic translations. Thereafter, it was translated as Rûḥ al-Quds (the Holy Spirit). The Christians continued writing this name in brackets. Gradually, the word Fârqalîṯ was completely removed, while the words within brackets replaced them and the bracketing was ommited. Different editions had different words for Fârqalîṯ: Rûḥ al-Quds, Rûḥ Ḥaqq, helper, comforter, consoler, etc. while the word Fârqalîṯ was totally removed from the Bible.

The word Fârqalîṯ was originally Arabicized from the Greek language. It has several meanings in the Greek language and they are all applicable to Aḥmad Mujtabâ Muḥammad Muṣtafâ ﷺ. The Christian scholars give different meanings to this word:

1. It refers to a person who consoles [a consoler]. The Arabic translation of this is Mu'azzî.
2. It refers to a helper, support (maula).
3. It refers to a person who intercedes, an intercessor *shaafi').
4. It refers to a person who is an intermediary (wakeel).
5. It refers to a great praiser or one who praises a lot. The Arabic translation of this is Ḥammâd or Aḥmad.
6. It refers to a person who is worthy of a lot of praise or who has been praised a lot. The Arabic translation of this is Muḥammad. The word Aḥmad can be used in the active as well as in the passive voice. If it is used in the active voice, it will mean "one who praises a lot", and if it is used in the passive voice, it will mean "one who is praised a lot" by Allâh ﷻ and by the creation.
7. It refers to a person in whom the masses place their hopes.
8. It refers to a Messenger or Appstle.

9. It refers to Rûh Haqq (the spirit of truth).
10. It refers to a person who is authentic, reliable and dependable.

If this word is considered to be Paracletos in the original Greek language, it means a helper, an assistant, a representative. And if the orginal is considered to be Periclytos, then its meaning Muhammad, Ahmad or Hammâd. We say that the original is Periclytos and that there is much similarity in the Greek language. The Christians read it incorrectly as Paracletos, specifically when St. Gerome began translating the Bible into the Latin language, he wrote Paracletos instead of Periclytos.

Despite all these changes, alterations and interpolations, our claim is still established and proven. The reason for this is that the descriptions of the Fârqalît that are mentioned in this glad tiding are all perfectly applicable to Muhammad ﷺ. Irrespective of which meaning of Fârqalît is taken, they are all applicable to Muhammad ﷺ. He is a representative and ambassador of Allâh ﷻ. He is a true spirit and a trustworthy spirit. In other words, he was not an evil spirit that speaks lies. He is an intercessor for the *ummah*, he is also a giver of glad tidings and a warner as well. He is also the praised and beloved servant of Allâh ﷻ. He is also the person who praised and glorified Allâh ﷻ the most. In fact, all these qualities are his names. Some of these names are his attributes, e.g. representative, intercessor, helper, assistant, true spirit, while others are his proper names, e.g. Ahmad, Muhammad, Mahmûd, Hammâd. Hamd is also from among his names. Although this name is a verbal noun, it has been hyperbolically applied to him. It is as though he is an embodiment of Allâh's ﷻ praises.

The most correct translation of the word Fârqalît is the word Ahmad. The Qur'ân also gives this glad tiding by using the same word. Allâh ﷻ says:

مُبَشِّرًا بِرَسُوْلٍ يَّأْتِيْ مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

"giving the glad tiding of a Messenger who will come after me, his name is Ahmad."

This verse is from the Qur'ân. The land in which the Qur'ân was first revealed had numerous Jewish and Christian scholars. If the glad tiding and this information was incorrect, thousands of Jewish and Christian scholars would have exposed this error. They would have openly rejected this glad tiding. There were some Jewish and Christian scholars who embraced Islam. After seeing this "error" and "incorrect" glad tiding, they would have reneged from Islam immediately. They would not have remained silent. Rasûlullâh ﷺ openly and publicly proclaiming this glad tiding and the Christian scholars remaining silent about it is a clear proof of their admission and acceptance.

If the objection is made that if this glad tiding was really correct, they why did all the Jewish and Christian scholars of that time not embrace Islam?

The reply to this is that, according to the Christian scholars, the glad tidings of the coming of 'Îsâ ﷺ are mentioned in the Taurâh. Despite these glad tidings and despite witnessing the miracles of 'Îsâ ﷺ, the Jewish scholars did not believe in 'Îsâ ﷺ. Instead, they became his enemies. In their hard-heartedness, because of material motives, or in their jealousy, they did not accept the call of 'Îsâ ﷺ. In fact, the Jewish scholars explicitly say that the glad tidings of 'Îsâ ﷺ are not mentioned in the Taurâh, nor is any mention of him made in it. In like manner, many Christian scholars, due to their hard-heartedness and out of worldly motives did not accept Muhammad ﷺ. This, despite the fact that they were convinced that he was the very Prophet regarding whom 'Îsâ ﷺ had given glad tidings. Heraclius and Muqawqis had explicitly stated that he was certainly the Prophet whose glad tidings the Bible gave. But they did not embrace Islam for they feared losing the kingdoms. As for those Christian scholars who were just and equitable, they embraced Islam, e.g. the Negus of Abyssinia, Daghâtir of Rome, Ibn Nâtûr and others. Like the Jewish scholars, many Christian scholars wittingly and intentionally said that there are no glad tidings concerning Muhammad ﷺ in the Taurâh and the Injîl. This

rejection of the Christian scholars is just like the rejection of the Jewish scholars who reject the glad tidings of ʿÎsâ ﷺ. The Christian scholars claim that this glad tiding concerning Fârqalît refers to the Holy Spirit coming down to the disciples. When ʿÎsâ ﷺ was raised to the heavens, the disciples were gathered at a particular place. The Holy Spirit came to them and the disciples began speaking in different languages for a short while.

This is a baseless assertion of the Christians. This glad tiding was about a pious and noble human being who will receive inspiration from Allâh ﷻ and will only attribute to Allâh ﷻ what he receives from Allâh ﷻ. He will not say anything of his own accord. This glad tiding has nothing to do with the coming down of the Holy Spirit (Jibra'îl ﷺ). It has nothing to do with any other angel. The coming of Fârqalît refers to the arrival of a great Prophet who will separate the truth from falsehood.

The glad tidings of that Fârqalît contain many descriptions of him. These descriptions and attributes apply in totality and to perfection to Muhammad ﷺ.

1. As long as I do not go, he will not come.
2. He will give testimony in my favour.
3. He will apprise the world of what is wrong, what is right, and what is justice.
4. He will punish those who do not believe in me.
5. He will show the path of truthfulness.
6. He will give information of future events.
7. He will not say anything of his own accord. Rather, he will only convey what he is told by Allâh ﷻ.
8. He will be the leader of this world.
9. He will remind you of all that I said.
10. The matters that you are unable to bear at present will be shown to you by him. The matters that are incomplete will be completed by him.

All the above are applicable to Muhammad ﷺ.

1. The arrival of Muhammad ﷺ was dependent on the departure of ʿÎsâ ﷺ because Muhammad ﷺ is the seal of all Prophets. The arrival of one Prophet can only be dependent on the departure of the previous Prophet if the latter Prophet is the seal of all Prophets. If he is not the seal of Prophets, the prerequisite of the previous Prophet departing holds no meaning. If he is not the seal of Prophets, he could be commissioned even in the presence of the previous Prophet. The departure of the previous Prophet can only be a prerequisite if the latter Prophet is the seal of Prophets. In short, ʿÎsâ ﷺ clearly stated that the Farqalît will be the seal of Prophets. Allâh ﷻ says in the Qur'ân:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلَكِنْ رَّسُوْلَ اللهِ وَخَاتَمَ النَّبِيِّيْنَ

"Muhammad is not the father of any of your sons. Rather, he is the Messenger of Allâh and the seal of Prophets." (Sûrah al-Ahzâb, verse 40)

ʿÎsâ ﷺ was not the seal of Prophets or else why were the Christian and Jewish scholars waiting for a Prophet after ʿÎsâ ﷺ? The coming of the Holy Ghost was not dependent on the departure of ʿÎsâ ﷺ. The Holy Ghost used to come down even in the presence of ʿÎsâ ﷺ.

2. Rasûlullâh ﷺ also gave testimony in favour of ʿÎsâ ﷺ:

وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ط وَإِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ط مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ ج وَمَا قَتَلُوْهُ يَقِيْنًا بَلْ رَّفَعَهُ اللهُ إِلَيْهِ ط وَكَانَ اللهُ عَزِيْزًا حَكِيْمًا

"And for their saying: We killed the Messiah, ʻÎsâ, the son of Maryam, who was a Messenger of Allâh.' They neither killed him nor did they crucify him, but it was made to appear like that before them. Those who hold conflicting views about it are in doubt thereof. They have no knowledge whatsoever thereof. They are merely following conjecture. They certainly did not kill him." (Sûrah an-Nisâ', verse 157-158)

3. He also apprised them of righteousness and justice.

4. He fully punished those who did not believe in ʻÎsâ ﷺ. He waged jihâd against some of them while he banished and exiled others, e.g. the Jews of Khaybar and the Jewish tribes of Banû Nadîr and Banû Qaynuqâʻ. On the other hand, the Spirit neither (reproved) apprised anyone, nor did he punish anyone. Punishment in this context means that after the appearance of Fârqalît, he would establish an authority and reprimand and punish the people. After the appearance of the Holy Ghost, no where is it established that he established his authority over the masses nor did the disciples of ʻÎsâ ﷺ enjoy this status. The disciples did not reprimand anyone on the basis of authority. Instead, they used to merely advise and admonish the people without enjoying any rule or leadership. In short, the Holy Ghost can in no way be considered to be Fârqalît.

The reason for punishment being meted out is given in the text '**And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me'** proves that the appearance of a Fârqalît, helper, representative and intercessor will be among those who reject ʻÎsâ ﷺ. On the other hand, the Holy Ghost appeared before the disciples who were not of those who rejected ʻÎsâ ﷺ. Nor did the disciples punish anyone. They were helpless themselves. How could they have punished any of the rejecters?

5. Muhammad ﷺ demonstrated such paths and ways of truth and righteousness that were unknown to the world, neither seen before nor heard of before. His pure Sharîʻah and clear teachings are testimony to all this.

6. He gave such innumerable information of future events with such accuracy and truthfullness, that they occurred exactly as he said – without a single word proved wrong. And they will continue being witnessed till the day of resurrection.

7. He did not say anything of his own accord. Allâh ﷻ says in the Qur'ân:

وَمَا يَنْطِقُ عَنِ الْهَوٰى إِنْ هُوَ إِلاَّ وَحْيٌ يُّوْحٰى

"He does not speak of his own desire. It is nothing but revelation that is sent to him."

8. He was also a ruler and leader of this world. Reference to this is made from the fact that his prophet-hood would be for the entire world and not confined to any particular nation.

9. The Christians had obliterated the correct teachings of ʻÎsâ ﷺ. He reminded them of this. Among them were the lessons of *tauhîd* and their incorrect beliefs concerning the trinity. He reminded them of this. He also rejected the murder and crucifixion of ʻÎsâ ﷺ and affirmed his raising to the heavens. Allâh ﷻ says:

قُلْ يٰأَهْلَ الْكِتٰبِ تَعَالَوْا إِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللهَ وَلاَ نُشْرِكَ بِهٖ شَيْئًا وَّلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُوْنِ اللهِ.

"Say: 'O people of the Book! Come to one fact that is common to us and you - that we do not worship anyone other than Allâh, and that we do not ascribe any partners to Him, and that no one should take anyone else as lords apart from Allâh.'" (Sûrah Âl 'Imrân, verse 64)

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا إِنَّ اللهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ط وَقَالَ الْمَسِيْحُ يٰبَنِيْ إِسْرَآءِيْلَ اعْبُدُوا اللهَ رَبِّيْ وَرَبَّكُمْ ط إِنَّهٗ مَنْ يُّشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوٰهُ النَّارُ ط وَمَا لِلظّٰلِمِيْنَ مِنْ أَنْصَارٍ

“Surely they have become unbelievers, those who said: ‘Allâh is that very Masîh, the son of Maryam.’ While the Masîh has said: ‘O Banî Isrâ’îl! Worship Allâh - He is my Sustainer and your Sustainer. Surely whoever has ascribed a partner to Allâh, Allâh has made paradise forbidden to him and his abode is hell. And there is no helper for the sinners.’” (Sûrah al-Mâ’idah, verse 72)

10. During his time, Muhammad ﷺ also informed the people of those things that the Banî Isrâ’îl could not bear during the time of ʻÎsâ ﷺ. In other words, Muhammad ﷺ caused the oceans of knowledge to flow about the essence and attributes of Allâh ﷻ, about the Sharî‘ah and *ṭarîqah*, about the resurrection, about paradise and hell – all of which the world was totally unaware and were not found in any book. Matters that were incomplete were completed by the Sharî‘ah of Muhammad ﷺ. Allâh ﷻ says:

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الإِسْلاَمَ دِيْنًا

“Today I have perfected for you your religion, and completed upon you My favour, and I have chosen for you Islam as your religion.” (Sûrah al-Mâ’idah, verse 3)

Muhammad ﷺ thus gave to the world a perfect and complete Sharî‘ah that guarantees their protection in all the material and spiritual affairs right till the day of resurrection. The world is astonished by its essences, intricacies, mysteries and wisdoms. The ruling with regard to incidents that will occur right till the resurrection can be learnt from the Sharî‘ah of Muhammad ﷺ. The Jewish and Christian scholars possess no Sharî‘ah whatsoever which they could place before them and thereby issue fatwas like the *‘ulamâ’* and jurists of this *ummah*. At present, the Christian scholars possess no knowledge whatsoever of the Sharî‘ah in whose light they could issue fatwas. Yes, the Christians do possess knowledge of arts, crafts and technology. But they have no divine instruction for the running of this world, for the leadership of this world and for meting out justice among the inhabitants of this world. The constitutions that the western nations have are results of a few thinkers and opinion makers. They have no divine constitution like the Sharî‘ah of Islam.

The Christian scholars consider this glad tiding to be in favour of the Holy Ghost who descended upon the disciples 47 days after ʻÎsâ ﷺ was raised up to the heavens. However, this opinion is baseless for several reasons:

1. The coming down of the Holy Ghost was not dependent on the departure of ʻÎsâ ﷺ. The Holy Ghost used to come down even in the presence of ʻÎsâ ﷺ, and before him as well. It came down upon John the Baptist while in his mothers womb (Luke1:15), upon Elizabeth (Luke1:41), upon Zacharias (Luke1:67), all before the birth of Isa (ﷺ), and upon Simeon (Luke2:26) after his birth. It also descended, in the shape of a dove, upon Jesus, just after his birth (Luke3:22), it was the one through whom he cast out the Satans (Matthew 12:31). Isa (ﷺ) also breathed the Holy Ghost into the disciples (John 20:21-22) Rather, the Holy Ghost used to stay with ʻÎsâ ﷺ all the time.

2. The Holy Spirit did not (reprove) apprise anyone of righteousness and justice. Nor did he punish any Jew for not believing in ʻÎsâ ﷺ. Rather, Muhammad ﷺ waged jihâd against the polytheists and unbelievers, and punished the Jews considerably. He also made them answerable. This is because to make the people of the world answerable does not seem possible without any authority and rule. The forthcoming Fârqalît was to be the ruler of this world who would punish the criminals. Chapter 14, verse 30 which makes reference to the coming of a ruler refers to this very ruler and leader, his leadership, and his reprimanding and punishing the criminals.

3. ʻÎsâ ﷺ emphasising that they should believe in him would be totally out of place because the disciples already believed in the Holy Ghost. So of what benefit would there be in his saying: “When he comes, you must believe in him.” ʻÎsâ ﷺ paying so much attention to this and advising them to believe in him itself demonstrates that the promised being will be such that his denial and rejection is not far-fetched and cannot be ruled out as impossible. Therefore, if the

Fârqalît refers to the Holy Ghost, there would be no need to give such importance to it and to emphasise it to such an extent, since it is impossible for the heart in which the Holy Ghost descends to reject the ghost.

4. The context of this glad tiding shows that the Fârqalît who is to come is different from ʿÎsâ ﷺ. The words of the 16th verse "and He shall give you another comforter" clearly demonstrate this. He will appear in a different form and appearance. Therefore, if the Fârqalît is considered to be the Holy Ghost, he can in no way whatsoever be different from ʿÎsâ ﷺ because the Christians themselves believe that there is total unity and oneness between the Son and the Holy Ghost. The Holy Ghost that appeared before the disciples did not appear in any different form. This is similar to a person being possessed by a demon. The words of the demon are the very words which issue forth from the person's mouth. He does not take on another form or appearance.

5. This glad tiding also stated: "and bring all things to your rememberance, whatever I have said unto you." It cannot be proven from any book that the disciples forgot or rejected and set aside the guidelines of ʿÎsâ ﷺ and that the Holy Ghost therefore came in a different form and reminded them of those guidelines.

6. This glad tiding also states: "He shall testify of me." This description can only be applicable to Muhammad ﷺ, for it was he alone who testified in ʿÎsâ's ﷺ favour before the polytheists and Jews. It was he alone who announced the message of ʿÎsâ ﷺ before those who rejected the latter's message or those who were unaware of it.

On the other hand, the Holy Ghost went to the disciples who, from before hand, knew of the prophet-hood of ʿÎsâ ﷺ. There was no need to testify in his favour before them. A testimony is given before those who reject and not before those who believe. On the other hand, Muhammad ﷺ openly testified in favour of ʿÎsâ ﷺ before the Jews who were ʿÎsâ's ﷺ enemies and who had rejected his prophet-hood and messenger-ship. Rasûlullâh ﷺ rejected the belief that he was killed and crucified and established the fact that he was raised to the heavens.

7. ʿÎsâ ﷺ says with regard to this Fârqalît: "for the prince of this world cometh, and hath nothing in me (i.e.I do not have anything that he has)." This can only be applied to Muhammad ﷺ and not to the Holy Ghost because the Christians consider ʿÎsâ ﷺ and the Holy Ghost to be one.

8. It is also worth pondering that what truths did he guide mankind to by presenting solutions to problems facing mankind and what future predictions did the Holy Ghost make whereby we could consider the Holy Spirit to be the realization of this glad tiding?

9. The entire context and tone of this glad tiding demonstrates that the coming Fârqalît will be a human who will come in a human form. He will come like ʿÎsâ ﷺ in a human form to invite people towards the truth and for the consolation of people. Therefore, to consider the Holy Ghost as the Fârqalît who came down into humans like a ghost is absolutely incorrect.

10. After ʿÎsâ's ﷺ raising to the heavens, the Christians in general remained waiting for the Fârqalît and felt that a great Prophet will be sent. Consequently, Montanis, a Christian, made this claim in the 2nd century C.E. that he was the Fârqalît regarding whom ʿÎsâ ﷺ had told them. Many people believed him. Details in this regard are provided by William Muir in the third chapter of his history. This book was published in 1848. We conclude from this that the Christian scholars believed that the Fârqalît will be some human and not the Holy Spirit.

The author of *Lubb at-Tawârîkh*, who is also a Christian scholar, writes that the Jews and Christians had been waiting for a Prophet before the coming of Muhammad ﷺ. It was for this reason that the Negus of Abyssinia embraced Islam after hearing about Muhammad ﷺ from Ja'far ؓ and said: "Without doubt, he is the Prophet regarding whom ʿÎsâ ﷺ spoke

about in the Injîl." Together with being a scholar of the Injîl, the Negus was also the king of Abyssinia. He had no cause to fear any danger.

As for Muqawqis, the Coptic ruler, he wrote the following reply to Muhammad ﷺ:

سلام عليك أما بعد فقد قرأت كتابك وفهمت ما ذكرت فيه وما تدعو إليه وقد علمت أن نبيا قد بقي وقد كنت أظن أنه يخرج بالشام وقد أكرمت رسولك.

"Peace be to you. I have read your letter and understood what you said in it and whatever you are inviting towards. I knew that a Prophet was yet to come. I thought that he will be commissioned from Syria. I have honoured your envoy."

Although Muqawqis did not embrace Islam, he admitted that there was a Prophet yet to come.

Jârûd ibn 'Alâ' was a great scholar of his people. When he presented himself to Rasûlullâh ﷺ together with a group of his people, he embraced Islam and said this:

والله لقد جئت بالحق ونطقت بالصدق لقد وجدت وصفك في الأنجيل وبشر بك ابن البتول فطول التحية لك والشكر لمن أكرمك لا أثر بعد عين ولا شك بعد يقين ابسط يدك أشهد أن لا إله إلا الله وأنك محمد رسول الله

"By Allâh, you have come with the truth and you have spoken the truth. I have found your description in the Injîl and ['Îsâ], the son of Maryam, gave glad tidings about you. I therefore present a lengthy greeting to you. All thanks to he who honours you. There is no need for any sign after seeing you and there is no cause for doubt after having conviction. Stretch out your hand, I bear testimony that there is none worthy of worship except Allâh and that you are Muhammad, the Messenger of Allâh."

Similarly, Heraclius, the Roman ruler, and other prominent scholars of the Taurâh and Injîl gave testimony in favour of the prophet-hood and messenger-ship of Muhammad ﷺ. It is therefore established that the glad tidings and name of Muhammad ﷺ were recorded in the Injîl. On seeing these, people believed in him. And before his arrival, people had been waiting for him. Those who were inspired by Allâh ﷻ and were not overcome by material motives, benefited from the wealth of îmân.

This is the bounty of Allâh ﷻ which He confers on whomever He wills. And Allâh ﷻ is the possessor of great bounty. All praise is due to Allâh ﷻ who guided us to this, as we would not have been guided had it not been for Allâh ﷻ guiding us.

11. The 16th verse states that "that he may abide with you forever". This does not mean that the Fârqalît will himself remain forever with you. Because if the Fârqalît were taken to mean the Spirit, as claimed by the Christians, then even he did not remain with 'Îsâ عليه السلام forever.

Rather it means that his Sharî'ah and religion will remain forever. No religion will come after his which could cancel and abrogate his religion.

12. Chapter 14, verse 17 states: even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him. This means that the world does not know his rank and position.

13. Regarding the incident of the Holy Ghost who descended upon the disciples, this occurred 47 days after 'Îsâ عليه السلام was raised up to the heavens during the Pentecost which was a festival celebrated fifty days after the Passover for which the Jews gathered in Jeruselem from far and wide. Peter, with the eleven others, heard the roaring of a mighty windstorm in the skies above them. The disciples then began to 'speak in tongues'-languages foreign to themselves. The people were amazed, but some mocked, claiming that they must be drunk. Peter rose to defend the disciples and logically explained that it was too early in the morning to get drunk. He then stated that this happening was actually prophesized by the Prophet Joel. Paul, who was no eye-witness to the above, provides the details of the incident in Acts chapter 2:

1 And when the day of Pentecost was fully come, they were all with one accord in one place.
2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
5 ¶ And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans ?
8 And how hear we every man in our own tongue, wherein we were born?
9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,
10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?
13 Others mocking said, These men are full of new wine.
14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem,
15 be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day.
16 But this is that which was spoken by the prophet Joel;

This incident cannot be the realization of the prophecy regarding the Paraclete for the following reasons:
a) The verse of Acts mentioned above shows that the above incident was the fulfilment of the prophecy of Joel, and not of Jesus regarding the Paraclete.
b) Talking in strange languages was not any part of the prophecy regarding the Paraclete, so what relevancy does this incident have with the prophecy of the Paraclete.
c) Not a single word is recorded anywhere as to what these disciples of Isa (عليه السلام) said on that Pentecostal day and what advices and guidance they delivered, whereas the Paraclete was to guide mankind into all truth.

A few misgivings of the Christians and a reply to them

First misgiving

The Spirit of Truth and Holy Spirit refers to the third of the trinity (the Holy Ghost). Therefore, how can it be correct to assume that these two names refer to Muhammad ﷺ?

In both the Old and New Testament, the word Rûh or Pneuma (Greek) was not exclusively used to refer to the Holy Ghost. Rather it is mostly used to refer to the righteous and wicked, one who guides and one who leads astray, and is actually synonomous to 'a Prophet'.

In the first Epistle of John, in chapter 4, the following is stated:

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:
3 and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
(O respected one! Do not believe in every spirit. Rather test each one to see whether it is from God or not. You can recognize the spirit of God if he testifies that the Messiah came in a bodily form. Such a spirit is from God. Any spirit that does not testify in favour of the Messiah is not from God.)

The sixth verse states: "Hereby know we the spirit of truth, and the spirit of error. (It is in this way that we differentiate between the truthfulness and deviation of the spirit.)"

In this context, the spirit refers to either a true or false Prophet. No one considers it to be the Holy Ghost. In C.I. Scofields Authorized King James Version of the Bible, under the word spirit in verse one; they refer the reader to compare it with Matthew 7:15, which confirms that false prophets are false spirits.

Second misgiving

In this glad tiding, the address is to the disciples. Therefore, the coming down of the Spirit and its appearance will have to be in the presence of the disciples and during their life. Whereas, the appearance of Muḥammad ﷺ took place many centuries thereafter.

The disciples were addressed because they were the ones who were present at that time. But they were not the objects of the address.

The Gospel of Matthew, 26: 64 states: "Jesus said to him: 'Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
The Gospel of Matthew, 10: 23 states: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

Over 2000 years have passed since those who are addressed in this verse passed away. None of them saw ʻÎsâ ﷺ coming from the heavens. Therefore, just as the objects of this address are those who will be present at the time when he will come down from the heavens, in like manner, the objects of this glad tiding are those who will be present at the time when the Spirit of Truth and Fârqalîṯ will appear.

Third misgiving

Chapter 14, verse 30 of the Gospel of John makes mention of a "prince". Some fanatical Christians mock at it and say that it refers to Satan.

To consider such a meaning amounts to absolute ignorance and is based on total fanaticism and jealousy. This is because no dictionary gives the meaning of Satan for "prince of the world" nor is such a meaning used by anyone. Moreover, it is totally in contradiction to the context. This is because right from the beginning, the context and theme is about the Spirit of Truth and the Fârqalîṯ and descriptions of him. At the time when the Fârqalîṯ makes his appearance, it would be expedient to believe in him. The reason for this is given in the following words: "**for the prince of this world cometh**."

This can only be correct if the leader of the world is considered to be the leader of the universe and the leader of the Prophets and Messengers. Allâh forbid, if the leader is considered to be Satan, how can the reason for his coming be the above-mentioned matters? We thus learn that the leader of the world refers to that Fârqalîṯ and the Spirit of Truth at whose hands an authoritative and just punishment will be meted out for sins and crimes in this world. Secondly, when ʻÎsâ ﷺ said that the leader of the world is to come, it is a clear proof that this person has not come into this world as yet. On the other hand, the Jews, Christians and Muslims unanimously accept that Satan existed at the very time of the creation of this universe and the creation of the human race, that he is living among the humans and is with them.

Now where did Satan disappear to, to warrant saying that he is going to come? Was he not present from before? Did he not tempt Jesus and others before him?

Thirdly, according to the Gospel of Matthew, chapter 2, verse 6, ʻÎsâ ﷺ is referred to as 'A Prince'. This verse reads as follows: "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." Ths refers to a prophecy of Isaiah 9:6-7 wherein the 'Prince of Peace' is discussed.
In this verse, the Governor and Prince is taken to refer to ʻÎsâ ﷺ. This is easily gauged from the following verse till verse 12. Could any Christian dare to say that the 'Prince' refers to the devil?

AN AMAZING INCIDENT REGARDING THE PARACLETE

Sheikh Abu Muhammad Abdullah bin Abdullah Al-Tarjuman, the Majorcan, who was once a **priest called Anselm Turmeda**. He was known as Al-Tarjuman (The Translator), because in less than five months after embracing Islam, the Sultan appointed him general of the Marine Administration where he learned the Arabic language and became a skillful translator in discussions between Muslims and Christians. After only one year, he excelled in the Arabic language and was appointed as the head of Translation Affairs.

He wrote "The Gift To The Intelligent For Refuting The Arguments Of The Christians. The book was a powerful blow to the structure of Christian belief because it was written by one of the greatest scholars of Christianity in those days, as admitted by Christians themselves. He began his book by mentioning the story of his guidance to Islam; how Allah freed his heart from the slavery of idolatry and polytheism, and how He opened his heart to Islam and filled it with His Light.

What follows is a summary extracted from his story as related in his own words:
Let it be known to you all, May Allah bless you, that my origin is from the city of Majorca -May Allah return it to Islam- which is a great city on the sea, between two mountains and divided by a small valley. It is a commercial city, with two wonderful harbours. Big merchant ships come and anchor in the harbour with different goods. The city is on the Island which has the same name - Majorca, and most of its land is populated with fig and olive trees.

My father was one of the respected men in the city. I was his only son. When I was six, he sent me to a priest who taught me to read the Gospel. I memorised more than half of it in a period of two years. Then I began to learn the language of the Gospel and logic, which I finished in six years.

After that, I left Majorca and travelled to the city of Larda, in the region of Castellion, which was the center of learning for Christians, in that region. A thousand to a thousand and a half Christian students gathered there. All were under the administration of the priest who taught them. I studied physical sciences and astronomy for six years. Then I studied the Gospel and its language for another four years.
After that, I left for Bologna in the region of Anbardia. Bologna is a large city, it being the center of learning for all the people of that region. Every year, more than two thousand students gather together from different places. They cover themselves with rough cloth which they call "The Hue of God" (*ṣibghat Allāh*). All of them, whether the son of a ruler, or the son of a workman, wear this wrap, in order to make the students distinct from others. Only the priest who teaches them controls and directs them.

I lived in the church with an aged priest by the name of Nicola Martello. He was greatly respected by the people because of his knowledge, religiousness and asceticism, which distinguished him from the other Christian priests. Questions and requests for advice came to him from everywhere, from Kings and Rulers, along with presents and gifts. They hoped that he would accept their presents and grant them his blessings.

This priest taught me the principles of Christianity and its rulings. I became very close to him by serving and assisting him with his duties until I became one of his most trusted assistants, so that he trusted me with the keys of his domicile in the church and of his food and drink stores. He kept for himself only the key of a small room where he used to sleep. I think, and Allah knows best, that he kept his treasure chest in there.

I was a student and servant for a period of ten years. Then he fell ill and failed to attend the meetings of his fellow priests. During his absence the priests discussed some religious matters, till they came to what was said

by The Almighty Allah through His Prophet Jesus in the Gospel that a Prophet called Paraclete will come after him.

They argued a great deal about this Prophet and as to who he was among the prophets. Everyone gave his opinion according to his knowledge and understanding; and they ended without achieving any benefit in that issue. I went to my priest, and as usual he asked about what was discussed in the meeting that day. I mentioned to him the different opinions of the priests about the name Paraclete, and how they finished the meeting without clarifying its meaning.

He asked me: "What was your answer?" I gave him my opinion, which was taken from my interpretation of a well-known exegesis. He said that I was nearly correct like some priests, and the other priests were wrong. "But the truth is different from all of that. This is because the interpretation of that noble name is known only to a small number of well versed scholars. And we possess only a little knowledge." I fell down and kissed his feet, saying: "Sir, you know that I travelled and came to you from a distant country, I have served you now for more than ten years; and have attained knowledge beyond estimation, so please favour me and tell me the truth about this name."

The priest then wept and said: "My Son, By God, you are very much dear to me for serving me and devoting yourself to my care. Know the truth about this name, and there is a great benefit, but there is also a great danger. And I fear that when you know this truth, and the Christians discover that, you will be killed immediately." I said: "By God, By the Gospel and He who was sent with it, I shall never speak any word about what you will tell me, I shall keep it as a secret in my heart."

He said: "My son, when you came here from your country, I asked you if it is near to the Muslim's. And whether they made raids against you, or you made raids against them. This was to test your hatred for Islam. Know, my son, that Paraclete is the name of their Prophet, Muhammad." to whom was revealed the fourth book as mentioned by Daniel who says that this book shall be revealed, its religion shall be the True Religion, and its followers the True Community [lit. “white community,” *al-milla al-bayḍā’*, Dan. 12:10], as mentioned in the Gospel. I said: "Then sir, what do you say about the religion of these Christians?" He said: "My son, if these Christians remained on the original religion of Jesus, then they would have been on God's true religion; because the religion of Jesus and all the other prophets is the true religion of God. But they changed it and became unbelievers."

I asked him: "Then, sir, what is the salvation from this?" He said: "Oh my son, embracing Islam." I asked him: "Will the one who embraces Islam be saved?" He answered: "Yes, in this world and the Hereafter." I said: "The prudent chooses for himself; if you know, sir, the merit of Islam, then what keeps you from it?"

He answered: "My son, The Almighty Allah did not expose me to the truth of Islam and the prophet of Islam until after I have become old and my body weakened. Yes, there is no excuse for us in this, on the contrary, the proof of Allah has been established against us. If God had guided me to this when I was your age I would have left everything and adopted the religion of truth. Love of this world is the essence of every sin, and look how I am esteemed, glorified, and honoured by the Christians, and how I am living in affluence and comfort! In my case, if I show a slight inclination towards Islam they would kill me immediately. Suppose that I was saved from them and succeeded in escaping to the Muslims they would say, do not count your Islam as a favour upon us, rather you have benefited yourself only by entering the religion of truth, the religion that will save you from the punishment of Allah! So I would live among them as a poor old man of more than ninety years, without knowing their language, and they would not know my real status and I would die among them

starving. I am, and all praise is due to Allah on the religion of Christ and on that which he came with, and Allah knows that from me.

So I asked him: "Do you advise me to go to the country of the Muslims and adopt their religion?" He said to me: "If you are wise and hope to save yourself, then race to that which will achieve this life and the hereafter. But my son, none is present with us concerning this matter, it is between you and me only. Exert yourself and keep it a secret. If it is disclosed and the people know about it they will kill you immediately. I will be of no benefit to you against them. Neither will it be of any use to you if you tell them what you heard from me concerning Islam, or that I encouraged you to be a Muslim, for I shall deny it. They will trust my testimony against you but will not trust yours against me. So, do not tell a word, whatever happens." I promised him not to do so. He was satisfied and content with my promise.

I began to prepare for my journey and bid him farewell. He prayed for me and gave me fifty golden dinars. Then I took a ship to my city Majorca where I stayed with my parents for six months. Then I traveled to Sicily and remained there five months, waiting for a ship bound for the land of the Muslims.

Finally a ship arrived bound for Tunis. We departed before sunset and reached the port of Tunis at noon on the second day. When I got off the ship, Christian scholars who heard of my arrival came to greet me and welcome me to their dwelling place. Some local merchants also offered their hospitality to me and I stayed with them for four months in ease and comfort.

After that I asked them if there was in the Sultan's (Ruler) Palace a translator. The Sultan in those days was Abu Al-Abbas Ahmad. They said there was a virtuous man, the Sultan's Physician, who was one of his closest advisors. His name was Yusuf Al-Tabeeb ((Joseph the doctor). I was greatly pleased to hear this, and asked where he lived. They took me there and I met him separately. I told him about my story and the reason of my coming there; which was to embrace Islam. He was immensely pleased because this matter would be completed by his help. We rode to the Sultan's Palace. He met the Sultan and told him about my story and asked his permission for me to meet him. The Sultan accepted, and I presented myself before him.

The first question the Sultan asked was about my age. I told him that I was thirty-five years old. He then asked about my learning and the sciences which I had studied. After I told him he said, "Your arrival is the arrival of goodness. Be a Muslim with Allah's blessings." I then said to the doctor, "Tell the honourable Sultan that it always happens that when anyone changes his religion his people defame him and speak evil of him. So, I wish if he kindly sends to bring the Christian priests and merchants of this city to ask them about me and hear what they have to say. Then by Allah's will, I shall accept Islam."

He said to me through the translator, "You have asked what Abdullah Bin Salaam asked from the Prophet when he-Abdullah-came to announce his Islam. He then sent for the priests and some Christian merchants and let me sit in an adjoining room unseen by them. When they came he asked them, "What do you say about this new priest who just arrived by ship?"

They said: "He is a great scholar in our religion. Our bishops say he is the most learned and no one is superior to him in our religious knowledge." After hearing what the Christian said, the Sultan sent for me, and presented myself before them. I declared the two testimonies that there is (no one worthy of Worship except Allah, and that Muhammad is His Messenger), and when the Christians heard this they "crossed" themselves and said: "Nothing incited him to do that except his desire to marry, as priests in our religion can not marry".

Then they left him in distress and grief. The Sultan appointed for me a quarter of a dinar everyday from the treasury and let me marry the daughter of Al-Hajj Muhammad Al-Saffar.

When I decided to consummate the marriage, he gave me a hundred golden dinars and an excellent suit of clothes. I then consummated the marriage and Allah blessed me with a child to whom I gave the name Muhammad as a blessing from the name of our Prophet.

May Allah accept this weak effort and spread hidaayah to the entire mankind through it. Aameen

Appendix 1

The position of women in Islam, compared to other religions

A woman's status and her objectives:

The Old Testament: "I find more bitter than death the woman who is a snare, whose heart is a trap and whose hands are chains. The man who pleases God will escape her, but the sinner she will ensnare....while I was still searching but not finding, I found one upright man among a thousand but not one upright woman among them all." [Ecclesiastes 7:26-28]
"No wickedness comes anywhere near the wickedness of a woman.....Sin began with a woman and thanks to her we all must die." [Ecclesiasticus 25:19,24]
To the present day, orthodox Jewish men in their daily morning prayer recite "Praised be God that He has not created me a gentile. Praised be God that He has not created me a woman. Praised be God that He has not created me an ignoramus. [Women in Judaism-L.J. Swidler]

The Biblical Eve has played a far bigger role in Christianity than in Judaism. Her sin has been pivotal to the whole Christian faith because the Christian conception of the reason for the mission of Jesus Christ on Earth stems from Eve's disobedience to God. She had sinned and then seduced Adam to follow her suit. Consequently, God expelled both of them from Heaven to Earth, which had been cursed because of them. They bequeathed their sin, which had not been forgiven by God, to all their descendants and, thus, all humans are born in sin. In order to purify human beings from their 'original sin', God had to sacrifice Jesus, who is considered to be the Son of God, on the cross. Therefore, Eve is responsible for her own mistake, her husband's sin, the original sin of all humanity, and the death of the Son of God. In other words, one woman acting on her own caused the fall of humanity. What about her daughters? They are sinners like her and have to be treated as such. Listen to the severe tone of St. Paul in the New Testament:
"A woman should learn in quietness and full submission. I don't permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner." [I Timothy 2:11-14]

It would be hard to find anywhere a collection of more degrading references to the female sex than the early Church Fathers provide. Lecky, the famous historian, speaks of (these fierce incentives which form so conspicuous and so grotesque a portion of the writing of the Fathers)... woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the devil). One of the most scathing of these attacks on woman is that of Tertullian: (Do you know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway: you are the unsealer of that forbidden tree; you are the first deserters of the divine law; you are she who persuades him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert - that is death - even the Son of God had to die).

St. Augustine was faithful to the legacy of his predecessors, he wrote to a friend:
"What is the difference whether it is in a wife or a mother, it is still Eve the temptress that we must beware of in any woman.....I fail to see what use woman can be to man, if one excludes the function of bearing children."

In India, subjection was a cardinal principle. Day and night must women be held by their protectors in a state of dependence says Manu. In Hindu scriptures, the description of a good wife is as follows: "a woman whose mind, speech and body are kept in subjection, acquires high renown in this world, and, in the next, the same abode with her husband." One of their holy books states the following:
“There is nothing more evil than women, a wanton women is a blazing fire, she is the illusion born of Maya, she is the sharp edge of the razor, she is poison, a serpent and death all in one.” (Mahabharata)

If we now turn our attention to what the Quran has to say about women, we will soon realize that the Islamic conception of women is radically different fromthat of other religeons. Let the Quran speak for itself:

"For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's praise-- For them all has Allah prepared forgiveness and great reward" [Noble Quran 33:35]

"The believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil, they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise" [Noble Quran 9:71]

"And their Lord answered them: Truly I will never cause to be lost the work of any of you, Be you a male or female, you are members one of another" [Noble Quran 3:195]

"Whoever works evil will not be requited but by the like thereof, and whoever works a righteous deed -whether man or woman- and is a believer- such will enter the Garden of bliss" [Noble Quran 40:40]

"Whoever works righteousness, man or woman, and has faith, verily to him/her we will give a new life that is good and pure, and we will bestow on such their reward according to the best of their actions" [Noble Quran 16:97]

"O Mankind, keep your duty to your Lord who created you from a single soul and from it created its mate (of same kind) and from them twain has spread a multitude of men and women...". [Noble Quran 4:1] (A scholar

who pondered about this verse states: "It is believed that there is no text, old or new, that deals with the humanity of the woman from all aspects with such amazing brevity, eloquence, depth, and originality as this divine decree.")

It is clear that the Quranic view of women is no different than that of men. They, both, are God's creatures whose sublime goal on earth is to worship their Lord, do righteous deeds, and avoid evil and they, both, will be assessed accordingly. The Quran never mentions that the woman is the devil's gateway or that she is a deceiver by nature. According to the Quran, a woman's role on earth is not limited only to childbirth. She is required to do as many good deeds as any other man is required to do. The Quran never says that no upright women have ever existed. To the contrary, the Quran has instructed all the believers, women as well as men, to follow the example of those ideal women such as the Virgin Mary and the Pharaoh's wife:

"And Allah sets forth, As an example to those who believe, the wife of Pharaoh: Behold she said: 'O my lord build for me, in nearness to you, a mansion in the Garden, and save me from Pharaoh and his doings and save me from those who do wrong.' And Mary the daughter of 'Imran who guarded her chastity and We breathed into her body of Our spirit; and she testified to the truth of the words of her Lord and of His revelations and was one of the devout" [Noble Quran 66:11-13]

In terms of religious obligations, such as the Daily Prayers, Fasting, Poor-due, and Pilgrimage, woman is no different from man. In some cases indeed, woman has certain advantages over man. For example, the woman is exempted from the daily prayers and from fasting during her menstrual periods and forty days after childbirth. She is also exempted from fasting during her pregnancy and when she is nursing her baby if there is any threat to her health or her baby's. If the missed fasting is obligatory (during the month of Ramadan), she can make up for the missed days whenever she can. She does not have to make up for the prayers missed for any of the above reasons.

Female education:

The attitudes towards a female trying to learn her religion differ vastly between different religions.

The heart of Judaism is the Torah, the law. However, according to the Talmud, "women are exempt from the study of the Torah." Some Jewish Rabbis firmly declared "Let the words of Torah rather be destroyed by fire than imparted to women", and "Whoever teaches his daughter Torah is as though he taught her obscenity"[Judaism-D.L. Carmody]

The attitude of St. Paul in the New Testament is not brighter: "As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church." [I Corinthians 14:34-35]

In Islam, he right of females to seek knowledge is not different from that of males. Rasulullah (ﷺ) said: "Seeking knowledge is mandatory for every Muslim". [Al-Bayhaqi] Muslim as used here including both males and females.

Ayeshah (radhi Allahu anha), the wife of Rasulullah (ﷺ) actually praised the women of the Ansaar, saying that they were wonderful women, as their hayaa (shame and shyness) did not prevent them from acquiring knowledge and understanding of Deen. (Bukhari, Muslim)

Social position:

a) As a child and an adolescent

The Catholic Bible states explicitly that: "The birth of a daughter is a loss." [Ecclesiasticus 22:3] Jewish Rabbis made it an obligation on Jewish men to produce offspring in order to propagate the race. At the same time, they did not hide their clear preference for male children: "It is well for those whose children are male but ill for those whose are female", "At the birth of a boy, all are joyful...at the birth of a girl all are sorrowful", and "When a boy comes into the world, peace comes into the world... When a girl comes, nothing comes."[Women in Judaism-L.J. Swidler] A similar idea is prevalent amongst Hindus as well.

It was this very same idea of treating daughters as sources of shame that led the pagan Arabs, before the advent of Islam, to practice female infanticide. The Quran forbade this custom, and considered it a crime like any other murder.
"And when the female (infant) buried alive - is questioned, for what crime she was killed."[Noble Quran 81:8-9]

The Quran, moreover, makes no distinction between boys and girls. In contrast to the Bible, the Quran considers the birth of a female as a gift and a blessing from God, the same as the birth of a male. The Quran even mentions the gift of the female birth first:
"To Allah belongs the dominion of the heavens and the earth. He creates what He wills. He bestows female children to whomever He wills and bestows male children to whomever He wills" [Noble Quran 42:49]

In order to wipe out all the traces of female infanticide in the nascent Muslim society, Nabi Muhammad (ﷺ) promised those who were blessed with daughters of a great reward if they would bring them up kindly:
"He who is involved in bringing up daughters, and accords benevolent treatment towards them, they will be protection for him against Hell-Fire." [Bukhari and Muslim]
"Whoever maintains two girls (daughters or young sisters) till they attain maturity, he and I will come on the Resurrection Day like this; and he joined his fingers." [Muslim]
“Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over her, God will enter him into Paradise.” [Musnad Ahmad, No. 1957]

b) As a wife:

The Quran clearly indicates that marriage is sharing between the two halves of the society, and that its objectives, besides perpetuating human life, are emotional well-being and spiritual harmony. Its bases are love and mercy. Among the most impressive verses in the Quran about marriage is the following.

"And among His signs is this: That He created mates for you from yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect." [Noble Quran 30:21]

The Quran emphasizes the essential unity of men and women in a most beautiful simile:

"They (your wives) are your garment and you are a garment for them." [Noble Quran 2:187]

Just as a garment hides our nakedness, so do husband and wife, by entering into the relationship of marriage, secure each other's chastity. The garment gives comfort to the body; so does the husband find comfort in his wife's company and she in his. "The garment is the grace, the beauty, the embellishment of the body, so too are wives to their husbands as their husbands are to them." Islam does not consider woman "an instrument of the Devil", but rather the Quran calls her Muhsana - a fortress against Satan because a good woman, by marrying a man, helps him keep to the path of rectitude in his life. It is for this reason that marriage was considered by the Prophet Muhammad (peace and blessings be upon him) as a most virtuous act. He said:

"When a man marries, he has completed one half of his religion." He enjoined matrimony on Muslims by saying: "Marriage is part of my way and whoever keeps away from my way is not from me (i.e. is not my follower)."

The Prophet Muhammad (peace and blessings be upon him) was full of praise for virtuous and chaste women. He said: "The world and all things in the world are precious but the most precious thing in the world is a virtuous woman. He once told the future khalifah 'Umar: "Shall I not inform you about the best treasure a man can hoard? It is a virtuous wife who pleases him whenever he looks towards her, and who guards herself when he is absent from her." On other occasions the Prophet said: "The best property a man can have is a remembering tongue (about Allah), a grateful heart and a believing wife who helps him in his faith." And again: "The world, the whole of it, is a commodity and the best of the commodities of the world is a virtuous wife."

Forced marriages: According to Islamic Law, women cannot be forced to marry anyone without their consent. Ibn 'Abbas reported that a girl came to the Messenger of Allah, Muhammad (ﷺ), and she reported that her father had forced her to marry without her consent. The Messenger of Allah gave her the choice... (between accepting the marriage or invalidating it). [Musnad Ahmad No. 2469]

In another narration, it is reported that the girl said: "Actually I accept this marriage but I wanted to let women know that parents have no right (to force a husband on them)" [Nasa'ee,Ibn Majah, No. 1873]

Dowry: Besides all other provisions for her protection at the time of marriage, it was specifically decreed that woman has the full right to her Mahr, a marriage gift, which is presented to her by her husband and is included in the nuptial contract, and that such ownership does not transfer to her father or husband. The concept of Mahr in Islam is neither an actual or symbolic price for the woman, as was the case in certain cultures, but rather it is a gift symbolizing love and affection.

Treatment: Over and above her basic rights as a wife comes the right which is emphasized by the Quran and is strongly recommended by the Prophet (peace and blessings be upon him); kind treatment and companionship.

The Quran states: *"...But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein God has placed much good."* [Quran 4:19]

Nabi Muhammad (ﷺ) said: "The best of you is the best to his family and I am the best among you to my family."
The most perfect believers are the best in conduct and best of you are those who are best to their wives. [Musnad Ahmad, No. 7396]

The duties of both partners: Husbands' and wives' duties are mutual responsibilities. They might not be identical duties, but the totality of rights and responsibilities are balanced. The Quran says: *"Women have the same rights (in relation to their husbands) as are expected in all decency from them, while men stand a step above them."* [Quran 2:228] This only specifies the degree of responsibility, not privilege, in man's role as provider, protector, maintainer, and leader of the family.

The Shari'ah regards women as the spiritual and intellectual equals of men. The main distinction it makes between them is in the physical realm based on the equitable principle of fair division of labor. It allots the more strenuous work to the man and makes him responsible for the maintenance of the family. It allots the work of managing the home and the upbringing and training of children to the woman, work which has the greatest importance in the task of building a healthy and prosperous society.

It is a fact, however, that sound administration within the domestic field is impossible without a unified policy. For this reason the Shari'ah requires a man, as head of the family, to consult with his family and then to have the final say in decisions concerning it. In doing so he must not abuse his prerogative to cause any injury to his wife. Any transgression of this principle involves for him the risk of losing the favor of Allah, because his wife is not his subordinate but she is, to use the words of the scholars, 'the queen of her house', and this is the position a true believer is expected to give his wife. In contrast to these enlightened teachings of Islam in respect of women, Western talk of women's liberation or emancipation is actually a disguised form of exploitation of her body, deprivation of her honor, and degradation of her soul!

Divorce: Christianity abhors divorce altogether. The New Testament unequivocally advocates the indissolubility of marriage. It is attributed to Jesus to have said, "But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become adulteress, and anyone who marries the divorced woman commits adultery." [Matthew 5:32] This uncompromising ideal is, without a doubt, unrealistic in the modern world. It assumes a state of moral perfection that human societies do not have. When a couple realizes that their married life is beyond repair, a ban on divorce will not do them any good. Forcing ill-mated couples to remain together against their wills is neither effective nor reasonable. No wonder the whole Christian world has been obliged to sanction divorce.

Judaism, on the other hand, allows divorce even without any cause. The Old Testament gives the husband the right to divorce his wife even if he just dislikes her: "If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house, and if after she leaves his house she becomes the wife of another man, and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies, then her first husband, who divorced her, is not allowed to marry her again after she has been defiled." [Deut. 24:1-4]

Islam occupies the middle ground between Christianity and Judaism with respect to divorce. Marriage in Islam is a sanctified bond that should not be broken except for compelling reasons. Couples are instructed to pursue all possible remedies whenever their marriages are in danger. Divorce is not to be resorted to except when there is no other way out. In a nutshell, Islam recognizes divorce, yet it discourages it by all means. Let us focus on the recognition side first. Islam does recognize the right of both partners to end their matrimonial relationship. Islam gives the husband the right for Talaq (divorce). Moreover, Islam, unlike Judaism, grants the wife the right to dissolve the marriage through what is known as Khula'. If the husband dissolves the marriage by divorcing his wife, he cannot retrieve any of the marriage gifts he has given her. The Quran explicitly prohibits the divorcing husbands from taking back their marriage gifts no matter how expensive or valuable these gifts might be:

"But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, take not the least bit of it back; Would you take it by slander and a manifest wrong?" [Noble Quran 4:20]

In the case of the wife choosing to end the marriage, she may return the marriage gifts to her husband. Returning the marriage gifts in this case is a fair compensation for the husband who is keen to keep his wife while she chooses to leave him. The Quran has instructed Muslim men not to take back any of the gifts they have given to their wives except in the case of the wife choosing to dissolve the marriage:

"It is not lawful for you (Men) to take back any of your gifts except when both parties fear that they would be unable to keep the limits ordained by Allah. There is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah so do not transgress them" [Noble Quran 2:229]

Let us now focus our attention on how Islam discourages divorce. The Rasul of Islam (ﷺ) told the believers that:

"Among all the permitted acts, divorce is the most hateful to God." [Abu Dawud]

A Muslim man should not divorce his wife just because he dislikes her. The Quran instructs Muslim men to be kind to their wives even in cases of lukewarm emotions or feelings of dislike:

"Live with them (your wives) on a footing of kindness and equity. If you dislike them it may be that you dislike something in which Allah has placed a great deal of good." [Noble Quran 4:19]

However, Islam is a practical religion and it does recognize that there are circumstances in which a marriage becomes on the verge of collapsing. In such cases, a mere advice of kindness or self restraint is no viable solution. So, what to do in order to save a marriage in these cases? The Quran offers some practical advice for the spouse (husband or wife) whose partner (wife or husband) is the wrongdoer. For the husband whose wife's ill-conduct is threatening the marriage, the Quran gives four types of advice as detailed in the following verses:

"As to those women on whose part you fear disloyalty and ill-conduct, (1) Admonish them, (2) refuse to share their beds, (3) physically (lightly) strike them; but if they return to obedience seek not against them means of annoyance: For Allah is Most High, Great. (4) If you fear a break between them, appoint two arbiters, one from his family and the other from hers; If they wish for peace, Allah will cause their reconciliation." [Noble Quran 4:34-35]

The first three are to be tried first. If they fail, then the help of the families concerned should be sought. It has to be noted, in the light of the above verses, that lightly striking the rebellious wife is a temporary measure that is resorted to as third in line in cases of extreme necessity in hopes that it might remedy the wrongdoing of the wife. If it does, the husband is not allowed by any means to continue any annoyance to the wife as explicitly mentioned in the verse. If it does not, the husband is still not allowed to use this measure any longer and the final avenue of the family-assisted reconciliation has to be explored.

Nabi Muhammad has instructed Muslim husbands that they should not have recourse to these measures except in extreme cases such as open lewdness committed by the wife. Even in these cases the punishment should be slight and if the wife desists, the husband is not permitted to irritate her: "In case they are guilty of open lewdness you may leave them alone in their beds and inflict slight punishment which does not injure them. If they are obedient to you, do not seek against them any means of annoyance." [Tirmidhi]

Furthermore, the Nabi of Islam has condemned any unjustifiable beating. Some Muslim wives complained to him that their husbands had beaten them. Hearing that, the Prophet categorically stated that: "Those who do so (beat their wives) are not the best among you." [Abu Dawud]

It has to be remembered at this point that Rasulullah (ﷺ) has also said: "The best of you is he who is best to his family, and I am the best among you to my family." [Tirmidhi]

It has to be noted that the Talmud sanctions wife beating as chastisement for the purpose of discipline. The husband is not restricted to the extreme cases such as those of open lewdness. He is allowed to beat his wife even if she just refuses to do her house work. Moreover, he is not limited only to the use of light punishment. He is permitted to break his wife's stubbornness by the lash or by starving her.

For the wife whose husband's ill-conduct is the cause for the marriages near collapse, the Quran offers the following advice:

"If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best." [Quran 4:128]

In this case, the wife is advised to seek reconciliation with her husband (with or without family assistance). It is notable that the Quran is not advising the wife to resort to the two measures of abstention from sex and beating. The reason for this disparity might be to protect the wife from a violent physical reaction by her already misbehaving husband. Such a violent physical reaction will do both the wife and the marriage more harm than good.

To sum up, Islam offers Muslim married couples much viable advice to save their marriages in cases of trouble and tension. If one of the partners is jeopardizing the matrimonial relationship, the other partner is advised by the Quran to do whatever possible and effective in order to save this sacred bond. If all the measures fail, Islam allows the partners to separate peacefully and amicably.

c) As a mother:

The Old Testament in several places commands kind and considerate treatment of the parents and condemns those who dishonor them. For example, "If anyone curses his father or mother, he must be put to death" [Lev. 20:9] and "A wise man brings joy to his father but a foolish man despises his mother" [Proverbs 15:20]

It is difficult to speak of the New Testament as a scripture that calls for honoring the mother. To the contrary, one gets the impression that the New Testament considers kind treatment of mothers as an impediment on the way to God. According to the New Testament, one cannot become a good Christian worthy of becoming a disciple of Christ unless he hates his mother. It is attributed to Jesus to have said: "If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters--yes, even his own life--he cannot be my disciple." [Luke 14:26]

Furthermore, the New Testament depicts a picture of Jesus as indifferent to, or even disrespectful of, his own mother. For example, when she had come looking for him while he was preaching to a crowd, he did not care to go out to see her: "Then Jesus' mother and brothers arrived. Standing outside, they sent someone to call him. A crowd was sitting around him and they told him, 'Your mother and brothers are outside looking for you.' 'Who are my mother and my brothers?' he asked. Then he looked at those seated in a circle around him and said,' Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother.'" [Mark 3:31-35]

One might argue that Jesus was trying to teach his audience an important lesson that religious ties are no less important than family ties. However, he could have taught his listeners the same lesson without showing such absolute indifference to his mother. The same disrespectful attitude is depicted when he refused to endorse a statement made by a member of his audience blessing his mother's role in giving birth to him and nursing him: "As Jesus was saying these things, a woman in the crowd called out, 'Blessed is the mother who gave you birth and nursed you.' He replied, 'Blessed rather are those who hear the word of God and obey it.'" [Luke 11:27-28]

If a mother with the stature of the Virgin Mary had been treated with such discourtesy, as depicted in the New Testament, by a son of the stature of Jesus Christ, then how should an average Christian mother be treated by her average Christian sons?

(It should be noted that the Quran has refuted such incidents, and testified to the high level of respect that Jesus (Isa) (عليه السلام) had for his mother and his good treatment towards her. (Surah Maryam-v.32)

Islam considered kindness to parents just after the worship of God.

"And we have enjoined upon man (to be good) to his parents: His mother bears him in weakness upon weakness..." [Noble Quran 31:14] [See also Quran 46:15, 29:8]

Moreover, the Quran has a special recommendation for the good treatment of mothers:

"Your Lord has decreed that you worship none save Him, and that you be kind to your parents..." [Noble Quran 17:23]

A man came to Nabi Muhammad (ﷺ) asking: “O Messenger of Allah, who among the people is the most worthy of my good company?” Rasulullah (ﷺ) said, “Your mother.” The man said, “Then who next?” Rasulullah (ﷺ) said, “Your mother.” The man asked, “Then who next?” Rasulullah (ﷺ) said, “Your mother.” The man asked, “Then who next?” Only then did Rasulullah (ﷺ) say, Your father. [Al-Bukhari and Muslim]

A famous saying of Rasulullah (ﷺ) is: "Paradise is at the feet of mothers." [An-Nasa'i, Ibn Majah, Ahmad]

"It is the generous (in character) who is good to women, and it is the wicked who insults them."

Widows: Because of the fact that the Old Testament recognized no inheritance rights to them (as will be discussed further), widows were among the most vulnerable of the Jewish population. The male relatives who inherited all of a woman's deceased husband's estate were to provide for her from that estate. However, widows had no way to ensure this provision was carried out, and lived on the mercy of others. Therefore, widows were among the lowest classes in ancient Israel and widowhood was considered a symbol of great degradation. [Isaiah 54:4]

But the plight of a widow in the Biblical tradition extended even beyond her exclusion from her husband's property. According to Genesis 38, a childless widow must marry her husband's brother, even if he is already married, so that he can produce offspring for his dead brother, thus ensuring his brother's name will not die out.

The pagan Arabs before Islam had similar practices. A widow was considered a part of her husband's property to be inherited by his male heirs and she was, usually, given in marriage to the deceased man's eldest son from another wife. The Quran scathingly attacked and abolished this degrading custom:

"And marry not women whom your fathers married--Except what is past-- it was shameful, odious, and abominable custom indeed." [Noble Quran 4:22]

Widows and divorced women were so looked down upon in the Biblical tradition that the high priest could not marry a widow, a divorced woman, or a prostitute: "The woman he (the high priest) marries must be a virgin. He must not marry a widow, a divorced woman, or a woman defiled by prostitution, but only a virgin from his own people, so he will not defile his offspring among his people" [Lev. 21:13-15]

In Israel today, a descendant of the Cohen caste (the high priests of the days of the Temple) cannot marry a divorcee, a widow, or a prostitute. [49] In the Jewish legislation, a woman who has been widowed three times with all the three husbands dying of natural causes is considered 'fatal' and forbidden to marry again. [Israeli Women-L.Hazleton]

The Quran, on the other hand, recognizes neither castes nor fatal persons. Widows and divorcees have the freedom to marry whomever they choose. There is no stigma attached to divorce or widowhood in the Quran:

"When you divorce women and they fulfill their terms [three menstruation periods] either take them back on equitable terms or set them free on equitable terms; But do not take them back to injure them or to take undue

advantage, If anyone does that, he wrongs his own soul. Do not treat Allah's signs as a jest." [Noble Quran 2:231]

"If any of you die and leave widows behind, they shall wait four months and ten days. When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just manner." [Noble Quran 2:234]

"Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence. But if they [the widows] leave (the residence) there is no blame on you for what they justly do with themselves." [Noble Quran 2:240]

3. The Economic Aspect

The Judaeo-Christian tradition, unlike Islam, virtually extends the leadership of the husband into ownership of his wife. The Jewish tradition regarding the husband's role towards his wife stems from the conception that he owns her as he owns his slave. [The Jewish Marriage Contract- L.M. Epstein] This conception has been responsible for denying the wife any control over her property or her earnings. As soon as a Jewish woman got married, she completely lost any control over her property and earnings to her husband. Jewish Rabbis asserted the husband's right to his wife's property as a corollary of his possession of her: "Since one has come into the possession of the woman does it not follow that he should come into the possession of her property too?", and "Since he has acquired the woman should he not acquire also her property?" [Women in Judaism- L.J. Swidler] Thus, marriage caused the richest woman to become practically penniless.

The Talmud describes the financial situation of a wife as follows: "How can a woman have anything; whatever is hers belongs to her husband? What is his is his and what is hers is also his..... Her earnings and what she may find in the streets are also his. The household articles, even the crumbs of bread on the table, are his. Should she invite a guest to her house and feed him, she would be stealing from her husband..."[San. 71a, Git. 62a]

The fact of the matter is that the property of a Jewish female was meant to attract suitors. A Jewish family would assign their daughter a share of her father's estate to be used as a dowry in case of marriage. It was this dowry that made Jewish daughters an unwelcome burden to their fathers. The father had to raise his daughter for years and then prepare for her marriage by providing a large dowry. Thus, a girl in a Jewish family was a liability and no asset. [The Jewish Marriage Contract-L.M. Epstein] This liability explains why the birth of a daughter was not celebrated with joy in the old Jewish society. The dowry was the wedding gift presented to the groom under terms of tenancy. The husband would act as the practical owner of the dowry but he could not sell it. The bride would lose any control over the dowry at the moment of marriage. Moreover, she was expected to work after marriage and all her earnings had to go to her husband in return for her maintenance which was his obligation. She could regain her property only in two cases: divorce or her husband's death. Should she die first, he would inherit her property. In the case of the husband's death, the wife could regain her pre-marital property but she was not entitled to inherit any share in her deceased husband's own property. It has to be added that the groom also had to present a marriage gift to his bride, yet again he was the practical owner of this gift as long as they were married.[Law, Sex and Christian Society in Medieval Europe- J.A. Brundage]

Christianity, until recently, has followed the same Jewish tradition. Both religious and civil authorities in the Christian Roman Empire (after Constantine) required a property agreement as a condition for recognizing the marriage. Families offered their daughters increasing dowries and, as a result, men tended to marry earlier while families postponed their daughters' marriages until later than had been customary.

Under Canon and civil law a married woman in Christian Europe and America had lost her property rights until late nineteenth and early twentieth centuries. For example, women's rights under English law were compiled and published in 1632. These 'rights' included: "That which the husband hath is his own. That which the wife hath is the husband's. All real property which a wife held at the time of a marriage became a possession of her husband. He was entitled to the rent from the land and to any profit which might be made from operating the estate during the joint life of the spouses. As time passed, the English courts devised means to forbid a husband's transferring real property without the consent of his wife, but he still retained the right to manage it and to receive the money which it produced. As to a wife's personal property, the husband's power was complete. He had the right to spend it as he saw fit. Only by the late nineteenth Century did the situation start to improve. The wife not only lost her property upon marriage, she lost her personality as well. No act of her was of legal value. Her husband could repudiate any sale or gift made by her as being of no binding legal value. The person with whom she had any contract was held as a criminal for participating in a fraud. Moreover, she could not sue or be sued in her own name, nor could she sue her own husband. A married woman was practically treated as an infant in the eyes of the law. The wife simply belonged to her husband and therefore she lost her property, her legal personality, and her family name.

Islam, since the seventh century C.E., decreed a right of which woman was deprived both before Islam and after it (even as late as the last century), the right of independent ownership. According to Islamic Law, woman's right to her money, real estate, or other properties is fully acknowledged. This right undergoes no change whether she is single or married. She retains her full rights to buy, sell, mortgage or lease any or all her properties. It is nowhere suggested in the Law that a woman is a minor simply because she is a female. It is also noteworthy that such right applies to her properties before marriage as well as to whatever she acquires thereafter.

In Islam, the bride and her family are under no obligation whatsoever to present a gift to the groom. The girl in a Muslim family is no liability. A woman is so dignified by Islam that she does not need to present gifts in order to attract potential husbands. It is the groom who must present the bride with a marriage gift. This gift is considered her property and neither the groom nor the bride's family have any share in or control over it. The bride retains her marriage gifts even if she is later divorced. The husband is not allowed any share in his wife's property except what she offers him with her free consent. The Quran has stated its position on this issue quite clearly: *"And give the women (on marriage) their dower as a free gift; but if they, Of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer"* [Quran 4:4]

The wife's property and earnings are under her full control and for her use alone since her, and the children's, maintenance is her husband's responsibility. No matter how rich the wife might be, she is not obliged to act as a co-provider for the family unless she herself voluntarily chooses to do so. Spouses do inherit from one another. Moreover, a married woman in Islam retains her independent legal personality and her family name. An American judge once commented on the rights of Muslim women saying: " A Muslim girl may marry ten times, but her individuality is not absorbed by that of her various husbands. She is a solar planet with a name and legal personality of her own."[32]

With regard to the woman's right to seek employment it should be stated first that Islam regards her role in society as a mother and a wife as the most sacred and essential one. Neither maids nor baby-sitters can possibly take the mother's place as the educator of an upright, complex free, and carefully-reared children. Such a noble and vital role, which largely shapes the future of nations, cannot be regarded as "idleness". However, there is no decree in Islam which forbids woman from seeking employment whenever there is a necessity for it, especially in positions which fit her nature and in which society needs her most. Examples of these professions are nursing, teaching (especially for children), and medicine.

Inheritance: The Biblical rules of inheritance are outlined in Numbers 27:1-11. A wife is given no share in her husband's estate, while he is her first heir, even before her sons. A daughter can inherit only if no male heirs exist. A mother is not an heir at all while the father is. Widows and daughters, in case male children remained, were at the mercy of the male heirs for provision. That is why widows and orphan girls were among the most destitute members of the Jewish society.

The Biblical attitude has been succinctly described by Rabbi Epstein: "The continuous and unbroken tradition since the Biblical days gives the female members of the household, wife and daughters, no right of succession to the family estate. In the more primitive scheme of succession, the female members of the family were considered part of the estate and as remote from the legal personality of an heir as the slave. Whereas by Mosaic enactment the daughters were admitted to succession in the event of no male issue remained, the wife was not recognized as heir even in such conditions." [The Jewish Marriage Contract] Why were the female members of the family considered part of the family estate? Rabbi Epstein has the answer: "They are owned --before marriage, by the father; after marriage, by the husband." [ibid]

Christianity has followed suit for long time. Both the ecclesiastical and civil laws of Christendom barred daughters from sharing with their brothers in the father's patrimony. Besides, wives were deprived of any inheritance rights. These iniquitous laws survived till late in the last century. [46]

Among the pagan Arabs before Islam, inheritance rights were confined exclusively to the male relatives. The Quran abolished all these unjust customs and gave all the female relatives inheritance shares:

"From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large --a determinate share" [Noble Quran 4:7]

Muslim mothers, wives, daughters, and sisters had received inheritance rights thirteen hundred years before Europe recognized that these rights even existed. The division of inheritance is a vast subject with an enormous amount of details. [4:7,11,12,176] In addition, Islam restored to woman the right of inheritance, after she herself was an object of inheritance in some cultures. Her share is completely hers and no one can make any claim on it, including her father and her husband.

Her share in most cases is one-half the man's share. This variation in inheritance rights is consistent with the variations in financial responsibilities of man and woman according to the Islamic Law. Man in Islam is fully responsible for the maintenance of his wife, his children, and in some cases of his needy relatives, especially the females. This responsibility is neither waived nor reduced because of his wife's wealth or because of her access to any personal income gained from work, rent, profit, or any other legal means.

Woman, on the other hand, is far more secure financially and is far less burdened with any claims on her possessions. If she is divorced, she may get alimony from her ex-husband. Understand this from these following examples:

a) At the time of marriage, it is the duty of the husband, not the bride's family to pay for a marital gift called mahr-dowry. The Quran called it a gift, and it is exclusively the right of the woman, not her family's. She doesn't have to spend it on the household; she doesn't have to give it to her father or anyone else.

b) If the woman happened to own any property prior to marriage, she retains that property after marriage. It remains under her control. It does not transfer to her husband.

c) If the woman has any earnings during her marital life, by way of investments of her property or as a result of work, she doesn't have to spend one penny of that income on the household, it is entirely hers.

d) The full maintenance and support of a married woman is the entire responsibility of her husband, even though she might be richer than he is. She doesn't have to spend a penny.

e) At the time of divorce, she may get alimony from her ex-husband.

f) If the widow or divorcee has children, she's entitled to child support.

In return for these listed securities, it is clear why the Islamic laws pertaining to inheritance give men a higher share

Political leadership: A Hadith of the Prophet makes woman ineligible for the position of head of state. The Hadith referred to is: "A people will not prosper if they let a woman be their leader." This limitation, however, has nothing to do with the dignity of a woman or with her rights. It is rather, related to the natural differences in the biological and psychological make-up of men and women.

According to Islam, the head of the state is no mere figurehead. He leads people in the prayers, especially on Fridays and festivities; he is continuously engaged in the process of decision-making pertaining to the security and well-being of his people. This demanding position, or any similar one, such as the Commander of the Army, is generally inconsistent with the physiological and psychological make-up of woman in general. It is a medical fact that during their monthly periods and during their pregnancies, women undergo various physiological and psychological changes. Such changes may occur during an emergency situation, thus affecting her decision, without considering the excessive strain which is produced. Moreover, some decisions require a maximum of rationality and a minimum of emotionality - a requirement which does not coincide with the instinctive nature of women.

Even in modern times, and in the most developed countries, it is rare to find a woman in the position of a head of state acting as more than a figurehead, a woman commander of the armed services, or even a proportionate number of women representatives in parliaments, or similar bodies. One cannot possibly ascribe this to backwardness of various nations or to any constitutional limitation on woman's right to be in such a position as a head of state or as a member of the parliament. It is more logical to explain the present situation in terms of the natural and indisputable differences between man and woman, a difference which does not imply any "supremacy" of one over the other. The difference implies rather the "complementary" roles of both the sexes in life.

Dress code: On the question of attire, the Quran and the sayings of the Prophet did not say women must adopt a particular dress of a particular country. It only gives basic boundaries, and for a committed Muslim woman, she doesn't follow this simply because her father or husband tells her, but because Allah already stated that as a requirement in the Quran, and was explained through revelation given to Prophet Muhammad (peace and blessings be upon him) that this was not to restrict woman, but to provide a virtuous society where sexual attraction is not the main obsession of everyone. This forces everyone to respect the woman for what she is as a human being, as an intellectual and a spiritual being, rather than being diverted to her sexuality.

Polygamy: Let us now tackle the important question of polygamy. Polygamy is a very ancient practice found in many human societies. The Bible did not condemn polygamy. To the contrary, the Old Testament and Rabbinic writings frequently attest to the legality of polygamy. King Solomon is said to have had 700 wives and 300 concubines [1 Kings 11:3] Also, king David is said to have had many wives and concubines. [2 Samuel 5:13] The Old Testament does have some injunctions on how to distribute the property of a man among his sons from different wives [Deut. 22:7] The only restriction on polygamy is a ban on taking a wife's sister as a rival wife. [Lev. 18:18] The Talmud advises a maximum of four wives. European Jews continued to practice

polygamy until the sixteenth century. Oriental Jews regularly practiced polygamy until they arrived in Israel where it is forbidden under civil law. However, under religious law which overrides civil law in such cases, it is permissible. [Israeli Women- L. Hazleton]

What about the New Testament? According to Father Eugene Hillman in his insightful book, Polygamy reconsidered, "Nowhere in the New Testament is there any explicit commandment that marriage should be monogamous or any explicit commandment forbidding polygamy. Moreover, Jesus has not spoken against polygamy though it was practiced by the Jews of his society. Father Hillman stresses the fact that the Church in Rome banned polygamy in order to conform to the Greco-Roman culture (which prescribed only one legal wife while tolerating concubinage and prostitution). He cited St. Augustine, "Now indeed in our time, and in keeping with Roman custom, it is no longer allowed to take another wife." African churches and African Christians often remind their European brothers that the Church's ban on polygamy is a cultural tradition and not an authentic Christian injunction.

The Quran, too, allowed polygamy, but not without restrictions:

"If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if you fear that you shall not be able to deal justly with them, then only one" [Noble Quran 4:3]

The answer is simple: there are places and times in which there are compelling social and moral reasons for polygamy. As the above Quranic verse indicates, the issue of polygamy in Islam cannot be understood apart from community obligations towards orphans and widows. Islam as a universal religion suitable for all places and all times could not ignore these compelling obligations.

In most human societies, females outnumber males. In the U.S. there are, at least, eight million more women than men. In a country like Guinea there are 122 females for every 100 males. In Tanzania, there are 95.1 males per 100 females. [Polygamy Reconsidered-Eugene Hillman] What should a society do towards such unbalanced sex ratios? There are various solutions, some might suggest celibacy, others would prefer female infanticide (which does happen in some societies in the world today!). Others may think the only outlet is that the society should tolerate all manners of sexual permissiveness: prostitution, sex out of wedlock, homosexuality, etc. For other societies, like most African societies today, the most honorable outlet is to allow polygamous marriage as a culturally accepted and socially respected institution. The point that is often misunderstood in the West is that women in other cultures do not necessarily look at polygamy as a sign of women's degradation. For example, many young African brides, whether Christians or Muslims or otherwise, would prefer to marry a married man who has already proved himself to be a responsible husband. Many African wives urge their husbands to get a second wife so that they do not feel lonely. [Polygamy Reconsidered-Eugene Hillman] A survey of over six thousand women, ranging in age from 15 to 59, conducted in the second largest city in Nigeria showed that 60 percent of these women would be pleased if their husbands took another wife. Only 23 percent expressed anger at the idea of sharing with another wife. Seventy-six percent of the women in a survey conducted in Kenya viewed polygamy positively. In a survey undertaken in rural Kenya, 25 out of 27 women considered polygamy to be better than monogamy. These women felt polygamy can be a happy and beneficial experience if the co-wives cooperate with each other. [Plural Marriage- Philip Kilbride] Polygamy in most African societies is such a respectable institution that some Protestant churches are becoming more tolerant of it. A bishop of the Anglican Church in Kenya declared that, "Although monogamy may be ideal for the expression of love between husband and wife, the church should consider that in certain cultures polygamy is socially acceptable and that the belief that polygamy is contrary to Christianity is no longer tenable." [The Weekly Review] After a careful study of African

polygamy, Reverend David Gitari of the Anglican Church has concluded that polygamy, as ideally practiced, is more Christian than divorce and remarriage as far as the abandoned wives and children are concerned. [Plural Marriage- Philip Kilbride] I personally know of some highly educated African wives who, despite having lived in the West for many years, do not have any objections against polygamy. One of them, who lives in the U.S., solemnly exhorts her husband to get a second wife to help her in raising the kids.

The problem of the unbalanced sex ratios becomes truly problematic at times of war. Native American Indian tribes used to suffer highly unbalanced sex ratios after wartime losses. Women in these tribes, who in fact enjoyed a fairly high status, accepted polygamy as the best protection against indulgence in indecent activities. European settlers, without offering any other alternative, condemned this Indian polygamy as 'un-civilized'. [60] After the Second World War, there were 7,300,000 more women than men in Germany (3.3 million of them were widows). There were 100 men aged 20 to 30 for every 167 women in that age group. [Women in German History- Ute Frevert] Many of these women needed a man not only as a companion but also as a provider for the household in a time of unprecedented misery and hardship. The soldiers of the victorious Allied Armies exploited these women's vulnerability. Many young girls and widows had liaisons with members of the occupying forces. Many American and British soldiers paid for their pleasures in cigarettes, chocolate, and bread. Children were overjoyed at the gifts these strangers brought. A 10 year old boy on hearing of such gifts from other children wished from all his heart for an 'Englishman' for his mother so that she need not go hungry any longer. [ibid] We have to ask our own conscience at this point: What is more dignifying to a woman? An accepted and respected second wife as in the native Indians' approach, or a virtual prostitute as in the 'civilized' Allies approach? In other words, what is more dignifying to a woman, the Quranic prescription or the theology based on the culture of the Roman Empire?

It is interesting to note that in an international youth conference held in Munich in 1948 the problem of the highly unbalanced sex ratio in Germany was discussed. When it became clear that no solution could be agreed upon, some participants suggested polygamy. The initial reaction of the gathering was a mixture of shock and disgust. However, after a careful study of the proposal, the participants agreed that it was the only possible solution. Consequently, polygamy was included among the conference final recommendations.

The world today possesses more weapons of mass destruction than ever before and the European churches might, sooner or later, be obliged to accept polygamy as the only way out. Father Hillman has thoughtfully recognized this fact, "It is quite conceivable that these genocidal techniques (nuclear, biological, chemical..) could produce so drastic an imbalance among the sexes that plural marriage would become a necessary means of survival....Then contrary to previous custom and law, an overriding natural and moral inclination might arise in favour of polygamy. In such a situation, theologians and church leaders would quickly produce weighty reasons and biblical texts to justify a new conception of marriage." [Polygamy Reconsidered-Eugene Hillman]

To the present day, polygamy continues to be a viable solution to some of the social ills of modern societies. The communal obligations that the Quran mentions in association with the permission of polygamy are more visible at present in some Western societies than in Africa. For example, In the United States today, there is a severe gender crisis in the black community. One out of every twenty young black males may die before reaching the age of 21. For those between 20 and 35 years of age, homicide is the leading cause of death. [Crisis in Black Sexual Politics- N. Hare and J. Hare] Besides, many young black males are unemployed, in jail, or on dope. [ibid] As a result, one in four black women, at age 40, has never married, as compared with one in ten white women. [Plural Marriage- Philip Kilbride] Moreover, many young black females become single mothers before the age of 20 and find themselves in need of providers. The end result of these tragic circumstances is that an increasing number of black women are engaged in what is called 'man-

sharing'. [ibid] That is, many of these hapless single black women are involved in affairs with married men. The wives are often unaware of the fact that other women are 'sharing' their husbands with them. Some observers of the crisis of man-sharing in the African American community strongly recommend consensual polygamy as a temporary answer to the shortage of black males until more comprehensive reforms in the American society at large are undertaken. [ibid] By consensual polygamy they mean a polygamy that is sanctioned by the community and to which all the parties involved have agreed, as opposed to the usually secret man-sharing which is detrimental both to the wife and to the community in general. The problem of man-sharing in the African American community was the topic of a panel discussion held at Temple University in Philadelphia on January 27, 1993. [ibid] Some of the speakers recommended polygamy as one potential remedy for the crisis. They also suggested that polygamy should not be banned by law, particularly in a society that tolerates prostitution and mistresses. The comment of one woman from the audience that African Americans needed to learn from Africa where polygamy was responsibly practiced elicited enthusiastic applause.

Philip Kilbride, an American anthropologist of Roman Catholic heritage, in his provocative book, Plural marriage for our time, proposes polygamy as a solution to some of the ills of the American society at large. He argues that plural marriage may serve as a potential alternative for divorce in many cases in order to obviate the damaging impact of divorce on many children. He maintains that many divorces are caused by the rampant extramarital affairs in the American society. According to Kilbride, ending an extramarital affair in a polygamous marriage, rather than in a divorce, is better for the children, "Children would be better served if family augmentation rather than only separation and dissolution were seen as options." Moreover, he suggests that other groups will also benefit from plural marriage such as: elderly women who face a chronic shortage of men and the African Americans who are involved in man-sharing.

In 1987, a poll conducted by the student newspaper at the University of California at Berkeley asked the students whether they agreed that men should be allowed by law to have more than one wife in response to a perceived shortage of male marriage candidates in California. Almost all of the students polled approved of the idea. One female student even stated that a polygamous marriage would fulfill her emotional and physical needs while giving her greater freedom than a monogamous union. [Struggling to Surrender- J. Lang] In fact, this same argument is also used by the few remaining fundamentalist Mormon women who still practice polygamy in the U.S. They believe that polygamy is an ideal way for a woman to have both a career and children since the wives help each other care for the children. [Plural Marriage-Philip Kilbride]

It has to be added that polygamy in Islam is a matter of mutual consent. No one can force a woman to marry a married man. The Bible, on the other hand, sometimes resorts to forcible polygamy. A childless widow must marry her husband's brother, even if he is already married, regardless of her consent. [Genesis 38:8-10]

Billy Graham, the eminent Christian evangelist has recognized this fact: "Christianity cannot compromise on the question of polygamy. If present-day Christianity cannot do so, it is to its own detriment. Islam has permitted polygamy as a solution to social ills and has allowed a certain degree of latitude to human nature but only within the strictly defined framework of the law. Christian countries make a great show of monogamy, but actually they practice polygamy. No one is unaware of the part mistresses play in Western society. In this respect Islam is a fundamentally honest religion, and permits a Muslim to marry a second wife if he must, but strictly forbids all clandestine amatory associations in order to safeguard the moral probity of the community."

It is of interest to note that many, non-Muslim as well as Muslim, countries in the world today have outlawed polygamy. Taking a second wife, even with the free consent of the first wife, is a violation of the law. On the other hand, cheating on the wife, without her knowledge or consent, is perfectly legitimate as far as the law is

concerned! What is the legal wisdom behind such a contradiction? Is the law designed to reward deception and punish honesty? It is one of the unfathomable paradoxes of our modern 'civilized' world.

THE VEIL

Finally, let us shed some light on what is considered in the West as the greatest symbol of women's oppression and servitude, the veil or the head cover. Is it true that there is no such thing as the veil in the Judaeo-Christian tradition? Let us set the record straight. According to Rabbi Dr. Menachem M. Brayer (Professor of Biblical Literature at Yeshiva University) in his book, The Jewish woman in Rabbinic literature, it was the custom of Jewish women to go out in public with a head covering which, sometimes, even covered the whole face leaving one eye free. He quotes some famous ancient Rabbis saying," It is not like the daughters of Israel to walk out with heads uncovered" and "Cursed be the man who lets the hair of his wife be seen....a woman who exposes her hair for self-adornment brings poverty." Rabbinic law forbids the recitation of blessings or prayers in the presence of a bareheaded married woman since uncovering the woman's hair is considered "nudity". Dr. Brayer also mentions that "During the Tannaitic period the Jewish woman's failure to cover her head was considered an affront to her modesty. When her head was uncovered she might be fined four hundred zuzim for this offense." Dr. Brayer also explains that veil of the Jewish woman was not always considered a sign of modesty. Sometimes, the veil symbolized a state of distinction and luxury rather than modesty. The veil personified the dignity and superiority of noble women. It also represented a woman's inaccessibility as a sanctified possession of her husband.

The veil signified a woman's self-respect and social status. Women of lower classes would often wear the veil to give the impression of a higher standing. The fact that the veil was the sign of nobility was the reason why prostitutes were not permitted to cover their hair in the old Jewish society. However, prostitutes often wore a special headscarf in order to look respectable. [Jewish and Female-Susan Schneider] Jewish women in Europe continued to wear veils until the nineteenth century when their lives became more intermingled with the surrounding secular culture. The external pressures of the European life in the nineteenth century forced many of them to go out bare-headed. Some Jewish women found it more convenient to replace their traditional veil with a wig as another form of hair covering. Today, most pious Jewish women do not cover their hair except in the synagogue. [ibid] Some of them, such as the Hasidic sects, still use the wig. [Judaism- A. Wright]

What about the Christian tradition? It is well known that Catholic Nuns have been covering their heads for hundreds of years, but that is not all. St. Paul in the New Testament made some very interesting statements about the veil:

"Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head. And every woman who prays or prophesies with her head uncovered dishonors her head - it is just as though her head were shaved. If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut off or shaved off, she should cover her head. A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man. For this reason, and because of the angels, the woman ought to have a sign of authority on her head." [I Corinthians 11:3-10]

St. Paul's rationale for veiling women is that the veil represents a sign of the authority of the man, who is the image and glory of God, over the woman who was created from and for man. St. Tertullian in his famous treatise 'On the Veiling of Virgins' wrote, "Young women, you wear your veils out on the streets, so you should wear them in the church, you wear them when you are among strangers, then wear them among your

brothers..." Among the Canon laws of the Catholic church today, there is a law that requires women to cover their heads in church. [Cannon Law and the Battle of the Sexes-Clara Henning] Some Christian denominations, such as the Amish and the Mennonites for example, keep their women veiled to the present day. The reason for the veil, as offered by their Church leaders, is that "The head covering is a symbol of woman's subjection to the man and to God", which is the same logic introduced by St. Paul in the New Testament. [The Riddle of Amish culture - D. B. Craybill]

From all the above evidence, it is obvious that Islam did not invent the head cover. However, Islam did endorse it. The Quran urges the believing men and women to lower their gaze and guard their modesty and then urges the believing women to extend their head covers to cover the neck and the bosom:

"Say to the believing men that they should lower their gaze and guard their modesty.....And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what ordinarily appear thereof; that they should draw their veils over their bosoms...." [Noble Quran 24:30,31]

The Quran is quite clear that the veil is essential for modesty, but why is modesty important? The Quran is still clear:

"O Nabi, tell your wives and daughters and the believing women that they should cast their outer garments over their bodies (when abroad) so that they should be known and not molested" [Quran 33:59]

This is the whole point, modesty is prescribed to protect women from molestation or simply, modesty is protection. Thus, the only purpose of the veil in Islam is protection. The Islamic veil, unlike the veil of the Christian tradition, is not a sign of man's authority over woman nor is it a sign of woman's subjection to man. The Islamic veil, unlike the veil in the Jewish tradition, is not a sign of luxury and distinction of some noble married women. The Islamic veil is only a sign of modesty with the purpose of protecting women, all women. The Islamic philosophy is that it is always better to be safe than sorry. In fact, the Quran is so concerned with protecting women's bodies and women's reputation that a man who dares to falsely accuse a woman of unchastity will be severely punished:

"And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations)- Flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors" [Noble Quran 24:4]

Compare this strict Quranic attitude with the extremely lax punishment for rape in the Bible: "If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay the girl's father fifty shekels of silver. He must marry the girl, for he has violated her. He can never divorce her as long as he lives" [Deut. 22:28-30]

One must ask a simple question here, who is really punished? The man who only paid a fine for rape, or the girl who is forced to marry the man who raped her and live with him until he dies? Another question that also should be asked is this: which is more protective of women, the Quranic strict attitude or the Biblical lax attitude?

Some people, especially in the West, would tend to ridicule the whole argument of modesty for protection. Their argument is that the best protection is the spread of education, civilized behavior, and self restraint. We would say: fine but not enough. If 'civilization' is enough protection, then why is it that women in North America dare not walk alone in a dark street - or even across an empty parking lot? If Education is the solution, then why is it that respected universities like Queen's has a 'walk home service' mainly for female students on

campus? If self restraint is the answer, then why are cases of sexual harassment in the workplace reported on the news media every day? A sample of those accused of sexual harassment, in the last few years, includes: Navy officers, Managers, university professors, Senators, Supreme Court Justices, and the President of the United States! I could not believe my eyes when I read the following statistics, written in a pamphlet issued by the Dean of Women's office at Queen's university:
In Canada, a woman is sexually assaulted every 6 minutes,
1 in 3 women in Canada will be sexually assaulted at some time in their lives,
1 in 4 women are at the risk of rape or attempted rape in her lifetime,
1 in 8 women will be sexually assaulted while attending college or university, and
A study found 60% of Canadian university-aged males said they would commit sexual assault if they were certain they wouldn't get caught.

Something is fundamentally wrong in the society we live in. A radical change in the society's life style and culture is absolutely necessary. A culture of modesty is badly needed, modesty in dress, in speech, and in manners of both men and women. Otherwise, the grim statistics will grow even worse day after day and, unfortunately, women alone will be paying the price. Actually, we all suffer but as Khalil Gibran has said, "...for the person who receives the blows is not like the one who counts them." [Thoughts and Meditations] Therefore, a society like France which expels young women from schools because of their modest dress is, in the end, simply harming itself.

It is one of the great ironies of our world today that the very same headscarf revered as a sign of 'holiness' when worn for the purpose of showing the authority of man by Catholic Nuns, is reviled as a sign of 'oppression' when worn for the purpose of protection by Muslim women.

(It has, also, to be re-emphasized that the purpose behind this comparative study is not, by any means, to defame Judaism or Christianity. The position of women in the Judaeo-Christian tradition might seem frightening by our late twentieth century standards. Nevertheless, it has to be viewed within the proper historical context. In other words, any objective assessment of the position of women in the Judaeo-Christian tradition has to take into account the historical circumstances in which this tradition developed. There can be no doubt that the views of the Rabbis and the Church Fathers regarding women were influenced by the prevalent attitudes towards women in their societies. The Bible itself was written by different authors at different times. These authors could not have been impervious to the values and the way of life of the people around them. For example, the adultery laws of the Old Testament are so biased against women that they defy rational explanation by our mentality. However, if we consider the fact that the early Jewish tribes were obsessed with their genetic homogeneity and extremely eager to define themselves apart from the surrounding tribes and that only sexual misconduct by the married females of the tribes could threaten these cherished aspirations, we should then be able to understand, but not necessarily sympathize with, the reasons for this bias. Also, the diatribes of the Church Fathers against women should not be detached from the context of the misogynist Greco-Roman culture in which they lived. It would be unfair to evaluate the Judaeo-Christian legacy without giving any consideration to the relevant historical context.

In fact, a proper understanding of the Judaeo-Christian historical context is also crucial for understanding the significance of the contributions of Islam to world history and human civilization. The Judaeo-Christian tradition had been influenced and shaped by the environments, conditions, and cultures in which it had existed. By the seventh century C.E., this influence had distorted the original divine message revealed to Moses and Jesus beyond recognition. The poor status of women in the Judaeo-Christian world by the seventh century is just one case in point. Therefore, there was a great need for a new divine message that would guide

humanity back to the straight path. The Quran described the mission of the new Messenger as a release for Jews and Christians from the heavy burdens that had been upon them:

"Those who follow the Messenger, the unlettered Nabi, whom they find mentioned in their own Scriptures--In the Law and the Gospel-- For he commands them what is just and forbids them what is evil; he allows them as lawful what is good and prohibits them from what is bad; He releases them from their heavy burdens and from the yokes that are upon them" [Quran 7:157]

Therefore, Islam should not be viewed as a rival tradition to Judaism or Christianity. It has to be regarded as the consummation, completion, and perfection of the divine messages that had been revealed before it.)

Sources

Some of the primary sources which were consulted when preparing these notes were:

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- Al-Fawzul Kabir – Shah Waliullah Muhaddith Dehlawi
- The Talmud Unmasked – Rev. I. B. Pranaitis
- The Choice vl.1&2 – Ahmad Deedat
- The KJV Bible
- Izhar ul-Haq – Moulana Rahmatullah Kiranwi
- The Truth Revealed, translation of Izhar ul-Haq
- What is Christianity – Mufti Muhammad Taqi Uthmani (translated by Muhammad Shoaib Omar)
- Seeratul-Mustafa – Moulana Muhammad Idrees Kandehlawi
- Prophecies of the Prophets – Moulana Muhammad Idrees Kandehlawi (translated by Professor Mohammad Abdullah)
- The Concept of God in Major Religions – Zakir Naik
- Similarities between Hinduism and Islam - Zakir Naik
- Oh You Hindu Awake – Dr. Chatterjee and the IPC (Indian Patriot Council)
- Akar Ab Bhee na Jaage to? – Moulana Shams Nawed Uthmani
- You decide about your Kalki Avtar – Dr. Tabarak Ali
- Women in Islam vs. Women in the Judeo-Christian Tradition
- The Status of Women in Islam-Dr. Jamal Badawi
- The Bible, The Qur'an and Science – Dr. Maurice Bucaile
- Who is the Monkey?
- What's with the Monkey Business – Dr. Rafaqat Rashid
- The Evolution Deceit – Harun Yahya
- The Deception of Evolution – Harun Yahya
- Does God Exist?

Besides the above, many books, articles and writings were consulted, from which the compiler benefited greatly.

QUESTIONS

Judaism

1. Why are the followers of this religion called Jews?
2. Which Nabi do they claim to follow?
3. What are the names of the 2 books which they adhere to?
4. Mention 4 of the Jew's main beliefs?
5. Do they believe in one God?
6. Mention 7 evils which the Jews had generally fallen into?
7. Will the Jews who live in this Ummah enter Jannah?
8. What is the Islamic belief regarding the Ambiyaa and sins?
9. What is the attitude of Muslims towards death?
10. What are the 4 ways in which the Jews behaved treacherously towards the Tawrah and changed the law of Allah?

Hinduism

1. Which country did Hinduism originate from?
2. Which nation were responsible for creating the religion called Hinduism?
3. According to some, which Nabi's message reached them, which they later interpolated?
4. Explain briefly the meaning of pantheism and what is Islam's belief regarding this concept?
5. Did the Hindus originally believe in One God?
6. Who are the three main 'gods' who the Hindus worship?
7. Up to how many 'gods' do the Hindus worship?
8. Which animal do the Hindus give special respect to?
9. Why do Muslims prefer using the name Allah, instead of God?
10. Some people claim that God needs to take on a human form to understand humans? What is our answer to this?
11. Briefly provide a few reasons why God cannot take on a human form?
12. What is reincarnation? Give 3 reasons why this belief makes no sense? What is Islam's belief regarding it?
13. Explain the caste system in brief?
14. Mention 4 evils which the Hindus have generally fallen into?
15. Is there mention of Rasulullah ﷺ in the Hindu books? Which names in their books seem to refer to Rasulullah ﷺ?

Atheism

1. Who is an atheist?
2. Who was Charles Darwin?
3. What is the big-bang theory? Provide 2 logical answers to the big-bang theory?

4. What is spontaneous generation? Provide one simple example to prove that spontaneous generation is impossible?
5. What is natural selection? Provide 2 reasons why this theory is unacceptable?
6. Explain the theory of human evolution? Provide one logical proof against this theory, which was given by Shaykh Hakeem Muhammad Akhtar?
7. Nobody has seen Allah. Why do we still believe in Him? Give one simple incident which proves your answer?
8. Provide 3 incidents and example to prove the existence of Allah and to prove that everything could not have come into existence by itself?
9. Why does Allah allow so much suffering to take place in the world, whereas He is in total control?
10. What is the reason behind the creation of Jannah and Jahannam?

Christianity

1. Which Nabi do the Christians claim to follow?
2. Which books do they regard as their Holy Books?
3. What are the 4 main gospels within the New Testament?
4. Were any of the authors of these 4 gospels companions of Isa ﷺ?
5. Did Jesus write any part of the New Testament?
6. Mention some details about how Paul influenced the history of Christianity?
7. Which king declared the religion of Paul as the official Christian religion and banned all other books written by the companions of Isa ﷺ and his early followers? In which year did he do so?
8. Mention the three famous positions of Christians with regards to the reality of Jesus? Give a brief answer refuting these ideologies?
9. What is the origin of the Cross?
10. What is original sin? What is Islam's belief regarding this?
11. Explain the following doctrines in brief: Incarnation, Crucifixion, Resurrection, Redemption
12. According to the Christians, is the following verse authentic "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."?
13. Mention 4 evils which the Christians have generally fallen into?
14. Explain how the following two prophesies refer to Nabi Muhammad ﷺ:

Prophesy revealed to Moses

Deuteronomy chapter 18 verse 18-22:

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him.
19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.
21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?
22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Prophesy of Jesus

Gospel of John, chapter 14, verse 15:

15 If ye love me, keep my commandments.
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17 even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
18 I will not leave you comfortless: I will come to you.
19 Yet a little while, and the world seeth me no more; but ye see me:because I live, ye shall live also.
20At that day ye shall know that I am in my Father, and ye in me, and I in you.
21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Chapter 15, verse 26:

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27 and ye also shall bear witness, because ye have been with me from the beginning.

Chapter 16, verse seven onwards:

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6 But because I have said these things unto you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9 of sin, because they believe not on me;
10 of righteousness, because I go to my Father, and ye see me no more;
11 of judgment, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself; but whatsoever he shall hear, that shall he speak : and he will show you things to come.
14 He shall glorify me: for he shall receive of mine, and shall show it unto you.
15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.