or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur’ân. (V.20: 5): “The Most Gracious (i.e. Allâh) rose over (Istawa) the (Mighty) Throne” over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the last third part of every night and also during the day of ‘Arafah (Hajj, i.e. 9th Dhul-Hijjah) as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal Self (Bi-Dhâtihî), “There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (The Qur’ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says: “To one whom I have created with Both My Hands,” (V. 38:75); and He also says:
“The Hand of Allâh is over their hands,: (V. 48:10, the Qur’ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsâ (Moses) and ‘Îsâ (Jesus) till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of Tauhid are included in the meanings of Lâ ilâha illallâh (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger Muhammad ﷺ: Wâjîh Al-Ittibâ’ and it is a part of Tauhid-al-Ulûhiyyah. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allâh” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger ﷺ”. [See the Qur’ân (V. 59:7) and (V. 3:31)].

Tawâf: (الطواف) The circumambulation of the Ka’bah.

Tawâf-al-Ifâdah: (طواف الإفاضة) The circumambulation of the Ka’bah by the pilgrims after they come from Mina on the tenth day of
Appendix I

Dhul-Hijjah. This Tawāf is one of the essential ceremonies (Rukn) of the Hajj.

Tawāf-ul-Wadā': (زواروداء) The Tawāf made before leaving Makkah after performing Hajj or 'Umrah.

Tayammum: (الطيب) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudū') and Ghusl (in case of Janaba).

Thaniyat-al-Wadā': (ثنيوت الوداع) A place near Al-Madīnah.

Ath-Thalāthah: (الثلاثة) The three compilers of Ahādīth — Abū Dāwūd, Nasā'i, Tirmidhi.

Tharid: (الثريد) A kind of meal, prepared from meat and bread.

Thaur: (الثور) A well-known mountain in Al-Madīnah.

Tulaqā': (الطلاق) Those persons who had embraced Islām on the day of the conquest of Makkah.

Tür: (الطور) A mountain.

Uhud: (الأحد) A well-known mountain in Al-Madīnah. One of the great battles in the Islāmic history took place at its foot. This battle is called Ghazwah Uhud.

'Umrah: (العمرة) A visit to Makkah during which one performs the Tawāf around the Ka'bah and the Sa'y between As-Safā and Al-Marwah. It is also called 'lesser Hajj'. (See Sahih Al-Bukhārī, Vol. 3, Page 1).

'Urfut: (العرفط) The tree which produces Maghāfīr.

'Ushr: (العشر) One-tenth of the yield of land to be levied for public assistance (Zakāt). (See Sahih Al-Bukhārī, Vol. 2, Hadīth No. 560).

Wahy: (الوحى) The Revelation or Inspiration of Allāh to His Prophets.

Waihaka: (ويحك) 'May Allāh be Merciful to you.'

Wailaka: (ويلاك) 'Woe upon you!'

Walā': (الولا) Al-Walā' is a right to inherit the property of a freed slave to the person who has freed him. Ahadīth has made it clear that Walā' is a part like a lineage. It cannot be sold or
gifted, so selling it or offering it as a gift is prohibited.

_Wali_ (الولي) (Plural Auliyā‘) Protector, guardian, supporter, helper, friend.

_Walīmah_ (الويلمة) The marriage feast.

_Waqt_ (الوقت) Religious endowment.

_Wars_ (الورس) A kind of shrub used for colouring yellow.

_Wasâyā_ (الوصايا) Wills or testaments. (Singular: _wasiyah_ )

_Al-Wāsīl_ (الواصل) One who keeps good relations with his kith and kin.

_Wasilah_ (الوسيلة) The means of approach or achieving closeness to Allāh by getting His favours.

_Wasq_ (الوسق) (Plural: Awṣaq or Awṣuq) A measure equal to 60 _Sa_ = 135 kg. approx. It may be less or more.

_Wisāl_ (الوصال) Observing _Saum_ (fast) for more than one day continuously.

_Witr_ (الوتر) An odd number of _Rak‘at_ with which one finishes one’s _Salāt_ (prayers) at night after the night prayer or the _Ishā_ prayer.

_Wudhū́_ (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka‘bah.

_Yalamlam_ (يالعلم) The _Miqāt_ of the people of Yemen.

_Yaqīn_ (اليقين) Perfect absolute Faith.

_Yarmūk_ (اليرموك) A place in Shām.

_Yathrib_ (يثرب) One of the names of Al-Madinah.

_Yaum An-Nafr_ (يوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of _Hajj_ at Arafāt, Al-Muzdalifah and Mina.

_Yaum An-Nahr_ (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

_Yaum Ar-Ruʿūs_ (يوم الزؤوس) Meaning ‘day of heads’. It is the name of the day following the ‘_Īd_ day (‘_Īd-al-Adha_ ).

_Yaum At-Tarwiyyah_ (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.
**Zakāt** : A certain fixed proportion of the wealth and of every kind of the property liable to Zakāt of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakāt is obligatory as it is one of the five pillars of Islām. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.


**Zamzam** : The sacred well inside the Haram (the grand mosque) at Makkah.

**Zanādiqah** : Atheists.

**Zarnab** : A kind of good smelling grass.

**Zuhr** : Noon, mid-day Salāt (prayer) is called Zuhr prayer.

THE END OF GLOSSARY
APPENDIX II

In the name of Allah, the Most Gracious, the Most Merciful.

WHY ALLAH SENT PROPHETS AND MESSENGERS

Ever since people innovated the dogma of Shirk, (i.e. joining others in worship along with Allah) Allah had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allah and Allah Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached Tauhid (i.e. Monotheism, the Belief in the Oneness of Allah, the Glorious, the Elevated). The following verses from the Noble Quran illustrate this fact:

"Indeed We sent Nuh (Noah) to his people, and he said: 'O my people! Worship Allah! You have no other Ilah (God) but Him. (La illaha illallah, none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a great Day!'" (V. 7:59).

"And to 'Ad (people, We sent) their brother Hud. He said: 'O my people! Worship Allah! You have no other Ilah (God) but Him. (La illaha illallah, none has the right to be worshipped but Allah). Will you not fear (Allah)?" (V. 7:65).

And to (the people of) Madyan, (We sent) their brother Shu'aib. He said: 'O my people! Worship Allah you have no other Ilah (God) but Him. (La illaha illallah, none has the right to be worshipped but Allah). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.' (V. 7:85)

"And to Thamud (people, We sent) their brother Salih. He said: 'O my people! Worship Allah! You have no other Ilah (God) but Him. (La illaha illallah, none has the right to be worshipped but Allah).'" (V. 7:73)

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): Worship Allah (Alone) and avoid (or keep away from) Taghut (all false deities i.e. do not worship Taghut besides Allah)." (V. 16:36)

Every Prophet was sent unto his own nation for their guidance, but the message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in Surat Al A‘raf (Allah addresses His Messenger صلى الله عليه وسلم):

"Say (O Muhammad صلى الله عليه وسلم): 'O mankind: Verily, I am sent to you all as the messenger of Allah.'" (V. 7:158).

So the aim of sending these Prophets and Messengers to men and jinn was only that they should worship Allah Alone as Allah said:

"And I (Allah) created not the jinn and men except they should worship Me (Alone)" (V. 51:56).

And to worship Allah means to obey Him and to do all He has ordained,—and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allah will be rewarded in Paradise, those who will disobey Him will be punished in Hell-fire.

TAUHĪD — (ISLAMIC MONOTHEISM)


tauhīd (Islamic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allāh; tauhīd-ar-Rubūbiyyah: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allāh.

(B) Oneness of the Worship of Allāh; tauhīd-al-Ulūhiyyah: To believe that none has the right to be worshipped (e.g. praying, invoicing, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allāh.

(C) Oneness of the Names and the Qualities of Allāh: tauhīd-al-Asmā’ was-Sifāt: To believe that:

(i) We must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him;
(ii) None can be named or qualified with the Names or Qualifications of Allāh; e.g. Al-Karīm;
(iii) We must believe in all the qualities of Allāh which Allāh has stated in His Book (the Qur’ān) or mentioned through His Messenger (Muhammad ﷺ) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allāh is present over His Throne as mentioned in the Qur’ān (V. 20:5):-

"The Most Gracious (Allāh) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of ‘Arafah (Hajj, i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (bi-Dhātihi).

(It is not as some people think that Allāh is present everywhere — here, there and even inside the breasts of men).

Also Allāh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seeer" (V.42:11).

This holy Verse proves the quality of hearing and the quality of sight for Allāh without likening them (or giving resemblance) to any of the created things) and likewise He ﷺ also says:

"To one whom I have created with Both My Hands," (V.38:75);

and He also says:

"The Hand of Allāh is over their hands." (V.48:10).

This confirms two Hands for Allāh, but there is no similarity for them.

This is the belief of all true believers, and was the belief of all the Prophets of Allāh, from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and ‘Īsā (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم.

These three aspects of tauhīd are included in the meaning of Lā ilāha illallāh (none has the right to be worshipped but Allāh).

It is also essential to follow Allāh’s Messenger, Muhammad صلى الله عليه وسلم: Wujūb al-Ittibā‘ and it is a part of tauhīd-al-Ulūhiyyah.
This is included in the meaning, “I testify that Muhammad صلى الله عليه وسلم is Allâh’s Messenger,” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger صلى الله عليه وسلم.”

Allâh says:

“And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it).” (V.59:7)

And also Allâh says:

“Say (O Muhammad صلى الله عليه وسلم to mankind), ‘If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur’ân and the Sunnah (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.’” (V.3:31)
SHAHADA — CONFESSION OF A MUSLIM

La ilaha illallah, Muhammadur-Rasul-Allah

(.None has the right to be worshipped but Allah, and Muhammad صلى الله عليه وسلم is the Messenger of Allah).

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. La ilaha illallah, Muhammadur-Rasul-Allah (none has the right to be worshipped but Allah, and Muhammad صلى الله عليه وسلم is the Messenger of Allah). So I consider it essential to explain something of the meanings of this great sentence (principle) in some detail:

La ilaha illallah, Muhammadur-Rasul-Allah

“None has the right to be worshipped but Allah... and Muhammad صلى الله عليه وسلم is the Messenger of Allah” has three aspects: a, b, and c.

a. It is that, you have to pledge a covenant with (Allah), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allah; it is that you have to say: “I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allah. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allah Alone) is the Sustainer, and the Giver of security.” And this is called (your confession for the) “Oneness of the Lordship of Allah,” — Tawhid-ar-Rububiyyah.

Point II: A confession with your heart that: “I testify that none has the right to be worshipped but Allah Alone.” The word “worship” (i.e. ‘Ibadah) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allah Alone (and none else, whether it be an angel, Messenger, Prophet ‘Isa (Jesus) — son of Maryam (Mary), ‘Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allah, invoke none but Allah, ask for help from none (unseen) but Allah, swear by none but Allah, offer an animal as sacrifice to none but Allah...etc, and that means, — all that Allah and His Messenger Muhammad صلى الله عليه وسلم order you to do, (in the Qur’an and in the Sunna (legal ways of Prophet Muhammad صلى الله عليه وسلم you must do, and all that Allah and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) “Oneness of the worship of Allah,” — Tawhid-al-Ulahiyyah. And that you (mankind) worship none but Allah.

Point III: A confession with your heart that: “O Allah! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur’an) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others.” As Allah says:
“There is nothing like unto Him and He is the All-Hearer, the All-Seer.”
(V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allah without likening them (giving resemblance) to others, and He also says:
“To one whom I have created with Both My Hands,” (V.38:75)
and He also says:
“The Hand of Allah is over their hands.” (V.48:10)

This confirms two Hands for Allah, but there is no similarity for them. Similarly Allah says:
“The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty).” (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allah is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allah’s Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allah is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of ‘Arafah (Hajj, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (bi-Dhāthihi). It is not, as some people say that Allah is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) “Oneness of the Names and Qualities of Allah” — Tawhid-al-Asmā’ was-Sifāt and this is the right belief, the belief which was followed by the Messengers of Allah [from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), Dāwūd (David), Sulaimān (Solomon), ‘Īsā (Jesus) to Muhammad صلى الله عليه وسلم and the Companions of Prophet Muhammad صلى الله عليه وسلم] and the righteous followers of these Messengers صلى الله عليه وسلم.

Point IV: A confession with your heart: “O Allah! I testify that Muhammad صلى الله عليه وسلم is Your Messenger.” That means that none has the right to be followed after Allah, but the Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allah says:

“Muhammad صلى الله عليه وسلم is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.” (V.33:40).

“And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,”(V.59:7).

And Allah says:

“Say (O Muhammad صلى الله عليه وسلم to mankind): ‘If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow The Qur’ān and The Sunnah).’ ” (V.3:31)

As for others than Muhammad صلى الله عليه وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allah’s Book (i.e. the Qur’ān) and with the Sunnah (legal ways, orders, acts of worship, statements) of the Prophet صلى الله عليه وسلم or not. As the Divine revelation has stopped after the death of Prophet Muhammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of ‘Īsā (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic
Hadith (i.e. narration of Prophet Muhammad صلى الله عليه وسلم). (Sahih-Al-Bukhari, Vol. 3, Hadith No. 425).

B. It is essential to utter: "Lâ ilâha illâllâh, Muhammad-ur-Rasûl Allâh" (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of the Prophet Muhammad صلى الله عليه وسلم to his uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (Lâ ilâha illâllâh, Muhammad-ur-Rasûl Allâh, none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dharr Al-ghfîfârî embraced Islam, he went to Al-Masjid-al-Harâm and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

C. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of Lâ ilâha illâllâh Muhammad Rasûl Allâh — none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book. Allâh says:

"Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Îsâ (Jesus), son of Maryam (Mary)] as Auliya' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islamic Monotheism).

"Say (O Muhammad صلى الله عليه وسلم): 'Shall We tell you the greatest losers in respect of (their) deeds?' "Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! "They are those who deny the Ayêt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. "Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. Wherein they
shall dwell (forever). No desire will they have to be removed therefrom.

"Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid." Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been revealed to me that your Ilâh (God) is One Ilâh (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. Ghusl) and then offer a two Rak'at prayer, and act upon the five principles of Islam, as narrated by Ibn 'Umar رضي الله عنه in the Book, Sahih Al-Bukhari, Vol.1 Hadith No.7:-

Narrated Ibn 'Umar رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

1. To testify Lâ ilâha illallâh wa anna Muhammad-ur-Rasul-Allâh (none has the right to be worshipped but Allâh and that Muhammad is The Messenger of Allâh).
2. To perform (Iqâmat) As-Salât [1].
3. To pay Zakât [2].
4. To perform Hajj (i.e. pilgrimage to Makkah).
5. To observe Saum (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) Al-Qadar (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:-
The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh’s sake only without any show off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the Sunnah (legal ways, orders, acts of worship. statements) of Allâh’s Messenger Muhammad bin ‘Abdullah, the last (end) of all the Prophets and the Messengers عليهم السلام.
Ash-Shirk and Al-Kufr

POLYTHEISM AND DISBELIEF
Salvation of all mankind from the greatest sin against Allāh

It is essential to mention here some details of the greatest sin which will not be forgiven by Allāh. This unpardonable sin is Shirk

Shirk implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from others besides Allāh.

Almighty Allāh says:

"Verily, Allāh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allāh in worship, has indeed invented a tremendous sin." (V. 4:48).

Almighty Allāh says:

"Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.

"Then those whose scales (of good deeds) are heavy, — these! they are the successful.

"And those whose scales (of good deeds) are light, — they are those who lose their own selves; in Hell will they abide."

"The Fire will burn their faces, and they will grin with displaced lips (disfigured)."

"(It will be said) ‘Were not My Verses (this Qur’ān) recited to you and then you used to deny them?’

"They will say: ‘Our Lord! Our wretchedness overcame us and we were an erring people.

“Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be Zâlimūn (polytheists, oppressors, unjust, and wrongdoers).’


“And whoever invokes (or worships) besides Allāh, any other īlāh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirūn (disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful.” (V. 23:117).
**Ash-Shirk**

**POLYTHEISM AND ITS VARIOUS MANIFESTATIONS**

**Definition:** *Shirk* basically is polytheism, i.e., the worship of others along with Allāh. It also implies attributing divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or believing that the source of power, harm or blessings is from others besides Allāh.

**Types:** There are three types of *Shirk*, namely:

1. *Ash-Shirk-al-Akbar*, i.e. major *Shirk*
2. *Ash-Shirk-al-Asghar*, i.e. minor *Shirk*
3. *Ash-Shirk-al-Khafi*, i.e. inconspicuous *Shirk*.

**Manifestations:**

1. **(1) Ash-Shirk-al-Akbar** (The major *Shirk*): The major and serious polytheistic form, has four aspects:
   
   a. *Shirk-ad-Du‘ā*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allāh.

   Almighty Allāh says:
   
   “And when they embark on a ships they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others,” (V.29:65)

   b. *Shirk-al-Niyyah wal-Iradah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allāh but directed towards other deities.

   Almighty Allāh says:
   
   “Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.”(V. 11:15,16)

2. **(c) Shirk-at-Tā‘ah.** This aspect implies rendering obedience to any authority against the Order of Allāh.

   Almighty Allāh says:
   
   “They (Jews and Christians) took their *Rabbis* and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilāh* (God i.e., Allāh), *Lā ilāha illā Huwa* (none has the right to be worshipped but He). Praise and
Glory is to Him (far above is He) from having the partners they associate (with Him).” (V.9:31).

Once, while Allâh’s Messenger صلی الله عليه وسلم was reciting the above Verse, ‘Adî bin Hâtim said, “O Allâh’s Prophet! They do not worship them (rabbis and monks).” Allâh’s Messenger said, “They certainly do. They (i.e. Rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir). (Tafsir At-Tabari. Vol.10, Page No. 114).

(d) Shirk-al-Mahabbah. This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

“And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.” (V. 2:165)

(2) Ash-Shirk-al-Asghar Ar-Riyâ’ (The minor Shirk, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this catagory.

Almighty Allâh says:

“Say (O Muhammad صلی الله عليه وسلم): ‘I am only a man like you, it has been revealed to me that your Ilâh (God) is One Ilâh (God — i.e Allâh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’ ” (V. 18:110)

(3) Ash-Shirk-al-Khafti (The inconspicuous Shirk). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad صلی الله عليه وسلم said:

“Ash-Shirk-al-Khafti in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night.” And this inconspicuous Shirk is expiated by saying thrice the following sentences every day: “O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of.”
Al-Kufr

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

*Kufr* is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in —

1. Allâh,
2. His angels,
3. His Messengers,
4. His revealed Books,
5. The Day of Resurrection, and
6. *Al-Qadar*, Divine Preordainments (i.e. whatever Allâh has ordained must come to pass).

There are two aspects of disbelief:

1. The major disbelief (*Al-Kufr-al-Akbar*): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):
   
   a. *Kufr-at-Takdhib*. This implies disbelieving the divine truth or denying of any of the articles of Faith.
   
   Almighty Allâh says:
   "Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم), the Islamic Monotheism,) when it comes to him. Is there not in Hell an abode for the disbelievers?" (V. 39:32)

   b. *Kufr-al-Ibâ’ wat-Takabbur ma’at-Tasdiq*. This implies rejection and arrogance to submit to Allâh’s Commandments after conviction of their truth.
   
   Almighty Allâh says:
   "And (remember) when We said to the angels: ‘Prostrate yourself before Adam.’ And they prostrated except *Iblis*, he refused and was proud and was one of the disbelievers (disobedient to Allâh).” (V. 2:34).

   c. *Kufr-ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.
   
   Almighty Allâh says:
   "And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.’ His companion said to him during the talk with him: ‘Do you disbelieve in Him Who created you out of dust (i.e. your
father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.”  ” (V.18:35-38)

(d) *Kufr-al-I’râd*. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

“We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned.”  ” (V.46:3)

(e) *Kufr-an-Nîfâq*. This implies hypocritical disbelief.

Almighty Allâh says:

“They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.”  ” (V.63:2-3)

(2) The minor disbelief (*Al-Kufr-al-Asghar*): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrân-Nî‘mah*. This implies disbelief manifesting itself in ungratefulness for Allâh’s Blessings or Favours.

Almighty Allâh says:

‘And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do.”  ” (V.16:112).
An-Nifâq
HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad صلى الله عليه وسلم)

2. To belie some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم) (e.g. the Qur’an, the Sunnah, laws and principles of Islam).

3. To hate the Messenger (Muhammad صلى الله عليه وسلم).

4. To hate some of that which was brought by the Messenger (Muhammad صلى الله عليه وسلم). e.g. Islamic Monotheism, etc.

5. To feel happy at the disgrace of or the setback for the religion of Allâh’s Messenger (Muhammad صلى الله عليه وسلم).

6. To dislike that the religion of Allâh’s Messenger (Islamic Monotheism) becomes victorious. (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh’s Messenger صلى الله عليه وسلم: - The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.

2. Whenever he promises, he always breaks it (his promise).

3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).

4. And in another narration of the Prophet صلى الله عليه وسلم: Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.

5. Whenever he makes a covenant, he proves himself treacherous.
JESUS AND MUHAMMAD
(peace be upon them)
IN THE BIBLE AND THE QUR’AN
BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND
HAVING NO SHARE IN DIVINITY

By Dr. M.T. Al-Hilali, Ph.D.
Professor of Islamic Faith and Teachings, Islamic University, Al-Madinah Al-
Munawarah.

INTRODUCTION

All praise is to the One to Whom all Dignity, Honour and Glory are due; the
Unique with perfect attributes, Who begets not, nor is He begotten. He has no
equal but He is the Almighty, Omnipotent. He sent His Messengers and
Prophets to guide humanity towards monotheism; to worship Him Alone, the
only One Worthy of worship, and to warn them of the eternal dire consequences
of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers,
especially on Muhammad, the last of the Prophets, and on all who follow him in
righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel
according to Matthew, the sixth and seventh verses clearly indicate that Jesus is
an obedient mortal and God is the Master and Lord according to his saying in
the seventh verse:

“It is written again, Thou shalt not tempt the Lord, thy God.”

In this chapter we read that the Devil actually carried the Messiah, and took
him from place to place. How can the Devil carry God? Glory be to Allâh; He is
above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even
tempting him with worldly possessions. How can the Devil even dare such an
audacity with God? When the Devil wanted Jesus to comply with his orders, he
(Jesus) replied by saying that it was written (in the previous Books):

“That shalt worship the Lord, thy God; And Him only shalt thou serve.”
— Matthew 4:10.
CHILDREN OF GOD

Jesus never called himself *Son of God* as far as I know — but he used to call himself the ‘Son of Man’ (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called ‘Son of God’. In Matthew 5:9 we read:

“Blessed are the peace-makers, for they shall be called the children of God.”

In Matthew 5:45 —

“That ye may be children of your Father which is in heaven...”

GOD THE FATHER

In Matthew 5:48 —

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

In Matthew 6:1 —

“...otherwise ye have no reward of your Father which is in heaven.”

Matthew 7:21 —

“Not every one that saith unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven.”

N.B. The word ‘Lord’ here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God’s Will) of the Messiah (Jesus). Therefore the correct translation should be:

“Not every one that saith to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

It is obvious from the above readings from the Bible that the term ‘Father’ is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

“At that time Jesus answered and said, ‘I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.’”
JESUS THE WORSHIPPER

Matthew 14:23 —

“...and when he had sent the multitudes away, he went up into a mountain apart to pray.....”

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allah as mentioned in the Qur’an:

“O mankind! it is you who stand in need of Allah but Allah is Rich (Free of all wants and needs), Worthy of all praise” (V.35:15).

And in V.19:93 of the Qur’an:-

“There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.”

A BIBLICAL STORY

Matthew 15:22-28 —

“And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, ‘Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.’ But he answered her not a word. And his disciples came and besought him, saying; ‘Send her away, for she crieth after us.’ But he answered and said, ‘I am not sent but unto the lost sheep of the house of Israel.’

Then came she and worshipped him, saying, ‘Lord, help me.’ But he answered and said, ‘It is not meet to take the children’s bread and to cast it to dogs.’

And she said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’

Then Jesus answered and said unto her, ‘O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.’ ”

In this story about a woman from Canaan there are noteworthy points:

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.

(3) Tribal pride of descendence and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLÂH.

Matthew 19:16-17 —

“And behold, one came and said unto him, ‘Good master, what good thing shall I do that I may have eternal life?’ And he said unto him,
‘Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.’”

In the above verses we note this acknowledgment of his submissiveness (to Allâh’s Will).

Matthew 21:45-46 —

“And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet.”

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or One in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

**JESUS: A SERVANT OF ALLâH.**

Matthew 23:8 —

‘But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethren.”

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

“And call no man your father upon the earth: for one is your Father which is in heaven.”

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus’ knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

“And he (Jesus) went a little farther, and fell on his face and prayed, saying, ‘O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.’”

We note here that the person speaking is unaware of Allâh’s Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

**THE COMPILATION OF THE BIBLE**
Matthew 27:7-8 —

"And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

"And about the ninth hour Jesus cried with a loud voice, saying, 'Eli,Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?')"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

**JESUS: PREACHER OF MONOTHEISM (TAUHID)**

In John 17:3 —

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

In Mark 12:28-30 —

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.'"

In Mark 12:32 —

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God; and there is none other but He.'"

In Mark 12:34 —

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...'

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —
“But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only.”

I say: A similar text was quoted from Matthew which is exactly as proclaimed by the Qur’ân in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

“Jesus said unto her, ‘Mary’. She turned herself, and sayeth unto him, ‘Rabboni’, which is to say, Master, Jesus saith unto her, ‘Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.’ Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her.”

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم)

John 14:15-16 —

“If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever.”

Muslim theologians have said that “another Comforter” is Muhammad, the Messenger of Allâh; and him to “abide forever” means the perpetuity of his laws and way of life (Shari‘ah) and the Book (Qur’ân) which was revealed to him.

John 15:26-27 —

“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: And ye also shall bear witness, because ye have been with me from the beginning.”

John 16:5-8 —

“But now I go my way to Him that sent me and none of you asketh me ‘Whither goest thou?’ But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment.”

John 16:12-14 —
“I have yet many things to say unto you, but you cannot bear them now. How be it 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 shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you.”

John 16:16 —

“A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father.”

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه وسلم the Messenger of Allâh. This ‘person’ whom Jesus prophesied will come after him is called in the Bible ‘Parqaleeta’ This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘Comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muhammad’ (in Arabic).

**FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS**

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

(2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty four hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

‘And Jesus stood before the governor: The governor asked him, saying, ‘Art thou the king of the Jews!’ And Jesus said unto him, ‘Thou sayest’: And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, ‘Hearest thou not how many things they witness against thee?’ And he answered him never (to) a word...”

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): “O Lord, why hast Thou forsaken me?” How could he have remained silent when the truth was being
challenged? He was known for his soul-inspiring sermons challenging the learned Jewish Rabbis. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'an by Allah in a crystal clear manner: V. 4:157,158.—

"And because of their saying (in boast): 'We killed Messiah Jesus, son of Mary, the Messenger of Allah'; — but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allah raised him (Jesus) up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?