

Evidence

Chapters on Prophethood and the Authenticity
of Islam

Author

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Introduction by:

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دار المعالي
للنشر والتوزيع

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The Center's Statement

We are pleased to present to our esteemed readers the book titled "Evidence," penned by engineer Mohamed Samir. Within its pages, the author intricately explores the inherent human inclination towards religion, seamlessly transitioning to an demonstration of evidence of Islam's authenticity through a multifaceted analysis of the divine message and the Messenger. The author eloquently discusses the diverse angles that underscore the authenticity of prophethood. Subsequently, the narrative seamlessly progresses to an examination of the Qu'ran's rhetorical, prescient, legislative, and scientific marvels. Finally, he concludes with a thoughtful comparison of religions, all conveyed in a comprehensible, commendable, and persuasive language.

We pray that readers will benefit from engaging with this exceptional work. Al-Fath Center is dedicated to consistently offering our audience enlightening and scholarly books. We beseech Allah (SWT) for facilitation and approval.

Al-Fath Center for Research and Scholarly Studies



Dedication

This book is my first book, born from dedicated years of my life, and holds a sacred chamber within my heart. Thus, I offer it in dedication to these beloved souls:

To my mother, upon whom may Allah mercy eternally grace, she who was the vessel of Allah's benevolence in all facets of my existence.

To my father, under Allah's safeguard, from whom I am but a fragment.

To the one who inhabits my heart and comforts my mind and soul - my wife, my lifelong companion through joys and trials.

To the very core of my being and the source of my joy - my beloved daughter, Nora.

To my elder brother, my steadfast support in this journey.

To my sister, my family, and the brothers not born of my mother.

To all those who provided unwavering support, kind encouragement, or offered heartfelt prayers on my behalf.

And to that unseen individual to whom I am greatly indebted.

To all of them, I dedicate this book.

The author





Introduction by:
Sheikh Muhammad Saad Al-Azhari

Praise be to Allah, and may His blessings and peace be upon the Messenger of Allah.

I pen down this introduction just a few days after the passing of my dear brother, the engineer, Mohamed Samir. My heart is heavy with a multitude of emotions, marked by sadness over the loss of a person whom I love for the sake of Allah. Our interactions might not have been frequent, but the love I feel for him transcends the boundaries of mere physical meetings. True love for the sake of Allah goes beyond the superficiality of frequent encounters, prolonged friendships, or close familial ties. Instead, it reveals itself in the convergence of hearts and the alignment of souls, united through devotion to Allah. As the Prophet says, "Souls are troops collected together, and those who familiarize with each other would have affinity, while those who oppose each other would also be divergent." Our souls found common ground in the pursuit of goodness and the establishment of a protective shield. This camaraderie blossomed during his active involvement in establishing the Anti-Atheism Department at **Al-Fath Center for Research and Studies**, an institution of which I am honored to serve as president. Mohamed Samir stood as a stalwart defender in this realm, a blessing from Allah and a valued companion.

I am well acquainted with the truth of these words, for he possessed

qualities that instilled a sense of tranquility when in his presence. He exuded gentleness and calmness, almost as if he were immune to the fears that afflict others. In his company, one felt secure, free from any apprehension of danger. This is the hallmark of an individual whose faith and moral character are known and trusted. As for his modesty, words fail to fully capture its extent. His countenance and character radiated vitality. In his presence, one would notice his subdued voice and prolonged moments of silence, broken only when he deemed it beneficial—as if he and the benefit sought each other out, a dance orchestrated by a higher power—may Allah have mercy on him.

His motivation was palpable, and he approached his reading with fervor, as if a distant goal beckoned him. His aspirations reached for heights that only those of elevated status, pursuing noble objectives, would comprehend. Those who acquainted themselves with him understood that our companion harbored ambitions to ascend the peaks of glory, scaling the balconies of distinction and the summits of hope. He relentlessly pursued a lofty objective—to bring glory to his nation and guide its youth back to their roots of identity, values, and faith. Even in the throes of illness, navigating between home, hospital, and work, a taxing ordeal that caused him considerable stress, he transcended these challenges. The pain became inconsequential, overshadowed by the loftiness of the motivation throbbing within his chest. His focus transcended the transient nature of worldly affairs; he cared little for it. Hours on end, he devoted to reading, preparing, and filming materials for broadcast through the Al-Fath Center, instructing

on the Benaah for Refuting Atheism platform, and penning the chapters of this very book now in your hands. Fatigue and exhaustion occasionally set in, prompting him to take medications and undergo radiation therapy. Yet, with unwavering determination, he would rise again to engage in the same pursuits! It was as though he were purpose-built for this mission, a tireless dedication that persisted until his soul ascended to its Creator.

Engineer Mohamed Samir—may Allah have mercy on him—was not solely concerned with the identity of his country, the values of his society, or the foundations of his religion; he was an unwavering defender of all these aspects without hesitation or fear. He lived with the unwavering belief that Allah supported his religion, and with this conviction, he departed from this world—may Allah have mercy on him. His writings and lectures served as beacons, enlightening the youth on the concepts of certainty, the authenticity of the Holy Prophet, and the purity of our upright religion. He emphasized that Muslims possess comprehensive theories of knowledge, divinely sourced and profound in meaning, "which cannot be proven false from any angle," as they emanate from the Lord of the Worlds.

Upon examining the introduction to his book, dear reader, you will discover his discourse on the imperative of living our entire lives under the umbrella of Islam and in accordance with Islamic perceptions, not human perceptions. He highlighted the inherent shortcomings of man, whose ideas are transient and subject to change.

Islam, being of divine origin, stands immune to doubt or suspicion, unaltered and unblemished by falsehood, containing only pure truth. The

happiness of humanity lies in adhering to Islam and striving to live in accordance with its principles. Without safeguarding the innate human nature with beneficial certainty, it is susceptible to contamination by cunning individuals, the deceit of deceivers, and the estrangement fostered by hypocrites. Muslims, therefore, must delve into the evidence that restores the purity and freshness of the innate human nature, establishing a solid foundation for belief and increasing certainty. Praise be to Allah, Muslims harbor no doubt about the Lord, the unseen, or the afterlife, as the foundations of their Islam and the perceptions of revelation align seamlessly with common sense and do not clash in any way!

Mohamed Samir recognized that the rapid pace of technological progress had condensed the entire world into a small tablet device, where cultures intermingle and identities collide. This realization fueled his sense of personal responsibility to pen this book—a shield to safeguard the youth and unfold before them horizons of dialogue, fortified by the power of reasoning and the grandeur of certainty.

He was acutely aware of the proliferation of skeptical and atheistic ideas worldwide, infiltrating even Islamic countries. Consequently, he dedicated himself to documenting evidence attesting to the authenticity of Islam, ensuring that the light would not be extinguished amidst the prevailing darkness. His aim was to shield our youth from the perils of this repugnant atheistic surge and guide them back to the joy of certainty. May Allah reward him with goodness on behalf of us and all Muslims.

While there is much more that could be said, I refrain from further elaboration due to the constraints of brevity. Each discourse has its unique focus, and for this session, I will conclude with these words. Nevertheless, I have some advice for the youth before bringing this discussion to a close.

Firstly, I advise you to immerse yourselves in subjects that enhance your love for Allah (SWT) and His Noble Messenger (PBUH). This love serves as a potent motivator, transforming you into a sword and a shield, embodying sincerity and determination, a soul and a heart. Only through such love can your life undergo a positive transformation, your faith intensify, and the taste of faith find a place in your hearts. Then, you will awaken to your purpose, fighting with your words to defend your identity and religion.

Secondly, embrace a perpetual pursuit of knowledge. Learn and persist, work diligently without slowing down. Knowledge is the light, the certainty, and the insight—the legacy of the prophets, the material of the strong, and the shield of warriors with the pen. Through knowledge, you fulfill your obligations, convey the message, advise the nation, and Allah will absolve you from the sin of betrayal!

Thirdly, prioritize the care of your hearts. Approach the remembrance of Allah as you approach clothing, and safeguard yourselves by consistently reciting the Qur'an. Engage in reading texts that cultivate humility, sincerity, patience, benevolence, and certainty. Beware of heart diseases such as ostentation, envy, vanity, and arrogance, for your hearts are more significant than your deeds. Your actions will only be accepted with a heart

that is sincere to the Most Merciful, devoted to faith, true to its promises, and eager to please the Almighty Lord.

Fourthly, advocate for righteousness and condemn wrongdoing within the established boundaries. This commitment will lead to the happiness and victory of our nation, while neglecting it will result in defeat and fragmentation. Change is not achieved through murmurs but through honesty, clarity, and a systematic approach that distinguishes between what is permissible and forbidden, obligatory and non-obligatory. Prioritize the prevention of evil over the promotion of good, for matters are defined by their goals. May Allah grant us success and assistance.

Fifthly, be vigilant against laziness, as the enemies' concerted efforts to dismantle the foundations of our identity are unprecedented. The attacks on the Book of our Lord, the Sunnah of our Prophet (PBUH), our companions, scholars, preachers, jurists, and our heritage are proceeding according to a meticulously devised plan with no sign of relenting. The ravenous adversaries will seek to devour our essence, hypocrites will persist in stripping away our defenses, and the butchers will ready themselves to tear us apart. Will you passively await these threats, or will you rise as one to repel the aggression, ward off the temptations, propagate the Sunnah, address skeptics, elucidate the truth and the essence of our religion, instruct fellow Muslims, and preserve this authentic approach?

Therefore, rise up for your jihad, may Allah have mercy on you.

In conclusion,

I present to you this remarkable book and its esteemed author, the engineer, Mohamed Samir—may Allah have mercy on him. I pray to Allah (SWT) to place us, along with him, in the company of the prophets, the truthful, the martyrs, the righteous, for indeed, that would be the most sublime companionship.

Written by:
Muhammad Saad Al-Azhari
Friday: 14/4/1443 AH
19/11/2021 AD

A Life Story Summarized in a Book!

All praise is due to Allah, blessings be upon Prophet Muhammad and his family, and our supplications for mercy are directed to our dear beloved, Mohamed Samir.

This nation is blessed and abundantly rich in the reservoir of noble individuals chosen by the gracious Lord to bear His message and convey it, using them as pillars to support His religion. I deem our departed brother, may Allah have mercy on him, to be among these chosen ones, and Allah is the ultimate judge.

**In silence 'gainst the slights, no laurels are won,
To claim the sought praise, defense must be done.
She scorns our small tribe, yet boldly I decree,
Nobility thrives in the rare, not the many.**

**Not few are the men akin to our kind,
Young and old, in pursuit of the sublime.
Masters we all, as one departs the scene,
Another takes up the mantle, reigns serene.**

**In succession they rise, speaking words of yore,
Each a true master, as those gone before.**

Words fall short in expressing my sentiments towards my beloved brother, Mohamed Samir—may Allah have mercy on him. Yet, I can characterize him as an individual with a fundamentally good nature,

possessing a pure heart, a gentle temperament, and a robust intellect that beautifully blends the virtues of patience and perseverance. Throughout the four years of his illness, he displayed patience in the face of adversity. Simultaneously, he exhibited perseverance in serving his religion, presenting evidence of its authenticity, defending it, and countering its adversaries—those whose efforts are in vain in this worldly life! Mohamed encapsulated his life in the concluding words of his book, stating, “I find it challenging to express the profound satisfaction I feel with this religion using words that are more accurate and closer to conveying the depth of my emotions. ‘I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet.’”

A life cut short at the age of thirty-four, yet it left a lasting impact. He ascended to great heights in various dimensions, as if he sensed that his time was limited. Allah bless you, Mohamed! What many may not be aware of is that the majority of Mohamed Samir's Dawah efforts were undertaken during his illness! Despite his health challenges, he dedicated himself to writing articles, recording lectures for the Bena Program, creating videos for the series on the Authenticity of Islam, engaging in phone conversations with skeptics, and contributing audio to lectures and public courses. Remarkably, he concluded these efforts with the completion of his book "**Evidence**" less than five months before his passing! I personally knew him as a person of great patience, seeking reward in the afterlife without ever expressing complaints! His heart overflowed with gratitude to Allah, accepting His decree with contentment. Despite being undoubtedly worthy

of making excuses regarding his illness, he instead worked tirelessly beyond his physical capacity. His aim was to demonstrate that true weakness lies in the heart, not the body, establishing a powerful argument against those who are physically healthy! May Allah grant him the reward of the martyrs, as indicated in the hadith, "the one who dies of stomach infection is a martyr." It was Allah's will that his recognition surged after his death—perhaps to ensure his reward remains untainted by any form of ostentation. Letters of condolences are pouring in from all quarters, and many have hastened to engage in ongoing charity on his behalf or to perform Umrah in his name. People are inquiring about his life and reputation.

Dear reader, I urge you to contribute to the accumulation of goodness for our departed beloved. He has left behind valuable knowledge, so please make an effort to disseminate it. His family and loved ones have promptly initiated ongoing charity on his behalf; therefore, supplicate to Allah for its acceptance. Finally, pray for his four-year-old daughter, Noura, that Allah may nurture and guide her to become a virtuous individual, obedient to Allah. May she grow to be the best successor to her father and a source of joy to her patient mother, who seeks reward from Allah in the afterlife.

I conclude with a message to the students of the Bena Program for Refuting Atheism and all those dedicated to this project: Rise and continue the work Mohamed was passionate about until your last day! Strive your utmost, and let none among you belittle themselves! The Lord, in His Majesty, continues to sow seeds in this religion, utilizing them for His obedience.

For Mohamed, this book encapsulates the narrative of his life, its essence, and therefore, I consistently encouraged him, reminding him that perhaps these pages would be his justification before Allah on the Day of Judgment. For me, it has been a challenging journey—long sessions, hours of phone calls, bringing us together to review, formulate, discuss, and countless other tasks that cannot be fully detailed within this limited space. Turning the pages of this book now, I am utterly convinced that every word written here is infused with pain, the hand's struggle to move the pen due to exhaustion.

This book was authored by a soul whose body was ravaged by various forms of drug treatments, radiation, and surgical operations. Yet, it was a soul adorned with the warmth of certainty and contentment. May Allah reward you abundantly on behalf of Islam, O Muhammad, and may Allah reward Islam by introducing me to you and granting me your companionship. I pray that Allah guides me to follow in your footsteps and allows us to meet again in goodness, placing us in the afterlife in the company of the prophets, the truthful, the martyrs, and the righteous.

**In life's embrace, my heart beats love for you,
A symphony that lasts, pure and true.
Yet when my breaths in final cadence sigh,
My soul entwines with yours where gravestones lie.**

Written by:

Ibrahim Al-Maghazi

Thursday: 13/4/1443 AH

18/11/2021 AD

Introduction by:
Dr. Hesham Azmi

In the name of Allah and with heartfelt gratitude..

What is the answer to the question: What evidence substantiates the authenticity of Muhammad's prophethood (PBUH)?

To answer this question, let's say:

To truly understand a person's actions, one needs a coherent epistemological theory. In other words, when studying the words and deeds of Muhammad (PBUH), it's essential to provide explanations for his words, actions, choices, and behaviors. A true Muslim believes that his words and deeds stem from the fact that he is a faithful messenger of Allah. Thus, if anyone challenges him, they should present a comprehensive explanatory theory illustrating the messenger's every word and action. This theory must exhibit cognitive coherence, devoid of any contradiction or perplexity.

For instance, when he remained steadfast following his Companions' setback in the Battle of Hunayn, confronting the adversaries, proclaiming: "I am the true prophet, speaking no falsehoods! I am the son of Abdulmottalib!" No liar could ever perform this act! This act is attainable solely by an individual of unwavering honesty and profound faith, or by one who has delved into the depths of madness and irrationality! Muhammad,

as evident from his biography and historical accounts, cannot be characterized by reckless insanity or low intelligence in any way.

Moreover, at the time of his son Ibrahim's passing and the occurrence of a solar eclipse, a misconception arose that the eclipse signified a mourning for Ibrahim's demise. In this moment, there existed an opening for a false prophet to exploit the situation, either by capitalizing on the misconception or maintaining silence, allowing the misconception to solidify through his inaction. Yet, he chose a different path. Confronting the public, he declared, "The sun and the moon stand as marvels of Allah. Their eclipse neither marks sorrow for loss nor celebrates delight in life!" Hence, what elucidation lies behind this deed?

Moreover, when foreseeing the unseen, you observe that he specifies the date for imminent prophecies, such as the Romans' triumph over the Persians within years. Yet for distant prophecies like the Day of Judgment, he omits any mention of dates. On the contrary, a false prophet would act contrarily, refraining from entangling oneself in assigning a date for an imminent prophecy which allows for evasion when necessary. Paradoxically, he could readily provide a precise date for a distant prophecy set to unfold after their passing, as it wouldn't bear consequences for them. Hence, why did Muhammad (PBUH) act this way?

These and analogous aspects of Muhammad's life demand a coherent epistemological elucidation, i.e., devoid of contradictions! One should not embrace a theory that fails to elucidate all facts, events, actions, and utterances. Instead, it should have complete and unimpaired explanatory prowess. If one proclaims Muhammad as dishonest, for instance, one must possess the capability to construe all their speech and deeds through this lens.

To exemplify, in the hadeeth: "The Messenger of Allah (PBUH) never ate on a table, nor on small plates, not did he eat thin bread."

Does this reflect the mindset of someone pursuing worldly pleasures, or is it the opposite? He would also sleep on mats until it caused discomfort to his side. Upon receiving an offer of a different bed from his Companions, he declined. A woman among the Ansar once sent him a bed filled with wool, but he instructed Aisha to return it to her. Moreover, he would rise in the night for prayer, standing till his feet became swollen from the extended devotion. How can such deeds arise from one in pursuit of worldly pleasures or goals?

They even tempted him with riches, honor, women, and authority, urging him to forsake his prophethood and divine message during his vulnerable days in Mecca and lack of disciples, but he declined and remained steadfast, stating that "if they put the sun in my right hand and

the moon in my left on condition that I abandon this cause, I would not abandon it.”

He bore insults and humiliation that would break most, all for his cause and message: amidst his prayers at the Kaaba, animal entrails were cast upon him, and in Taif, his feet bled as children pelted him with stones. He was held in high regard by his community, his reputation unblemished, and he possessed lucrative ventures enough to secure lifelong wealth. Yet, why did he choose to embrace these tribulations? Why did he choose to bear these insults and humiliation?

Provide me with a coherent epistemological explanatory theory; that’s what’s needed! A theory capable of explaining all these words, deeds and facts. In the realm of experimental science, researchers engage in a competition of interpretations and theory development to explain observed phenomena and their underlying causality. In this context, our aim is to pursue the same scientific path. Compile all statements, actions, and occurrences, then articulate the accurate theory capable of interpreting and elucidating them with sincerity and flexibility.

What meaning can be attributed to how the Prophet’s (PBUH) Arab contemporaries treated him when he challenged them with the miracle of the Qur’an, and they couldn’t meet the challenge? This led them to confront the Prophet through conflict, bearing the consequences such as

loss of life, capture of women, and orphaning of children. Had these individuals possessed the means to meet the challenge and disprove the Qur'an, they wouldn't have shifted from the simpler path to the more arduous one. They wouldn't have been compelled to engage in combat or withstand the unbearable.

What is the rationale behind their inability to rise to the challenge? If the Qur'an had been authored by Muhammad, and the Arabs could disprove it, why did they not do so? Why didn't they rise to the challenge and dispel the legacy of Muhammad, opting for peace over conflict, harmony over strife, and preservation of resources over their expenditure?

Truly perplexing!!

Even more astonishing is the essence of the Qur'an itself. The meanings, implications, and concepts explored extensively by Ignác Goldziher, the prominent Orientalist, in his work "Introduction to Islamic Theology and Law." Goldziher traces back these profound contents to Christian, Jewish, Gnostic, Persian, Roman, Greek, and Indian sources converging in Muhammad: the Arab, the illiterate, the Bedouin. Muhammad spent forty years among his people, during which he displayed no airs of superiority, distinction, or genius. Then, at the age of forty, he emerges before his people with these revolutionary ideas and profound meanings, devoid of any preparatory traces from his preceding life. How

can we make sense of that within the realm of reason and logic, given our understanding of human behavior and circumstances?

Drawing from the aforementioned, I assert that: Should one reject Muhammad's (PBUH) prophethood and the authenticity of his religion, they ought to provide a coherent epistemological explanatory theory instead of mere denial. Otherwise, what response will you offer before Allah on the Day of Judgment, when questioned: why you did not heed this prophet? Be prepared with your response starting today!

My dearly beloved brother, Engineer Mohamed Samir, the author of this book, masterfully presents a plethora of compelling evidentiary fragments, showcasing their formidable potency in affirming the authenticity of Allah Messenger's prophethood. It is my great delight to present to you the writer, my cherished brother, Engineer Mohamed Samir, whose company I have cherished throughout years. I knew him for his dedication to countering atheistic and skeptical tides.

Indeed, in the realm of grappling with these tides, primarily aimed at the younger generation, we need a steadfast doctrinal bastion of belief, safeguarding them against the sway of perplexities. This becomes crucial due to the limited guiding capacity of both the family and educational institutions. Collaborative efforts of reformists are essential to bridge the divide and rectify the asymmetry arising from inadequate teaching the

foundational tenets of their faith. Hence, this book stands as a valuable offering to this discourse.

I thoroughly perused the book's entirety and was struck by its remarkable organization and style, characterized by an accessible and straightforward demeanor. Consequently, I enthusiastically endorse it, especially to the youth, educators, parents, and the wider readership. The book adeptly unifies a plethora of divergent topics, skillfully presented in a compelling manner. Its focus lies in examining evidence of the authenticity of Islam, shedding light on evidence of the authenticity of its message and the sincerity of its Messenger, while drawing comparisons with other faiths.

I'd like to highlight that the content of the book is integrated into the curriculum of the Binaa Academy for Countering Atheism, an institution under my supervision. This academy is dedicated to producing proficient individuals capable of addressing the challenges posed by atheistic ideologies. Congratulations to the students of the program who study this book.

In conclusion, I humbly beseech Allah to bestow the blessings of this book upon humanity and accept it.

Dr. Hesham Azmi

Introduction

I believe that the paramount inquiry one should pose to any author of a book, article, scientific, or research paper is the foundational **“Why?”**

In other words, why did he select this specific topic for research and study?!

At a certain juncture, the author or scholar chose to delve into this subject matter, fully aware of the considerable time and dedication it would demand. What drove this decision?

Before delving into a book, it's crucial to grasp the context and circumstances that behind the writer's decision to begin writing it, which can be dubbed as the story of the book and its creator before it saw the light of day. Familiarizing oneself with this story not only fuels the reader's passion but also greatly enhances comprehension and fosters a deeper engagement with the material.

Thus, here I am, placing myself in the reader's shoes, pondering this fundamental question:

Why did I select the topic of “Evidence of Islam's authenticity?”

Actually, I don't possess a single definitive response to that query. Instead, it encompasses a complex interplay of factors and dimensions that

have coalesced to engender a profound impetus to bolster the mental assurance authenticating the veracity of my faith and religious convictions. These factors and dimensions encompass the subsequent elements:

1) As Muslims, we believe that Islam is the one true religion of Allah; that we are dedicated to living our lives in full alignment with the teachings, principles, and vision of Islam. We also believe that the servants of Allah must aspire to embody the ideals set forth in the Qur'an: "Say, 'Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds'" [Surah Al-An'am: 162]. Moreover, we believe that the sole requirement for salvation on Judgment Day is for the servant to meet Allah as a Muslim. For Allah (SWT) shall not acknowledge any faith other than Islam on that day. As stated in the Quran: "Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter they will be among the losers." [Surah Ali'Imran: 85].

My comments on the authenticity of Islam pose a grave concern, as they are intricately intertwined with the destiny of humanity and the entire cosmic narrative, spanning from its inception and purpose to its eventual culmination on Earth.

In the past, Muslim scholars made significant contributions through their extensive writings on the miraculous aspects of the Qur'an, prophethood's evidence, and the authenticity of Islam. These works not

only bolstered the faith of Muslims but also effectively countered opposing arguments. However, contemporary Muslims appear to lag in this pursuit. Despite their robust religious devotion when compared to other global communities, Arab and Islamic societies exhibit lower productivity in religious philosophy, historical research of religions, and related scientific studies.

Hence, I considered it both necessary and a responsibility incumbent upon our times to author this book on the evidence supporting the authenticity of Islam. Its primary audience, above all, should be the Muslim community. The motivation is to safeguard Muslims through a heightened rational conviction regarding the authenticity of Islam amidst the relentless waves of confusion that engulf us and our nation day and night. Furthermore, it is my aspiration that the content of this book will serve as a guiding light, leading non-Muslims towards the path of Islam.

2) Man was inherently designed to recognize their Creator and seek Him, but external influences can corrupt their nature, as mentioned in the hadith: “Every child that is born, is born upon the Fitrah, but his parents make him a Jew...”⁽¹⁾. Hence, man is in need of evidence that cures their nature against the changes that have affected it. In this regard, Sheikh al-Islam Ibn Taymiyyah asserts:

(1) Both Al-Bukhari (1385) and Muslim (2658) recorded this Hadith.

“Recognition of the Creator is inherent and essential within the human soul, though certain individuals might undergo experiences that compromise this innate connection, necessitating deliberate contemplation to acquire knowledge. This viewpoint resonates with the consensus of the masses. Furthermore, astute observers understand that knowledge is occasionally acquired through necessity and at other times through direct perception.”⁽¹⁾.

For a believer, this evidence serves to bolster their conviction in their faith, providing a compelling rebuttal against the claims of others. Especially those who rely on ancestral traditions and prevailing societal norms as the basis for their actions, following them without any substantive evidence. In His book, Allah has censured those who blindly emulate and inherit ideas and beliefs, particularly of a religious nature, from their forefathers without any substantiated proof. This, despite the existence of unequivocal evidence and irrefutable proofs that contradict the beliefs held by their forefathers. The Almighty’s words on this matter are as follows: “Or have We given them a Book ‘for proof’, before this ‘Quran’, to which they are holding firm? (21) In fact, they say, ‘We found our forefathers following a ‘particular’ way, and we are following in their footsteps’” [Surah Az-

(1) Majmo’a Al-Fatawa (16/328).

Zukhruf: 21-22]. Allah has also stated: “When it is said to them, ‘Follow what Allah has revealed,’ they reply, ‘No! We ‘only’ follow what we found our forefathers practicing.’ ‘Would they still do so,’ even if their forefathers had ‘absolutely’ no understanding or guidance?” [Surah Al-Baqarah: 170]. Moreover, the following are the Almighty’s words on this matter: “When it is said to them, ‘Come to Allah’s revelations and to the Messenger,’ they reply, ‘What we found our forefathers practicing is good enough for us’” [Surah Al-Ma’idah: 104]. Allah also proclaims: “They argued, ‘Have you come to turn us away from the faith of our forefathers so that the two of you may become supreme in the land? We will never believe in you!’” [Surah Yunus: 78]. Allah has also spoken: “They argued, ‘Have you come to turn us away from the faith of our forefathers so that the two of you may become supreme in the land? We will never believe in you!’” [Surah Ash-Shu’ara: 74].

Hence, the quest was to uncover evidence affirming Islam’s authenticity, enhancing conviction, and fortifying counterarguments. My discourse regarding a believer is not an invitation to skepticism; for in the absence of substantive grounds to question my faith, it holds no significance. Rather, it is a summons to bolster faith via logical, demonstrable substantiation, bestowing serenity upon the heart. In this endeavor, we emulate the noble example of Prophet Ibrahim, as elucidated in the Quran: “And ‘remember’ when Abraham said, ‘My Lord! Show me

how you give life to the dead.’ Allah responded, ‘Do you not believe?’ Abraham replied, ‘Yes I do, but just so my heart can be reassured’” [Surah Al-Baqarah: 260]

Some may denouncingly question why Muslim scholars encourage non-Muslims to explore the true religion and to question their own beliefs, while not doing the same for themselves or their fellow Muslims!

The questioner perceives the mentioned issue as a form of double standards within the Muslim community, indicating a lack of fairness, objectivity, and impartiality. However, it’s important to note that doubt rarely exists among individuals who have grown up adhering to Islam’s holistic principles, which align seamlessly with nature and harmonize with essential knowledge.

I recall an analogy shared by individuals deeply engaged in matters of doctrine. They compared profound existential inquiries, the quest for the meaning and purpose of existence, and the veiled mysteries of nature to an intricately sealed lock. Religions, in their view, were akin to keys. Imagine this: at birth, one acquires a key, representing their chosen faith. Should an attempt to unlock the mysteries of existence with that key prove futile, it suggests that one have chosen the wrong religion. Thus, skepticism, the quest for the correct key or authentic religion, emerges as the reasonable and sensible course of action.

However, if the key you already have unlocks the lock, then further doubt and pursuit of additional keys (or religions) appears foolish⁽¹⁾.

3) In today's era of scientific and technological advancement, coupled with the remarkable strides in communication, and the sweeping forces of globalization, our world has indeed transformed into a close-knit global community. The once-significant distances separating nations and peoples have dwindled into insignificance. Accessing the rich tapestry of diverse cultures, with their unique ideas, beliefs, and perspectives, has become effortlessly attainable for anyone. In fact, certain cultures have asserted themselves upon us, exerting a formidable influence over both public and private spheres. This phenomenon is particularly pronounced in the prevailing global landscape, where Western culture holds sway, fortified by global and local media establishments and networks.

(1) Islam is affirmed for any individual through pronouncing the Shahada or being born into a Muslim family. Moreover, the primary duty of adult Muslims is not inquiry and contemplation because belief in Allah's existence as a Creator is an inherent and rational necessity, not merely theoretical. However, what I aim to convey here is that while it is not obligatory for Muslims to establish logical evidence for the authenticity of Islam, it nonetheless enhances faith. Islam inherently aligns with nature and reason, sparing its adherents the compulsion to explore and ponder, unlike other faiths that encompass elements in contradiction to reason and logic. This process, though not mandatory, fosters deeper faith, unveiling new dimensions and diverse realms of demonstrative belief, motivating individuals to ascend in the echelons of their faith's certainty.

Amidst this ambiance, a Muslim, having spent their entire life within Islamic communities, with Islamic values and perspectives, comes to observe entire human factions and alliances upholding entirely distinct faiths and ideologies, firmly convinced of their veracity!

At that instant, I felt compelled to seek evidence validating the authenticity of Islam, bolstering my conviction and comforting my heart.

4) The proliferation of secular, skeptical, and non-religious perspectives in modern times, initially originating in the Western world before influencing Islamic societies as well, inspired me to explore evidence of the authenticity of Islam. My aim is to illuminate the truth, ensuring that the beacon of knowledge remains undimmed amidst the shadows. This endeavor serves as a shield for Muslims against the tide of atheism, while also extending an invitation to atheists, non-believers, agnostics, and skeptics to engage with and contemplate this compelling evidence.

Ideas often spark controversy, and this can escalate to conflict, as exemplified by Samuel Huntington in his theory “Clash of Civilizations,” detailed in his book of the same title. However, Islam stands apart from other ideologies due to its compelling arguments and persuasive evidence. This places Islam consistently above other ideologies, a position it attains through purity, clarity, sophistication, and its inherent connection to its comprehensive perspectives on Allah, existence, life, and its coherent

cosmic vision of life's origin, purpose, and humanity's fate thereafter. Hence, Islam consistently upholds the universal Sunnah and divine law known as the "Sunnah of Checking," a term more precise than "Clash of Civilizations," to assert its superiority, influence, and unwavering nature. Just as light gains prominence in the midst of surrounding darkness, Islam similarly advances in stature and fortitude as it encounters erroneous ideologies in its path.

Allah has proclaimed: "And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted," [Surah Al-Baqarah, 251]. Allah also proclaims: "And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might," [Surah Al-Hajj, 40].

In discussing the atheistic faith debate further, it's essential to highlight the position of this specific subject (evidence of the authenticity of Islam) within the broader landscape of intellectual and doctrinal debate, and within the path of inviting atheists who firmly deny the existence of God, and offering a path to transition them from the ditch of atheism to the

garden of Islam. This journey unfolds through a series of meticulous and sequential stages⁽¹⁾:

- Proving the existence of a Creator of the universe.
- Proving the necessity of communication between the Creator and their creation. For God did not fashion the universe to abandon it, as deists suggest. Rather, God designed creation with intent, wisdom, and purpose, thereby necessitating the presence of a divine faith and message from the Creator to his creation; “Did you then think that We had created you without purpose, and that you would never be returned to Us?” [Surah Al-Mu’minun, 115].
- Proving the evidence of the authenticity of Islam, and that it is the message and religion that Allah has sent to all mankind.

5) The authenticity of Islam and prophets is established through a synthesis of rational, sensory, and transmission evidence. It primarily relies on sensory experiences for those who directly witnessed it, attests to the Prophet’s authenticity, and is transmitted to us through an unbroken chain of transmission which is useful for authentic knowledge. Hence, we must

(1) An atheist who denies the existence of the Creator does not have to navigate through these stages in order to embrace Islam. Instead, these stages outline the rational progression from atheism to Islam. However, an atheist can directly embrace Islam by reflecting on a single compelling piece of evidence or pondering certain verses from the Holy Quran.

harness the synergies between diverse knowledge sources to derive maximum benefit from the multifaceted aspects of evidence.

Ibn Taymiyyah (may Allah's mercy be upon him) states in his work "al-Nubuwwat":

"If Allah (SWT) sends a messenger and commands people to believe and obey them, then He surely provides undeniable proof to establish the authenticity of this messenger. Sending a messenger without a sign or miracle that unequivocally demonstrates their divine status: is a grave oversight, utterly lacking in wisdom and common sense. Allah (SWT) transcends all imperfections and flaws."⁽¹⁾

6) I've frequently observed that those who seek to establish Islam's authenticity as the true religion often focus on the scientific marvels in the Qur'an and the prophetic predictions of Muhammad (PBUH) in the earlier heavenly scriptures, notably the Old and New Testaments of the Bible. It's undeniable that such predictions exist in these earlier texts and that the

(1) al-Nubuwwat (2/890), this is similar to what both Al-Bukhari (4981) and Muslim (152) recorded in the hadith told by Abu Hurayrah (may Allah be pleased with him) that the messenger of Allah (PBUH) said: **"Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."**

Qur'an contains scientific references. However, it's worth noting that these elements hold a lower position in the hierarchy of evidence supporting the authenticity of Islam, which we'll delve into in this book. This is because much of this evidence remains presumptive. It's a known principle that if a source, despite containing some credible elements, is predominantly weak or distorted, it cannot be considered a reliable reference. It's mentioned for the sake of completeness rather than as a substantive pillar of evidence. Additionally, the earlier heavenly scriptures like the Bible lack a continuous, historically unbroken chain of transmission, rendering them less definitive and unsuitable as independent, conclusive evidence. The scientific miracles mentioned in the Quran should be subject to conditions and controls. For example, scientific theories and hypotheses, these are not rigid but in a state of constant evolution, with some potentially contradicting others. Consider, for instance, how Einstein's theory of gravity differs from Newton's. Similarly, the ancient Ptolemaic model, with Earth at its center, was later overturned by Copernicus and Galileo with the invention of the telescope, revealing Earth as a mere satellite of the sun. Thus, in light of this, the scope of scientific miracles in the Quran should be limited to unequivocal verses pointing to clear scientific truths. This ensures the

preservation of the Quranic message from any misinterpretations that might distort its original meaning⁽¹⁾.

Hence, with the points I've raised, I aim to emphasize that the evidence of Islam's authenticity is more extensive and dependable. I hope I have effectively conveyed this message by the grace of Allah.

7) Establishing clear, demonstrable evidence for the authenticity of Islam also entails establishing a systematic approach to addressing any misconceptions raised about Islam. This includes misunderstandings related to Quranic verses, the Prophet's hadiths, legislation, or doubts regarding the Prophet's actions.

This approach is fundamentally Quranic, established through the words of (SWT) Allah in Surah Al-Imran: "He is the One Who has revealed to you 'O Prophet' the Book, of which some verses are precise—they are the foundation of the Book—while others are elusive. Those with deviant hearts follow the elusive verses seeking 'to spread' doubt through their 'false' interpretations—but none grasps their 'full' meaning except Allah. As for those well-grounded in knowledge, they say, 'We believe in this 'Quran'—it is all from our Lord.' But none will be mindful 'of this' except people of reason," [Surah Ali'Imran, 7]. When examining the

(1) We will delve into this topic further in the second part, specifically within the section dedicated to scientific miracles.

misconceptions surrounding Islam, we often discover they fall into the realm of ambiguity—matters open to multiple interpretations. Those who question Islam, for instance, endeavor to construe Quranic verses in a manner that seemingly contradicts established customs, traditions, or prevalent cultural and intellectual notions. This is particularly notable in the context of Western cultural influence, which holds sway over our Islamic societies.

The approach I refer to entails establishing a specific foundation of evidence for the authenticity of Islam. This foundation will act as a discerning standard for addressing any similar misconceptions raised against Islam. Consequently, I can confront these misunderstandings using a universal logical approach that upholds my conviction and faith, even when I cannot ascertain the precise intent of a verse or law. The absence of a precise intent does not invalidate the verse or law.

The crux of the matter is that certainty remains unshaken in the face of doubt and assumptions. The robust and unequivocal evidence supporting the authenticity of Islam cannot be undermined by vague misconceptions. This is what spurred my interest in this topic and led to the writing of this book, where I present the compelling evidence for the authenticity of Islam, aiming to attain an unshakeable certainty that is impervious to assumptions and analogies. Allah Almighty has said, “Most of them follow nothing but

‘inherited’ assumptions. ‘And’ surely assumptions can in no way replace the truth,” [Surah Yunus, 36] ⁽¹⁾.

These were the initial factors that prompted me to recognize the significance of this subject and subsequently compelled me to earnestly investigate the evidence supporting the authenticity of Islam. This pursuit aimed to strengthen faith and foster unwavering conviction through compelling evidence, substantiation, and proof of the authenticity of this faith. Subsequently, I aspired to convey my findings in this book you now hold, with the hope that I have succeeded in contributing something novel. May Allah be the ultimate guide and aid in this endeavor.



(1) In fact, this approach has always been employed by rational individuals in their daily lives, whether consciously or unconsciously, and its manifestations are plentiful on both personal and societal levels. For instance, if I have a friend who has consistently shown ... loyalty and numerous instances confirming their sincerity and strong friendship, with no evidence to suggest otherwise. But then, they engage in behavior I can’t fully comprehend, which could be interpreted positively or negatively. No reasonable person would conclude that this alone is sufficient and compelling reason to label them disloyal and sever ties. Instead, a logical and rational response would involve considering one’s history of interactions with that friend, maintaining trust and reassurance unless concrete evidence contradicts that history. Certainty remains unshaken until met with opposing certainty; “‘And’ surely assumptions can in no way replace the truth.”

- **Approach of the book:**

The term “approach of the book” refers to the scientific method and approach I adhered to consistently throughout this research, culminating in the confirmation of Islam’s authenticity as the true religion sent by Allah to all humanity until the Day of Judgment.

The approach I pursued consists of two main dimensions: one: focused on values and ethics, and the other: on science and knowledge. Both dimensions are essential to guarantee that the desired outcome is achieved through a valid deductive path free from errors.

First: The dimension focused on values and ethics: It is an ethical approach to which I diligently attempted adhering throughout this book, focusing on upholding objective demonstration. I recognize the immense challenge in maintaining this commitment, given that individuals are inherently shaped by their cultural, environmental, and societal backgrounds, which influence their worldview and perceptions. Humans are intricate beings driven by profound subconscious motives that emerge through the impact of their surroundings, customs, and the prevailing culture of their upbringing. Hence, I make no claim to be theoretically impartial in this book, nor have I actually aspired to be so. Ultimately, I am a devout Muslim dedicated to supporting my faith. However, my aim was unwavering objectivity; I relied solely on robust evidence and avoided

logical fallacies, or more precisely, I made no deliberate attempt to employ double standards when comparing, for instance, Islam to other religions.

What has aided my commitment to this moral standard (the criterion of objectivity) is my faith in the Quran itself, which is firmly established in numerous contexts. For instance, Allah (SWT) states:

“Now, inevitably only one of us is rightly guided, either we or you; and the other is in manifest error,” [Surah Saba, 24].

“Bring me a scripture ‘revealed’ before this ‘Quran’ or a shred of knowledge, if what you say is true,” [Surah Al-Ahqaf, 4].

“Reply, ‘O Prophet,’ ‘Show ‘me’ your proof if what you say is true,’” [Surah Al-Baqarah, 111].

I found no clearer demonstration of objectivity, the scientific thinking method, and pursuit of evidence, in all that was said, than this verse: “Say, ‘O Prophet,’ ‘If the Most Compassionate ‘really’ had offspring, I would be the first worshipper,’” [Surah Az-Zukhruf, 81].

One of the prerequisites for deriving conclusions from these and other texts is the establishment of the general rule (knowledge preceding speech and action), not the reverse. Allah says: “‘This is’ also so that those gifted with knowledge would know that this ‘revelation’ is the truth from your Lord, so they have faith in it, and so their hearts would submit humbly to it,” [Surah Al-Hajj, 54]. Allah also says: “So, know ‘well, O Prophet,’ that

there is no god ‘worthy of worship’ except Allah. And seek forgiveness for your shortcomings,” [Surah Muhammad, 19]. He commenced with knowledge prior to speaking and taking action to underscore the importance of evidence and proofs; “Reply, ‘O Prophet,’ ‘Show ‘me’ your proof if what you say is true.’”

Adherence to the principle of objectivity is not a mere courtesy on my part; it is an imperative for any researcher seeking the truth. This commitment becomes all the more crucial when the subject pertains to matters of religion, faith, and the intentions of Allah for His creation. The truth, in such contexts, surpasses in value and dignity any attempt to establish its authenticity through false evidence, assumptions, or personal biases.

Second: The dimension focused on science and knowledge: It is the cognitive and inferential approach I employed to substantiate the authenticity of Islam. When viewed objectively, Islam appears as a person who emerged one day, proclaiming to be a messenger from the Creator of humanity and the universe, bearing a divine message. To substantiate the authenticity of Islam, we must dissect this matter into two distinct fundamental aspects and subjects, which are⁽¹⁾:

(1) This dissection is from the book “Adh-Dhahirah Al-Quraniyah” by the Algerian scholar Malik bin Nabi.

1. The one bearing the Message (The Messenger of Allah) which is Prophet Muhammad (PBUH).

2. The content of the Message (The Message of Allah) which is the Holy Quran.

In this dissection, we will examine the authenticity of the first subject (the Messenger of Allah) by establishing the connection between the individual in question - Prophet Muhammad (PBUH), who claim to be a messenger - and Allah. This will be achieved by scrutinizing his attributes and life story in relation to the congruence with his proclamation. Consequently, I can ascertain that Islam stands as the true faith since it is the religion of the Messenger of Allah.

We will also delve into the validation of the second subject (The Message of Allah) by establishing the connection between the Quran and Allah. This will be achieved through the demonstration of miracles in the Quran that surpass human capabilities. Consequently, I can deduce that Islam is indeed the true religion as well, for it embodies the Message of Allah.

Each of the two subjects serves as self-contained evidence validating Islam's authenticity, precisely as demonstrated in this book. I meticulously addressed these two matters independently to avoid any logical fallacies, such as circular arguments, and to ensure that the combined conclusions

provide a robust foundation of faith and irrefutable evidence; "...so that they may increase even more in their faith," [Surah Al-Fath, 4].

As per my earlier discussion, I've categorized the book into three primary parts:

In the first and second parts, my approach involved a direct examination of Islam's primary sources, namely, the Messenger and the Qur'an. Subsequently, I sought to establish the authenticity of their direct link to God, the Creator of the universe. This approach is inherently deductive in nature.⁽¹⁾

Moving on to the third part, my approach involves a comparative analysis of present-day religions purporting to convey divine messages from the Creator. I employ specific criteria to assess the alignment of these religions with established standards. This enables me to sift out erroneous faiths, ultimately leading to the identification of the genuine one. Through rigorous scrutiny, I've uncovered compelling evidence of its harmony with the benchmarks of true religion. While this method primarily revolves

(1) The deductive method is a mathematical approach founded on a set of premises that inevitably leads to a conclusive outcome. When the premises are accurate, the linkage between them and their ultimate result is sound, and the inferential structure is devoid of any logical fallacies, we can be sure of the proven result's validity.

around exclusion⁽¹⁾, it also entails explicit deductive implications, which I will expound upon in their relevant sections within the book, Allah willing.

(1) The exclusion method relies on testing various hypotheses that could account for and elucidate a given phenomenon. Through systematic elimination, incorrect hypotheses are ruled out, leading to what is termed the optimal interpretation. This stands as the scientific consensus on the matter, representing the best explanation attainable with current capabilities. However, when I am completely confident in my ability to enumerate all conceivable hypotheses, ensuring that the correct explanation is undoubtedly among them and cannot exist beyond this set, the exclusion method gains heightened reliability. It transforms into decisive evidence, a surefire path to uncovering truth, rather than merely offering the most plausible explanation. Logicians and scholars of fundamentals refer to this as “testing and dividing.” An illustration of this lies in the Almighty’s words regarding the demonstration of the Creator’s existence through scrutinizing creation after exhaustively listing all potential possibilities: “Or were they created by nothing, or are they ‘their own’ creators? * Or did they create the heavens and the earth? In fact, they have no firm belief ‘in Allah’,” [At-Tur, 35, 36].

In this book, I employed this technique of exclusion, specifically known as “testing and dividing,” when discussing the various religions that purport to originate from the Creator, God, in the third part. This method, as previously mentioned, offers a dependable and trustworthy means of categorically differentiating them. Furthermore, in the comparative analysis of religions, I also utilized the deductive method to establish the direct alignment between the tenets of Islam and the principles of the genuine faith.

Foundational Commencement

The Significance of Allah's Messages

It addresses both the irreligious and the deists.

Initially, it's crucial to understand that Allah (SWT) offers rational and lawful evidence supporting the belief, commensurate with its significance and central role in the doctrinal framework essential for human comprehension to attain the necessary servitude. Consequently, we recognize that the proof of Allah's existence is innate and imperative, akin to the air one breathes, necessitating no inquiry or contemplation. His non-existence cannot be conceived within a comprehensive and coherent context since it's an inherent understanding that every occurrence stems from a Creator, and every created entity originates from a Creator.

Simultaneously, we discover proof of the authenticity of the divine messages to be somewhat distinct, akin to water rather air. This signifies that individuals require them as indispensably as water, and their well-being falters in their absence, albeit attainable by anyone who seeks them. Nevertheless, it demands investigation, in contrast to the evidence for Allah's existence, which, akin to air, demands no inquiry on our part.

Ibn Taymiyyah, may Allah's mercy be upon him, affirms the preceding notion that the greater the necessity for knowledge among people, the more bountifully Allah bestows them with evidence. Ibn Taymiyyah states:

"The greater the necessity for people to understand and acknowledge something, the more expansive and profound their comprehension and acknowledgment of it will become, with increasingly lucid avenues for understanding and a proliferation of identifying names, imbued with deeper significance... Given that the yearning of souls to comprehend their Creator transcends all other desires, the avenues through which they grasp this knowledge far surpass any other form of knowing."⁽¹⁾.

This illustrates my point: Allah (SWT) offers evidence in proportion to the significance and necessity of a thing.

Prior to embarking on the quest for water, one must possess a conviction regarding its significance, indispensability, and the profound human dependence upon it. For when an individual truly comprehends the vital role of water, they will actively seek it out, patiently awaiting its arrival and their access to it.

(1) Dar'a Ta'arud Al-Aql waa An-Naql (3/330-331).

The same principle applies to divine messages too. If someone deems them essential, the subsequent logical step would be to actively seek them, eagerly anticipating⁽¹⁾ the discovery of Allah's genuine message.

The pivotal point is that, prior to engaging in discussions or embarking on the quest for the authentic message or religion among the various existing belief systems, one must lay the groundwork by addressing this fundamental query, which serves as the impetus propelling the pursuit of God's message. This query is:

Is there a genuine need⁽²⁾ for the wisdom of God (Creator of the universe and mankind) to necessitate the sending of messengers and messages to humanity?

Is there a pressing necessity for humanity to receive this message from the Creator?

(1) Here, one can redefine man through the portrayal of that unique state of cognitive anticipation and the accompanying inner sense of bewilderment and existential unease, as the being awaiting the Message of Allah that holds the solutions to their existential queries, the quest for purpose, and the enigmas of existence.

(2) I'm not explicitly referring to an obligation or rational duty imposed upon Allah here. No individual possesses the authority to enforce anything upon Allah, as it would be seen as an overstep of the bounds of servitude and a blurring of God's attributes of supremacy and divinity. What I'm getting at is that this aligns with Allah's wisdom; He has defined Himself as possessing complete wisdom. Within this wisdom lies the understanding that Allah did not create the universe and humanity without purpose.

Or can we elucidate existence, life, the universe, and humanity without invoking the notion that God communicates with His creation via messengers bearing His messages?

Indeed, numerous compelling reasons underscore the indispensability of messengers and messages for humanity. The state of our affairs and our very condition hinges upon them, with no possibility of correction or coherence without their presence. Moreover, there exist human and existential phenomena that defy comprehension unless we acknowledge the existence of these messages. One such compelling reason resides in:

1) Those existential questions that relentlessly haunt individuals, etching themselves deeply into the collective human subconscious. These queries perennially envelop individuals in a fog of bewilderment and anxiety, as they anxiously await the authentic answers.

These inquiries concern the essence of existence, the human journey's purpose, destiny, and ultimate fate. Definitive solace and clarity can only be attained through communion with the Creator of the universe and humanity. Consequently, the divine message, bearing responses to these queries, was indispensable to rescue humanity from the quagmire of existential bewilderment in which it was ensnared. Allah has said: "How could He not know His Own creation? For He 'alone' is the Most Subtle, All-Aware," [Surah Al-Mulk, 14].

2) The divine distinction of humankind through the mind and cognitive faculties. Human beings are uniquely endowed by Allah with the gift of intellect, consciousness, volition, the capacity for innovation, and the constant search for wisdom. Thus, the profound wisdom of God (the Creator of humanity) is manifested in the creation of a world where the dichotomies of good and evil, beauty and ugliness, truth and falsehood, and right and wrong prevail. This arrangement enables individuals to activate and employ their free will, making choices amidst these dualities and bearing the ensuing fate and consequences. For what purpose would human will exist if individuals were not presented with the choices of good and evil, and the freedom to make their own selections? “and shown them the two ways ‘of right and wrong’?” [Surah Al-Balad, 10]

Henceforth, divine wisdom necessitated that Allah convey guidance to humanity through a message, imparting knowledge of right and wrong, good and evil, and beauty and ugliness. This bestowed upon humanity a measure by which to assess matters and attain self-awareness.

“Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance ‘of justice’ so that people may administer justice” [Surah Al-Hadid, 25]⁽¹⁾.

(1) Hence, I believe that religious duties, the discernment of right and wrong, and the directive to uphold the principles of that divine measure originate from Allah's wisdom— ...

3) The challenge of establishing morality beyond religious frameworks. Rational individuals understand that human life lacks true righteousness without a steadfast and absolute moral framework rooted in reality. Morality derives its potency, resilience, and genuine authority from its connection to an absolute and unchanging source rather than a relative one. Ethics fundamentally revolves around the concept of obligation, and there exists no absolute, unchanging, transcendent source capable of genuinely binding individuals except through Allah (SWT), His books, and divine commands⁽¹⁾.

a gift to humanity encompassing both intellect and will, the very faculties that distinguish humanity from other creations. Therefore, fundamentalists assert that the foundation of obligation resides in human intellect. As the Almighty has proclaimed: “Indeed, We offered the trust to the heavens and the earth and the mountains, but they ‘all’ declined to bear it, being fearful of it. But humanity assumed it, ‘for’ they are truly wrongful ‘to themselves’ and ignorant ‘of the consequences’” [Surah Al-Ahzab, 72]. Nature, represented by the sky, earth, and mountains, is devoid of consciousness, unable to differentiate or make choices. Thus, it abstained from accepting the trust. In contrast, humanity possesses the capacity for reason and choice, and they willingly took up this trust. They did so because of Allah’s gift of a discerning mind, setting them apart from nature, which submits to God’s predestined directives and universal laws.

(1) Allah (SWT) says in the Great Quran: “The creation and the command belong to Him ‘alone’” [Surah Al-A’raf, 54]. Just as creation is an exclusive attribute of Allah alone, indisputable by any, so too is command, sovereignty, and the establishment of binding legislation, which forms the foundation of true, authentic morality, a unique attribute of Allah that none share with Him. “It is only Allah Who decides” [Surah Al-An’am, 57].

And atheists, no matter how hard they strive to assert the capacity to establish morality on a cognitive basis, will find it to be merely a claim without substantiating evidence⁽¹⁾. This aligns with the perspective of the president and thinker Alija Izetbegovic, as articulated in his significant work "Islam between East and West": "There are moral atheists, but there is no moral atheism."⁽²⁾.

(1) Some Western social philosophers have made attempts to seek the source of moral obligation outside of revelation and religion. In his book "The Moral World of the Qur'an," specifically in the chapter on "Obligation in Ethical Theory" (pp. 23-37), Sheikh Abdullah Draz discussed various attempts, including the work of the French moral philosopher Henri Bergson, who attributed moral obligation to the following two sources: Societal pressure and individual taste (noble feelings within one's soul), to which Sheikh Draz responded, stating that societal pressure is a form of unquestioning conformity or social inheritance. Despite its societal acceptance, it is deemed objectionable in the Qur'an: "Similarly, whenever We sent a warner to a society before you 'O Prophet', its 'spoiled' elite would say, 'We found our forefathers following a 'particular' way, and we are walking in their footsteps.'" [Surah Al-Zukhruf, 23]. He also mentioned that taste is subject to variation, and while one may find it pleasing, it does not serve as a basis for obligation, resembling more of a whim, which is also deemed objectionable in the Qur'an: "And do not follow 'your' desires or they will lead you astray from Allah's Way" [Surah Sad, 26]. Therefore, Sheikh Draz contends that neither of these aspects establishes genuine, authentic, and obligatory morals; instead, moral obligation derives from revelation and nature, both originating from an absolute, immutable, and binding source; "Light upon light" [Surah An-Nur, 35].

(2) (Islam between East and West, p. 175).

What Izetbegovic means here is that atheistic materialist philosophy is incapable of providing a solid theoretical and cognitive basis for morality. He argues that atheists struggle to adhere to a purely materialistic system and its moral requirements in practical life. Atheists often inadvertently violate these principles due to the complexity of human nature. Therefore, there is a well-known saying attributed to various Enlightenment philosophers, including Voltaire and others, which suggests that if God did not exist, humans would need to invent a God. This invention would be necessary because, without God, it is believed that a wife might betray her husband, and a servant might steal from his master! This statement, irrespective of its source, underscores the fundamental incapacity of atheistic frameworks to establish morality both in terms of existence (ontologically) and understanding (epistemologically).

Regardless of whether the statement is attributed to Voltaire or others, the meaning is accurate. It closely resembles the famous phrase spoken by the atheist character Ivan in Fyodor Dostoyevsky's novel 'The Brothers Karamazov,' where he said,

"If God does not exist, then everything, even crime, is permissible."

All of these statements affirm the same concept: that the sole theoretical incentive for upholding genuine, authentic morals is faith in

Allah. Otherwise, what explains humans deviating from their inherent instincts of coveting possessions, pursuing self-interest, and profiting from the possessions of others, even if it entails theft, betrayal, and murder!? Indeed, there is no scientific rationale or basis for this, except faith in Allah. Even the innate human inclination towards doing good and avoiding harm lacks an explanation beyond faith in Allah, who instilled it within us as an essential aspect of our existence.

In my discussion here, I explore the theoretical possibility of establishing morality from an existential-ontological standpoint, (questioning the existence of true morals). These morals are rooted in human nature, encompassing fundamental principles like the love of goodness, justice, and truth. They are subsequently affirmed and reinforced by religion and divine revelations.

There is also another discussion concerning ethics from an epistemological-cognitive perspective. It involves a comprehensive understanding of the facets of goodness, justice, and truth, and linking these universal, broad, and unequivocal values to specific actions and words (in other words, how do we discern these genuine morals?). This knowledge is attainable solely through revelation and religion. For instance, does justice as a general value even exist? Can it be established based on the proposed philosophies and perspectives? Once we address these

existential-ontological inquiries, we then delve into cognitive-epistemological questions such as: What are the expressions and actualizations of justice in life? And how do we characterize a specific action as just?

In fact, in the end, nothing but religion provides us with these moral and aesthetic standards. Even modern science has been unable to uncover these standards, as they lie beyond the scope of scientific inquiry to begin with.

Therefore, there is a clear imperative for humans to seek and comprehend Allah's message, aiming to establish the presence of absolute morality on a genuinely scientific foundation. This includes affirming the essential inherent understanding within the human conscience and providing a comprehensive elucidation of the concepts of right and wrong. These can only be ascertained through an extensive, absolute source that transcends the limited confines of time and space, ultimately elevating humanity beyond the realm of fluidity and moral relativity.

4) The challenge of establishing meaning for existence and life without religion. It is necessary to understand that we cannot separate Allah's actions from His wisdom. Allah (SWT) acts with a specific purpose, so if His action is the creation of the universe and humanity, what is His wisdom behind it?

The requirement and necessity of divine wisdom entail that Allah (SWT) did not create this universe in vain; instead, He crafted it with purpose, wisdom, and a goal. The question arises: Who can truly grasp and comprehend this divine wisdom and the purpose of existence?

As we've discussed, humans are unique in this universe, endowed by Allah with higher cognitive functions, including the pursuit of wisdom and the perception of purpose in existence. Consequently, humans possess the capacity to discern and engage with the divine purpose of life. They stand as the sole beings qualified to establish a connection with God, both receiving from Him and communicating with Him. This underscores the necessity of divine messages sent to humanity, elucidating the purpose of their creation and the essence of existence.

On the other hand, if we assume, for the sake of argument, that this connection between God and His servants does not exist, then it would imply that God created the universe and humanity without purpose, objective, or significance. Such a depiction would attribute foolishness and absurdity to Allah - may He be exalted far beyond that.

"Did you then think that We had created you without purpose, and that you would never be returned to Us?' * Exalted is Allah, the True King! There is no god 'worthy of worship' except Him, the Lord of the Honourable Throne" [Surah Al-Mu'minun, 115-116].

Similar to how corruption in the assignment implies corruption in the assignee, the notion that Allah has created the universe in vain, without wisdom or meaning, implies corruption in the belief that divine messages and prophets do not exist.

“We have not created the heavens and earth and everything in between without purpose—as the disbelievers think” [Surah Sad, 27].

“This is why one of the essential aspects of believing in Allah as the Lord and Creator is to have faith in Allah’s messengers. Denying His messengers signifies ignorance of Allah, diminishing His stature, and failing to appreciate Him as He truly deserves. Allah has proclaimed: “and they have not shown Allah His proper reverence when they said, ‘Allah has revealed nothing to any human being’” [Surah Al-An’am, 91]”⁽¹⁾.

Thus, the meaning of life can be comprehended through the divine wisdom evident in the creation of the universe, with a particular focus on humanity. This meaning revolves around the understanding of servitude, as elucidated in the divine message. This message imparts knowledge about Allah’s essence and attributes, the narrative of existence and life, their purpose and destiny, as well as the intricacies of the moral system and its

(1) “Usul Adh-Dawah” (p. 26), authored by Dr. Abdul Karim Zidane.

unchanging standards. This ensures that humanity does not succumb to relativism or ambiguity, all within the overarching context and universal significance of servitude, which encompasses every facet of human existence.

Life without religion can take two distinct forms. The first is when a person does not genuinely believe in the concept of religions and messengers in theory. In this model, the individual loses the deeper meaning of life and the sense of purpose in existence. Denying divine communication with humans (religion) leads to a loss of the feeling of significance and centrality in the universe, ultimately making one feel insignificant⁽¹⁾, akin to all other animals. This perspective can be even more disorienting because humans possess a unique intellectual structure; they are born to contemplate, seek wisdom, connect with others, and question. Consequently, they find themselves trapped between the pressing existential questions on one side and their seemingly purposeless view of

(1) In accordance with the words of Allah (SWT): "And do not be like those who forgot Allah, so He made them forget themselves" [Surah Al-Hashr, 19]. When an individual denies the existence of a Creator and religion, they lose their sense of life's purpose. They also forfeit their perceived centrality in the universe, their sense of superiority over the rest of creation, and the notion that nature exists for their benefit. Consequently, they can be seen, as some atheists argue, as a product of evolution, a chance occurrence that nature is indifferent to, akin to animals. In this perspective, they lose their human attribute and their essence.

life on the other. “Or do you think that most of them listen or understand? They are only like cattle—no, more than that, they are astray from the ‘Right’ Way!” [Surah Al-Furqan, 44].

The second form of a life without religion is when a person becomes a practical non-believer. This means they live their life entirely detached from religion, essentially behaving as if they were practical atheists. Even though they internally acknowledge and theoretically believe in Allah, religion, and the purpose of creation, they become preoccupied with the intricacies of the everyday world and immerse themselves in it. ““The time of’ people’s judgment has drawn near, yet they are heedlessly turning away. * Whatever new reminder comes to them from their Lord, they only listen to it jokingly, * with their hearts ‘totally’ distracted” [Surah Al-Anbya, 1-3].

Concerning these individuals, on the Day of Resurrection, Allah will reprove them for squandering years: “Or what ‘exactly’ did you do?” [Surah An-Naml, 84], “When they ‘finally’ come before their Lord, He will ask ‘them’, ‘Did you deny My revelations without ‘even’ comprehending them? Or what ‘exactly’ did you do?’” [Surah An-Naml, 84].

5) Ensuring the preservation of human mental well-being. Research suggests that individuals with religious beliefs tend to experience better mental health, along with a heightened sense of reassurance and inner peace. This is attributed to the profound comfort derived from perceiving

the presence of a benevolent higher power who watches over, cares for, protects, nurtures, guides, and intervenes in the unfolding of earthly events. Such beliefs provide solace in times of adversity, offering a source of support and assistance when needed most. In contrast, atheists may contend with a spiritual void that can perpetuate feelings of apprehension, anxiety, and solitude when confronted by a seemingly indifferent natural world, one that remains unresponsive to entreaties, prayers, and the fundamental ideals of compassion, mercy, and justice.

Allah has proclaimed: "When you are touched with hardship at sea, you 'totally' forget all 'the gods' you 'normally' invoke, except Him" [Surah Al-Isra, 67].

Allah also says: "Or 'ask them,' 'Who responds to the distressed when they cry to Him, relieving 'their' affliction, and 'Who' makes you successors in the earth? Is it another god besides Allah? Yet you are hardly mindful!'" [Surah An-Naml, 62].

The extent of religion's influence on an individual's psychological well-being becomes evident when they face challenging circumstances and life-threatening trials. During such moments, people tend to become more honest with themselves, seeking an unbiased and genuine understanding that transcends personal biases, sophistry, and whims. They often find themselves with no option but to turn to Allah and tap into the inherent

reservoir of spirituality within the human soul, moving away from empty rational debates. This phenomenon aligns with the well-known English proverb, “There are no atheists in foxholes.”

Allah has proclaimed: “He is the One Who enables you to travel through land and sea. And it so happens that you are on ships, sailing with a favourable wind, to the passengers’ delight. Suddenly, the ships are overcome by a gale wind and those on board are overwhelmed by waves from every side, and they assume they are doomed. They cry out to Allah ‘alone’ in sincere devotion, ‘If You save us from this, we will certainly be grateful.’” [Surah Yunus, 22].

Belief in religion and its teachings is the sole path for an individual to attain inner psychological harmony, reconciling with existential inquiries and cognitive unease, while also achieving emotional equilibrium with the society, navigating its issues, disputes, and conflicts. Furthermore, it fosters tranquility in one’s interactions with the natural world, soothing the apprehension and fear of the unknown instilled by its awe-inspiring phenomena.

British historian and philosopher Arnold J. Toynbee says:

“Religion is one of the indispensable human faculties. It suffices to say that lacking religion pushes a human being to a

state of spiritual despondency. It drives him to seek spiritual consolation from those who possess nothing of that sort.”⁽¹⁾

In fact, individuals cannot fully grasp these meanings and attain good mental health without acknowledging religion and belief in divine communication with humans. Merely holding theistic faith is insufficient. This form of faith recognizes God as the Creator of the universe and the establisher of its laws but posits that God remained detached from it, allowing it to function without intervention or attention. By adhering to this perspective, people inadvertently reject the notion of divine care for humanity and communication with them, thereby disavowing all religions.

6) Humanity's inherent and vital urge to seek its Creator and understand His desires, as Allah has said: “So be steadfast in faith in all uprightness ‘O Prophet’—the natural Way of Allah which He has instilled in ‘all’ people. Let there be no change in this creation of Allah” [Surah Ar-Rum, 30]. Moreover, the prophet (PBUH) says, “Every child that is born, is born upon the Fitrah”⁽²⁾. The human soul was crafted by the innate essence of religion. It was the divine wisdom of Allah to shape humanity, endowing them with reason and the trust, setting them apart from other creatures who forced to submit and obey. Allah created man as a unique and

(1) A Study of History (3/179).

(2) Both Al-Bukhari (1385) and Muslim (2658) recorded this Hadith.

endowed being. He granted man the capacity to hear through ears, read with the tongue, see through eyes the visible Book of Allah, comprehend it with the mind, and interact with it. In the end, man possesses the free will to choose between the paths of righteousness and wrongdoing. It was a necessity of Allah's divine wisdom to convey His message, which includes His words, attributes of perfection, their influence on the universe, as well as His purpose behind creating mankind. "Allah is the One Who created seven heavens 'in layers', and likewise for the earth. The 'divine' command descends between them so you may know that Allah is Most Capable of everything and that Allah certainly encompasses all things in 'His' knowledge." [Surah At-Talaq, 12].

7) The ability to access details of the unseen future solely through religion, and not via other means like sensory perception, reason, or personal experience.

If Allah (SWT) intends to enlighten us about certain unseen matters crucial for understanding the wisdom and purpose of existence and life, then the sole means of achieving this is through messengers and messages. Consequently, the divine message encompasses these unseen matters, which are essential for humanity to attain a more coherent comprehension of life.

Humans are also incapable of attaining absolute truth in numerous natural and human matters due to the inherent limitations of imperfect extrapolation⁽¹⁾. This underscores the necessity for humans to establish a connection with the Creator, who shaped the entire universe throughout time and space. This connection enables humans to access timeless and space-transcending absolute truths upon which they can construct a genuine, comprehensible understanding of existence and life, free from doubt or suspicion.

8) The failure to attain and uphold justice in this world necessitated faith in divine messages to affirm the existence of an afterlife, where retribution prevails, ensuring justice. Denying the existence of these messages implies a portrayal of the Creator as unjust because He left people in this state without delivering justice or rectifying wrongs and injustices.

Without the messages of the just God, who holds people accountable and punishes oppressors, and without the promise of justice in the afterlife,

(1) Imperfect extrapolation is one of the methodologies in experimental science. It involves generalizing observations made within the confines of specific time and place parameters, and establishing stable laws that govern them. Consequently, all conclusions reached by humans are constrained, rather than absolute, and are subject to doubt. This challenge has been thoroughly examined by prominent philosophers of science, including Karl Popper and others.

the existence of injustice in this world with no means to reclaim our rights would render life absurd! Therefore, a believer can elucidate the existence of injustice and comprehend how to address it through divine messages. It is not that divine messages are the cause of injustice in this world, as atheists claim that religion is the source of all evil and poisons everything⁽¹⁾. All of this presupposes a prior acknowledgment of the existence of God. As long as God exists and justice remains unfulfilled in this worldly life —where humanity coexists with dualities of oppressors and the oppressed, killers and the killed, the obedient and the disobedient, good and evil— there must be a divine message affirming that justice will be ultimately served, and rights will be restored on the Day of Judgment. This message acts as a criterion among people, initially delineating what is right and wrong, subsequently confirming or establishing it, and ultimately serving as a measure to hold them accountable for their actions.

“Or do those who commit evil deeds ‘simply’ think that We will make them equal—in their life and after their death—to those who believe and do good? How wrong is their judgment! * For Allah created the heavens

(1) This is the title of a book by the atheist Christopher Hitchens, “God Is Not Great: How Religion Poisons Everything.” You can imagine the extent of the lack of objectivity that characterizes this title and many other slogans of the new atheists, who denied any goodness in religions and even attributed to them all the evil in the world!

and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged" [Surah Al-Jathiyah, 21-22].

"Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world." [Surah Al-Furqan, 1].

"We have revealed to you the Book only to clarify for them what they differed about, and as a guide and mercy for those who believe" [Surah Al-Nahl, 64].

"Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance 'of justice' so that people may administer justice" [Surah Al-Hadid, 25].

"Humanity had once been one community 'of believers before they lost faith'. Then Allah raised prophets as deliverers of good news and as warners, and revealed to them the Scriptures in truth to judge among people regarding their disputes" [Surah Al-Baqarah, 213].

There is a famous argument employed by certain Western philosophers and theologians, with the most renowned being the Christian writer Lewis S.C. (1898-1963) - They referred to it as the "Argument from Desire" as evidence for the existence of God and the Day of Resurrection. Each of them had their own formulation of this argument, but in general, it suggests that experiencing pleasure, necessity, or desire for something is indicative of the existence of that thing. The mere fact that an infant, who

has just emerged from the mother's womb, desires water is proof of the existence of water. Consequently, a person's sense of the desire to establish justice is also evidence of the existence of absolute justice (God) and the existence of a day when that justice will be served (the Day of Resurrection).

The reasons I've mentioned concerning the necessity of religion, when considered together, form a profound conviction regarding the profound need of human beings for Allah's messengers who bring the divine message to Earth. This human need encompasses all aspects of spirituality, psychology, cognition, humanitarianism, society, and behavior. Therefore, the default stance of a well-informed and understanding individual is that of great reliance on Allah's message. Conversely, the position of rejection and denial of Allah's messengers is, in reality, a stance that warrants astonishment and condemnation.

"Is it astonishing to people that We have sent revelation to a man from among themselves, 'instructing him,' 'Warn humanity...' [Surah Yunus, 2].

"Do you find it astonishing that a reminder should come to you from your Lord through one of your own, warning you, so you may beware and perhaps be shown mercy?" [Surah Al-A'raf, 63].

Therefore, Ibn Taymiyyah, may Allah have mercy on him, says:

«The message is indispensable for the servants, and their need for it surpasses their need for anything else. The message represents the essence, illumination, and vitality of the world. How can the world maintain its well-being if it lacks spirit, life, and light? The world remains shrouded in darkness and under a curse, except where the radiance of the Message graces it. Similarly, the servant, unless the sun of the message shines within their heart, infusing it with life and spirit, remains in darkness and counted among the lifeless. "Can those who had been dead, to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge?" [Surah Al-An'am, 122]. This is the description of a believer. They were once dead in the darkness of ignorance, but Allah revived them with the spirit of the message and the light of faith, making them a guiding light amongst the people. As for the disbeliever, their heart remains lifeless in darkness.

The Almighty Allah referred to His message as the "spirit," and without the spirit, we perish. Allah (SWT) stated: "And so We have sent to you 'O Prophet' a revelation by Our command. You did not know of 'this' Book and faith 'before'. But We

have made it a light, by which We guide whoever We will of Our servants” [Surah Ash-Shuraa, 52].»⁽¹⁾.

If we examine the aforementioned reasons I mentioned as evidence for the necessity of religion, we will discover that they orbit around the concept of man’s centrality in the universe. Specifically, they involve God’s distinct attribution to man of will, reason, awareness, a love of knowledge and wisdom, a quest for it, and an inclination to ask questions. Thus, it was an exemplification of God’s perfect wisdom to select this creature (man) and set him apart with remarkable attention by engaging in communication with him and dispatching His word through His messengers. It is categorically implausible to apprehend and expound upon existential phenomena and inquiries, such as the query regarding “the meaning of life,” in isolation from the concept of religion and divine messages.

The terms (morality, standards, purpose, meaning, wisdom, will, value, beauty, sacrifice, emotion, spirit, mind, language, and consciousness) are essential concepts in both reality and life. They elucidate human and social behavior, and one cannot fully grasp the nature of existence, humanity, and life without them. Simultaneously, they encompass aspects of spirituality and religion, transcending the confines of the material world and, in some cases, running contrary to materialistic notions.

(1) Majmo’a Al-Fatawa (19/ 93, 94).

The true nature of humanity is that it is a complex being that cannot be fully explained and understood solely through its material aspect. Instead, it is a being that surpasses its composition and limited material form, and is somehow connected to the heavens. This connection has existed since the moment Allah breathed life into them.

Allah has proclaimed: "So when I have fashioned him and had a spirit of My Own 'creation' breathed into him, fall down in prostration to him" [Surah Al-Hijr, 29].

We can assert that the claim supporting the existence of divine messages possesses a significantly greater explanatory capacity for elucidating existential phenomena and mysteries compared to the hypothesis suggesting their absence. This distinction is even more evident: the former seamlessly accommodates the explanation of these phenomena with complete coherence, whereas the latter falters in its ability to account for numerous existential occurrences. Consequently, we ascertain that religion has remained an integral component of all human civilizations throughout recorded history. Even though there may be a few individuals who deny its significance, the majority of people across the globe hold beliefs in God and adhere to various religions in one manner or another. As the renowned historian Will Durant, the author of the Encyclopedia of "The Story of Civilization," aptly observes: The longstanding belief that religion is

a phenomenon applicable to all human beings remains a valid perspective, and in the philosopher's view, this stands as a psychological and historical reality⁽¹⁾.

In the past, Aristotle spoke about the so-called four causes. He posited that any product must result from four causes: the efficient cause, the formal cause, the final cause, and the material cause.

If we use a computer as an example, we find that it has an efficient cause – the computer's creator, a formal cause – the mental conception of the computer in the creator's mind before its construction, a final cause – the intended purpose or goal behind creating the device, and ultimately, the material cause – the tangible existence of the computer.

Considering the universe as a real existent, we can apply Aristotle's four causes to it. We will find that it possesses an efficient cause – the Creator, a formal cause – the conception that coexisted with the Creator prior to the universe's existence, a final cause – known to the efficient cause (the Creator) before the universe's inception, and a material cause – constituted by the universe's creation and its current existence.

What I aim to achieve specifically through applying this theory of the four causes is to reveal that the Creator God comprehends the purpose

(1) "The Story of Civilization," by the American historian Will Durant (99/1).

behind the creation of the universe and humanity. Therefore, the precise definition of man as a being awaiting⁽¹⁾ Heaven's response to the question of "the meaning of life" remains the definition dearest to my heart, as it conveys an inherent state within the human collective unconscious.

The presence of complexity in a product is indicative of its purpose. For instance, if I encounter a flat piece of metal with a screen, speakers, a keyboard, letters, and slots for electrical charging, I would conclude that this product not only has a creator but also a clear purpose known to the creator. The next logical step would be to explore that purpose.

If, during my search, I were to discover a catalog or instruction book from the creator explaining the purpose and functionality of the product, it would be absurd for me to persist in my search. This is especially true if the purpose mentioned in the book aligns with the product's capabilities and tools.

(1) The state of waiting is a description of the unique condition that sets humans apart from other creatures from the very inception of their awareness and their recognition of the universe surrounding them. They are beings awaiting a message from heaven. This state of anticipating a divine message also signifies human existential anxiety. Allah crafted humans as a distinctive and intricate creation, endowing them with reason, consciousness, and the power to make choices, placing them in a world brimming with inquiries and governed by the dichotomies of right and wrong, good and evil.

In this way, we discover that the universe is a vast mechanism, brimming with immense complexity and order. Consequently, it must have been fashioned by a creator with a deliberate purpose and objective.

The essential point is that every product has a purpose known to its creator. Consequently, the presence of nature serves a purpose known to its Creator. The assurance of this purpose's existence grows stronger when the product in question is a conscious, aware being capable of comprehending the universe and its laws, as I previously mentioned.

However, if life indeed possesses meaning, and human creation serves a purpose, what is that purpose?

As previously mentioned, to answer that question correctly, it is necessary to first establish communication with the Creator. Therefore, we reiterate and emphasize the necessity of God sending that divine message to the world of humanity.

Now, the true subject of research is not whether there is a purpose or not; rather, the subject of research is: What is that purpose?

More precisely: What is the genuine, authentic divine message among these messages worldwide, all claiming to be communications from Allah to humans?

This is the question that the book will answer, if it is Allah's will.

- **Foundational Rules**

Certain rules and principles must be established initially so that they can be remembered and applied consistently throughout the book. This is of utmost importance because these rules play a significant role in various aspects of verifying the authenticity of Islam. The following are these rules:

- **God exists.**

This is grounded in a fundamental rational axiom, namely, causality: Every event has a cause, and every entity has a creator. Anyone who harbors doubts or questions regarding this inherent knowledge should conduct research beforehand to arrive at a conclusion before proceeding with further reading of this book⁽¹⁾.

- **God is characterized by attributes of knowledge, experience, wisdom, and justice.**

(1) In both Arab and foreign libraries, numerous books delve into the evidence supporting the existence of the Creator. Among the most noteworthy ones are:

- "Candles of the Day" by Engineer Abdullah Al-Ujairi.
- "The Story of Faith" by Sheikh Nadeem Al-Jisr.
- "Atheism for Beginners" by Dr. Hisham Azmy.
- "There is a God" by Anthony Flew, former atheist.
- "God Revealed in the Age of Science" by a group of Western scholars.

God masterfully and precisely crafted the universe. It features an array of crucial physical and cosmological constants frequently discussed by physicists, including the gravitational constant, the speed of light constant, the cosmological constant, Planck's constants, among others. Even a slight alteration in the value of any of these constants would render the universe inhospitable for life and unsuitable for human existence. Additionally, factors such as the composition of gases in Earth's atmosphere, the optimal distance between Earth and the Sun, and the precise tilt of Earth's axis, which yields the four seasons, stand as further examples of Allah's flawless and meticulous handiwork in the cosmos. This phenomenon, known as the fine-tuning of the universe, is what the Western world refers to. When contemplating this cosmic precision in relation to its role in preparing Earth for human habitation and the sustenance of life, it is termed the anthropic principle⁽¹⁾.

As is commonly understood, we can discern the attributes of the creator by observing their creation. Upon scrutinizing the vast reservoir of knowledge, experience, precision, and mastery displayed in this magnificent universe, and by deciphering the meticulously balanced laws that govern it, all of this unmistakably points to the existence of an All-Knowing, Wise,

(1) Among the books that discuss the fine-tuning of the universe: "Nature's destiny" by Michael Denton and "Physics and the Existence of the Creator" by Mustafa Nasr Qadeeh.

Powerful, and Just God who orchestrates everything with perfect order and precision.

- **Religion's existence is essential in human life.**

Considering humans' intense cognitive, psychological, and spiritual need for God's message, it is necessary for God to communicate with them through religions and messages.

- **The true religion must exist among the various religions exactly as it was originally revealed, without any distortion or human intervention; it is singular and nothing else.**

It is evident and logical that Allah's message to humanity cannot be in contradiction, for truth is singular, not multiple. When examining the existing religions, one will notice disparities in their origins and perceptions of God. Hence, the authentic religion sent by Allah must undoubtedly be only one among the many religions that currently exist.

It is not possible for someone to assert that perhaps all of these religions are false and that Allah's message no longer exists, primarily because the divine purpose is not solely fulfilled when God sends down the message to His Messenger. Instead, the true purpose is realized when Allah's message reaches the people. This is a result of humanity's profound need for it and its role in fulfilling the divine purpose of human existence.

- **The evidence that proves the authenticity of the true religion and the divine message must be apparent and clear.**

Because this is a fundamental aspect of Allah's justice and divine purpose. Allah undeniably desires that His intention in creating humanity be realized in a manner that aligns with His justice and mercy. This ensures that those destined to perish and those destined to survive do so after being presented with the truth. Allah does not intend to misguide people or conceal the truth from them. As I mentioned earlier, this is particularly evident when their need for this authentic divine message is a pressing necessity.

"Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance 'of justice' so that people may administer justice" [Surah Al-Hadid, 25]⁽¹⁾.



(1) The Quranic verse mentioned here provides two descriptions of the message of Allah. The first description pertains to its essence, characterized by clarity and supported by strong evidence of its authenticity. The second description highlights its purpose as being sent down by Allah to serve as a means for people to distinguish between truth and falsehood.



Part One

The Messenger of Allah





Preface

Prophethood Phenomenon

The Islamic thinker Malik bin Nabi, in his book “Adh-Dhahirah Al-Quraniyah,” describes the concept of prophethood as follows:

“It is a continuous phenomenon that repeats at regular intervals throughout history, from the time of Abraham (PBUH) to Muhammad (PBUH). The persistence of this recurring phenomenon provides scientific evidence that can be utilized to establish its fundamental existence.”⁽¹⁾

The intended meaning of these words is that there are common matters and issues on which all prophets unanimously concur. These constitute the common fundamental aspects or the overarching principles of prophethood. Beyond these, there are specific elements that differentiate each prophet from the others. Therefore, Malik bin Nabi continues his discussion on the essence of prophethood by stating:

“The recurrence of this prophethood phenomenon, subject to certain conditions, scientifically attests to its general existence. It remains for us to examine this recurrence in order to deduce

(1) “Adh-Dhahirah Al-Quraniyah” by Malik bin Nabi, (Al-Fikr Edition, Damascus), P. 87.

from its unique attributes the overarching rule that can govern the phenomenon in its entirety.”⁽¹⁾

The prophethood phenomenon can be distinguished from others by several key aspects. One aspect pertains to its unique content, which includes discussions on the oneness of Allah, His attributes, revelations, worship and its essence, the Day of Resurrection, Paradise, and Hell. Another aspect focuses on the person of the Prophet himself, including Allah’s support for them through verses, miracles, and positive prophecies, as well as the shared qualities of prophets such as honesty and decency. The recurrent appearance of the prophethood phenomenon, as previously mentioned, serves as scientific evidence of its existence in reality⁽²⁾. Therefore, it can be evaluated and tested when it reoccurs by comparing it with the key attributes and common elements of the prophethood phenomenon. This allows us to easily discern whether it is genuine or invalid.

The Prophethood Phenomenon can be expounded upon through the language of the philosophy of science and its associated terminology. It is a phenomenon that can be consistently measured and tested each time it

(1) Same as previous source, p. 87.

(2) Same as previous source, p. 87.



manifests. Consequently, it can be evaluated against Karl Popper's⁽¹⁾ criterion of Falsifiability, a concept well-known in the philosophy of science. Through this criterion, we can differentiate between valid knowledge and falsehoods. Should an experiment reveal even a single error, it is sufficient grounds to discredit the theory as an adequate explanation for the phenomenon. Conversely, as the number of accurate experiments increases, so does our confidence in the theory's authenticity and its explanatory power.

According to this precise criterion, we can affirm that Prophet Muhammad (PBUH) embodies all the common features and aspects of the Prophethood Phenomenon. These encompass discussions about the oneness of Allah and His attributes, revelations, the Day of Resurrection, Paradise, Hell, Allah's support through verses, miracles, prophecies, and blessings. Furthermore, his personal qualities, including honesty, decency,

(1) The criterion of **Falsifiability** is a precise scientific principle established by the philosopher of science, Karl Popper. It enables us to differentiate between genuine and spurious science, as authentic science must be both testable and falsifiable, unlike pseudosciences.

One of the most famous examples of the Criterion of Falsifiability is the white pelican. If it is asserted within the scientific community that all pelicans are white based on the extrapolation of pelican color, then this statement is falsifiable. The theory would be proven incorrect upon the observation of a single non-white pelican. Conversely, the theory's credibility increases with each observation of additional white pelicans.

and good manners, are exemplary. It's noteworthy that not a single distinctive aspect of the Prophethood Phenomenon is missing in the persona of Prophet Muhammad (PBUH), thus unequivocally confirming the realization of the Prophethood Phenomenon in all its dimensions through his existence.

Therefore, we often find the Qur'an emphasizing that meaning, describing the Dawah of the Prophet Muhammad (PBUH) as a natural extension of the Prophethood Phenomenon and the Dawah of the prophets before him.

"Say, 'I am not the first messenger ever sent'" [Surah Al-Ahqaf, 9].

"In fact, he came with the truth, confirming 'earlier' messengers" [Surah As-Saffat, 37].

In summary: Prophethood is an objective phenomenon that is entirely independent of the individual expressing it. It constitutes a shared aspect among all prophets, characterized by fixed features and definitions. It embodies the core essence of prophethood. However, when it manifests within a specific prophet, it adopts supplementary attributes and qualities that set that prophet apart from other prophets. These additional features do not serve as the criteria for determining the authenticity of the Prophethood Phenomenon; rather, the governing criteria remain the shared characteristics of the Prophethood Phenomenon, as previously mentioned.



Chapter One

Characteristics of the Prophet

Contemplating the characteristics of Prophet Muhammad and the contextual substantiation of his life constitutes one of the most compelling substantiations of his authenticity. Therefore, Allah has enjoined upon all human beings to ponder and reflect upon the daily life and traits of the Prophet as a testament to his authenticity. This idea is clarified by what Allah says: “Have they not ever given it a thought? Their fellow man is not insane” [Surah Al-A’raf, 184]. Allah also says: “Say, ‘O Prophet,’ ‘I advise you to do ‘only’ one thing: stand up for ‘the sake of’ Allah—individually or in pairs—then reflect. Your fellow man is not insane. He is only a warner to you before ‘the coming of’ a severe punishment.’” [Surah Saba, 46].

This evidence is primarily rooted in the concept of clarity and the ease of distinguishing between a true prophet and a false one. I am not suggesting that it is possible to differentiate, but rather that it becomes evident and clear to anyone who takes a moment to think and contemplate.

Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) asserts:

“There are numerous methods to distinguish between a truthful person and a liar, even in matters less significant than the claim of being a prophet. How about when it concerns the

claim of prophethood? It is well-established that an individual making a claim to be a prophet is either among the finest and most perfected of beings or one of the most inferior and degraded. How could the epitome of perfection be mistaken for one of the most inferior and debased beings?"⁽¹⁾

Ibn Abi Al-Izz Al-Hanafi (may Allah have mercy upon him) says:

"Prophethood is only claimed by the most truthful individuals or the most deceitful of liars, and this distinction cannot be confused, except by the most ignorant. Instead, the contextual substantiation of their life expresses and identifies them."⁽²⁾

The essence of these words lies in the notion that a person who asserts themselves as a prophet falls into one of two categories. The first category entails them being sincere in their claim, thus rendering them an authentic prophet. In this case, they would undoubtedly remain the most truthful individual throughout their life, with their every stance and biography affirming this truth. The second category involves them being deceitful in their claim, which would make them a purveyor of the gravest falsehoods, particularly concerning Allah. They would be fabricating revelations and lying against Allah, marking them as the most deceitful of individuals. Such

(1) "Sharh Al-Aqidat Al-Asfahaniyah," p. 138.

(2) "An Exegesis of the Tahawi Creed," (1/140).

a person would inevitably be exposed due to the various situations and interactions they encounter, especially after becoming the focal point of scrutiny by those around them due to their assertion of prophethood.

To provide additional clarification on this matter, if we were to express the comparison between these two scenarios - the most truthful of the truthful and the most deceitful of the liars - using a mathematical formula that represents the level of honesty each of them possesses, it would closely resemble the contrast between 100% and 50%. The disparity is significant enough to eliminate any potential confusion in the mind of any rational individual, except for someone who is exceptionally ignorant, as described by the Sheikh of Islam.

The inherent human tendency to assess an individual's honesty involves examining the contextual evidence of their life experiences, the situations they have encountered, and their behavior within those circumstances. If their actions consistently demonstrate honesty, and their positions align with this, we deem them to be truthful individuals and are more inclined to accept the information they provide.

If we examine the life of Prophet Muhammad (PBUH) from its inception to its conclusion, considering the contextual evidence surrounding his life, we not only discover his unwavering honesty but indeed, he is not recorded to have uttered a single falsehood throughout his entire existence, even in jest. It's worth noting that Prophet Muhammad stands as the sole individual

in human history whose entire biography has been faithfully transmitted, meticulously documented through chains of transmission.

Throughout the history of the world, there has never been a person capable of concealing their lies indefinitely. This is due to the numerous situations and evidence available to assess a person's veracity or deceit over the course of their life. This becomes even more evident as a person undergoes various experiences and interactions with others, particularly as their fame and significance within their social circles grow. When someone becomes the focal point of attention and is consistently under scrutiny, their attitudes are monitored, and their updates are followed with the hope of uncovering any signs of deception or dishonesty. **"No secret can remain hidden by any individual for long; ultimately, Allah unveils it, etching it onto the canvas of their countenance and echoing through the words that escape their lips."**⁽¹⁾

All of this, of course, makes it much easier and more accurate to judge a person's truthfulness or deceit. The more situations, experiences, interactions, and events a person becomes involved in, the more likely they are to tell lies. In the case of the Prophet Muhammad, he encountered a

(1) This narration is attributed to Othman bin Affan (may Allah be pleased with him). Refer to "Al-Jawab As-Sahih Li'man Baddal Dyn Al-Maseeh" (487/6) and "Tafsir ibn Kathir" (321/7).



multitude of situations, events, and experiences in diverse circumstances. These occurrences have all been meticulously transmitted through an unbroken and certified chain of transmission. Moreover, he consistently remained the central focus of people's attention due to his fame, their keen interest in his affairs, their unwavering commitment to his stances and words, and even their meticulous documentation of his news. In addition to this, there were infidels and hypocrites who constantly surrounded him, eagerly waiting for any mistake that could undermine his Islamic Dawah. They were well aware that a single falsehood attributed to the Prophet would cast doubt on the entire narrative of revelation and the message he conveyed.

Despite the numerous opportunities and possibilities, which can occasionally lead even an honest individual, primarily recognized for truthful speech, to tell lies—consider if that individual is a liar or fabricates falsehoods about Allah regarding profound matters such as revelation, divine messages, and heaven?—Prophet Muhammad was never known to utter a single falsehood!

One thing widely agreed upon is that an abundance of accurate information regarding an idea confirms its authenticity. Initially, a single piece of information can trigger suspicion in one's heart and mind. However, as subsequent pieces of information reinforce it, knowledge

eventually reaches a level of certainty that renders suspicion, let alone doubt, virtually impossible.

The narratives that have been transmitted, affirming the Prophet's authenticity, even if one among them is deemed among the most authoritative sources of theoretical knowledge, as a whole attain a profound moral coherence, thereby affirming an unwavering certainty in the authenticity of the Messenger.

Al-Rafi'i affirmed in his book, "I'ajaz Al-Quran waa' Al-Balaghah An-Nabawiyah," the authenticity and trustworthiness of these accounts regarding the characteristics of the Prophet, stating:

"There is no one in all of Arab history whose qualities have been meticulously documented and virtues enumerated, with confirmation from a variety of reliable sources through a chain of transmission, other than the Prophet."⁽¹⁾

Let's examine some of these accounts that affirm the authenticity, integrity, and virtuous qualities of the Prophet (PBUH):

- **The family and people of the Prophet referring to him as "Al-Amin" (the Trustworthy)—before his prophethood.** Mujahid quoted his master, who told him that he was among the people involved in the

(1) "I'ajaz Al-Quran waa' Al-Balaghah An-Nabawiyah," by Mustafa Sadiq Al-Rafi'i (Edition of Dar Al-Kitab Al-Arabi), p. 288.

reconstruction of the Kaaba. They had nearly completed the construction of the Kaaba, with only the placement of the Black Stone remaining. Initially, they couldn't locate the stone, but eventually, they discovered it among the stones, appearing like the head of a man with only his face visible. One member of the Quraish tribe said, "We (our clan) shall place the Stone," but others, from different clans, objected, saying, "We (our clan) shall place it." They suggested, "Let's appoint someone as a judge to settle this dispute." They agreed, "The next man to come through the gate." That man happened to be Prophet Muhammad (PBUH). They exclaimed, "Al-Amin (the trustworthy) has arrived." He requested the elders of the clans to provide him with a cloth and placed the Black Stone in its center. Each of the clan leaders grasped the corners of the cloth and carefully transported the Black Stone to the rightful location. Finally, Prophet Muhammad (PBUH) secured the stone in its place⁽¹⁾.

- **The Mount Safa Incident.** Quoting Ibn Abbas (May Allah be pleased with him), he said, When the verse "And warn 'all, starting with` your closest relatives" [Surah Ash-Shu'ara, 214] was revealed to him, the Prophet (PBUH) made his way to Mount Safa, stood on a high place, and

(1) "Musnad of Imam Ahmad ibn Hanbal" (262/24), published by Al-Risala Foundation in Beirut - Shuaib Al-Arnaout and others.

exclaimed, **“O descendants of Fahar, O kin of Udai!”** he called out to the Quraysh clans until they assembled. Those who were unable to attend dispatched a messenger to glean Muhammad’s intended message. Abu Lahab and the Quraysh assembled, and the Prophet (PBUH) began to speak: **“O people! Will you believe me if I tell you that your enemies intend to ambush you at dawn or at night?”** They all answered, “We have not heard a lie from you throughout your life.” The Prophet said, **“O people of the Quraysh! I warn you to fear Allah’s punishment.”**⁽¹⁾

The crux of the matter is this: the people of Quraysh assembled at Mount Safa and declared, “We have not heard a lie from you throughout your life.” This declaration reflected the unanimous consensus of the people of Quraysh, who possessed a deep familiarity with Prophet Muhammad. They attested to his unwavering sincerity and his steadfast commitment to truthfulness, without a single dissenting objection among them.

In that incident, Prophet Muhammad conveyed a metaphysical matter to the people of Quraysh, albeit one that seemed unrealistic. He informed them of an army concealed behind the mountain, poised to attack. Despite the unexpected nature of this news, they wholeheartedly believed him. Subsequently, the Prophet swiftly transitioned to his primary message,

(1) Both Al-Bukhari (4770) and Muslim (208) recorded this Hadith.

another metaphysical matter: that he was a messenger from Allah, tasked with warning them of Allah's impending punishment.

Upon hearing this, the people fell into a momentary silence. Some contemplated the situation, while others, defiant and powerless in their disbelief, were incapable of countering the Prophet's argument. However, their hearts were veiled and sealed by Allah, rendering them incapable of doing anything but cursing the Prophet, uttering in frustration, "May you perish (tabban lak)! Have you gathered us here to tell us such words?"

In truth, this silence and these insults serve as a practical affirmation of their earlier consensus that this man is the most genuine among the truthful.

What is even clearer is that when the infidels of Quraish sought to distort the Messenger's image and challenge his Dawah, they refrained from labeling him as a liar. They were well aware of the futility of such an accusation, knowing that it would not gain them any credibility. However, upon contemplation, one might realize that accusing someone of falsehood is the most direct and fitting way to counter a claim of prophethood. Surprisingly, the people of Quraish neither attempted this nor could they have, as their claim would have found no believers!

Instead, the Quraysh accused him of practicing magic at times, divination at other times, and sometimes of madness. Some of them were

unable to even think of a description that would turn people away from his Dawah, so they found no way other than insulting and cursing.

“It is not your honesty they question—it is Allah’s signs that the wrongdoers deny” [Surah Al-An’am, 33].

- The dialogue that occurred between Heraclius, the Roman Emperor, and Abu Sufyan bin Harb (who was still a non-believer at the time) established a precise scientific methodology for discerning between an authentic prophet and a false claimant of prophethood. This methodology was based on the standard questions posed by Heraclius to Abu Sufyan.

It should be noted that Heraclius was among the People of the Book, and consequently, he possessed extensive knowledge regarding the characteristics of the prophets, the Prophethood Phenomenon, and the distinctive features that set it apart from other concepts. This became apparent through the topics he raised in his discussions with Abu Sufyan.

I have extracted the questions posed by the great Roman, as mentioned in Sahih Al-Bukhari from the hadith of Ibn Abbas⁽¹⁾, and presented them as elements along with Abu Sufyan’s answers for the sake of convenience in dealing with and contemplating them, as follows:

(1) Both Al-Bukhari (7) and Muslim (1773) recorded this Hadith.

- “What is the Prophet’s lineage?”

Abu Sufyan replied, “He is a part of our ancestral line.”

Heraclius said, “Indeed, Prophets are sent by God within the lineage of their people.

- Has there been anyone who claimed the same before him?”

Abu Sufyan replied, “No.”

Heraclius said, “Had there been any such claim, I would have considered him someone following a precedent set by those who came before him.

- Were any of his forefathers kings?”

Abu Sufyan replied, “No.”

Heraclius said, “Had any of his forefathers been kings, I would have considered him someone trying to claim their royal legacy.

- Have you ever accused him of dishonesty prior to this?”

Abu Sufyan replied, “No.”

Heraclius said, “If he refrains from lying to people, he most certainly won’t lie to God.

- Do the noblest individuals follow him, or do the weak ones follow him?”

Abu Sufyan replied, “The weak ones.”

Heraclius said, "Indeed, the weak ones are the ones who follow prophets.

- Do their numbers increase or decrease?"

Abu Sufyan replied, "They increase in numbers."

Heraclius said, "And so remains the status of faith until it is fulfilled.

- Has anyone ever apostatized due to dissatisfaction with his religion after embracing it?"

Abu Sufyan replied, "No."

Heraclius said, "And so remains the status of faith until it reaches the hearts and its prosperity becomes intertwined with them.

- Does he betray?"

Abu Sufyan replied, "No."

Heraclius said, "Indeed, Prophets never betray.

- How does he instruct you?"

Abu Sufyan replied, "He instructs us to worship Allah alone, prohibiting the worship of any other alongside Him. He enjoins upon us the avoidance of idolatry, while also directing us to engage in prayer, uphold honesty, and maintain chastity."

Heraclius said, "If your words hold true, then his dominion will extend all the way to where I currently stand. I've always sensed his impending

arrival, yet I never fathomed he would belong to your lineage. If I were certain of a safe encounter, I'd eagerly anticipate meeting him, and had I been there, I would have washed his feet!"

The precise criteria for differentiating an authentic prophet from a false one, as established by Heraclius through these questions, are undeniably rational standards founded on logical principles. For instance, Heraclius's response following Abu Sufyan's assertion that the Prophet is not a liar (a response that summarizes the entire topic): "If he refrains from lying to people, he most certainly won't lie to God.." Indeed, it is a rational argument founded on a renowned logical principle, known as "the principle of precedence."⁽¹⁾ If the prophet refrains from lying to people, the precedence suggests he will not lie to Allah.

(1) "The principle of precedence" is a well-established logical concept. As an illustration of this principle, If a person can walk 10 km, it follows the principle of precedence that they can also walk 7 km. Qurah skillfully presents this argument in the following verse, as articulated by Allah, the Most High and Blessed: "And He is the One Who originates the creation then will resurrect it—which is even easier for Him" [Surah Ar-Rum, 27]. If Allah creates the universe ex nihilo the first time, then by the principle of precedence, He can certainly resurrect it. Re-creating is inherently simpler than the initial act of creation without any prior model to follow.

- **The dialogue that took place between Al-Najashi, the King of Abyssinia, and Jaafar bin Abi Talib in the presence of Amr bin Al-Aas (who was still a disbeliever at the time).** We find that this dialogue also establishes the authenticity of the Prophet through rational proofs. The foundation of this proof lies in the Prophet's characteristics, his priorities, and the starting points of his call, which confirm to anyone knowledgeable about the Prophethood Phenomenon—such as Al-Najashi, who was also among the People of the Book—that Muhammad is simply an extension of it (i.e., of the Prophethood Phenomenon). His call is rooted in pure monotheism, the rejection of polytheism, and the elimination of intermediaries between Allah and His servants. Subsequently, the manifestations of this monotheistic doctrine become evident in social, moral, and behavioral aspects. Therefore, it aligns with what the prophets were advocating for in the past.

Jaafar said to Al-Najashi, as recorded in the Musnad of Imam Ahmad⁽¹⁾ and narrated by Umm Salamah, who was one of the migrants to Abyssinia and witnessed that dialogue: "O King, we were once an ignorant people, worshipping idols, consuming forbidden meat, engaging in immoral acts, severing family bonds, mistreating our neighbors, and witnessing the strong exploit the weak. Such was our state until Allah sent a messenger from

(1) Musnad of Imam Ahmad (180/3).



among us, whose lineage, integrity, and purity we acknowledge.

He called upon us to worship Allah alone, forsaking the stones and idols that we and our ancestors had worshipped beside Him. He enjoined truthfulness, repayment of debts, the maintenance of kinship ties, good neighborly relations, and the avoidance of prohibited deeds and bloodshed. He forbade indecency, false speech, the usurpation of orphan's property, and the slander of virtuous women. He commanded us to worship Allah without associating partners with Him, to establish prayers, pay zakat, and observe fasting—stated to him the pillars of Islam.

We believed in him and in his message, following him in what he conveyed from Allah. We worshipped Allah alone, refraining from associating anything with Him. We prohibited the prohibited and permitted the permitted.

However, our people opposed us, subjecting us to torment and attempting to sway us back to idol worship instead of the worship of the Almighty. They urged us to revert to the indecent behaviors of our past. When they oppressed us, coerced us, and hindered our religious practices, we sought refuge in your land, choosing you above all others. We desired your benevolent neighborhood, hoping that we would not be wronged under your rule, O King.”

Al-Najashi inquired: Do you possess something bestowed by Allah through him? Jaafar answered: “Yes.” Al-Najashi said: “Share it with me.”

Jaafar recited verses from Surah Maryam to him. Al-Najashi wept until his beard became wet, and his bishops wept until their books became soaked when they heard what was recited to them.

Al-Najashi, without hesitation at the end of the conversation, thanks to his prior knowledge of the Prophethood Phenomenon and drawing an analogy with what Muhammad (PBUH) was sent with, said, **“This, and what Moses was sent with, emanated from a common source.”**

The story and dialogue between Al-Najashi and Jaafar demonstrate how the Prophet’s characteristics, his approach, the initial phases of his Dawah, his values, and his concerns align perfectly with rationality and common sense. This is akin to the concerns, principles, and priorities of preceding prophets. Hence, the words of Allah (SWT) affirm this occurrence: “If you ‘O Prophet’ are in doubt about ‘these stories’ that We have revealed to you, then ask those who read the Scripture before you” [Surah Yunus, 94]⁽¹⁾.

(1) In Tafsir al-Saadi (731), the following was mentioned: “Allah, the Most High and Blessed, commanded His Messenger to appoint them as witnesses, making their testimony an affirmation of what he conveyed and a validation of his authenticity. So, how could that be?”

The answer to this question has several aspects,

one of which is that: If testimony is added to a sect, people of a sect, a country, etc., then it applies only to the righteous and truthful among them. Those who do not meet these criteria, regardless of their numbers, are not eligible to provide testimony. This stringent requirement for testimony is rooted in the principles of justice and integrity. This principle

... was evident in the conversion of numerous esteemed religious figures to Islam, including individuals like Abdullah bin Salam and his companions. Many others embraced Islam during the time of the Prophet, his successors, and those who followed them.

one of which is that: The People of the Book's testimony to the Messenger (PBUH) is founded on their own scripture, the Torah, to which they adhere. If the Prophet is mentioned in the Torah in a manner consistent with the Qur'an, confirming its message and attesting to its authenticity, then even if everyone, from the first among them to the last individual, were to deny this, it would not diminish the credibility of the Prophet's message.

one of which is that: Allah, the Most High and Blessed, commanded His Messenger to call upon the People of the Book as witnesses to testify to the authenticity of what was revealed to him, and He demonstrated this and declared it in the presence of all the witnesses. It is known that many of them are among the people most eager to challenge the call of the Prophet Muhammad (PBUH). If they had something to contradict what Allah mentioned, they would have presented it. Since none of that occurred, the lack of response from the hostile person and the agreement of the responder serve as some of the clearest evidence of the authenticity and truthfulness of the Qur'an.

one of which is that: A significant portion of the People of the Book embraced the Messenger's call, willingly and wholeheartedly, rather than rejecting it. To substantiate this, it's noteworthy that when the Messenger was sent, the majority of Earth's religious populace consisted of People of the Book. It did not take his religion an extended period until a significant portion of the people in the Levant, Egypt, Iraq, and neighboring regions, where the faith of the People of the Book was prevalent, embraced Islam. Only those in positions of authority held onto their leadership, prioritizing it over the truth. Similarly, some among the uninitiated masses followed them, as well as adherents of a religion bearing a name devoid of substance. For instance, the Franks, who had perpetually distanced themselves from the teachings of the Messengers, adopted the Christian faith in pursuit of advancing their rule and concealing their deceit. These details are also recognized by those well-versed in their manifest circumstances." A.H.

The knowledge of the Prophethood Phenomenon served as a significant catalyst for the conversion of many People of the Book to Islam. Prominent examples include Abdullah bin Salam, Ka'b Al-Ahbar, Al-Najashi, Waraqah bin Nawfal, Adi Al-Tai, Suhaib Al-Rumi, Salman Al-Farsi, and numerous others. Their belief in the authenticity of Prophet Muhammad was largely rooted in their profound understanding of the Prophethood Phenomenon, complemented by their familiarity with the Prophet's character as described in their own scriptures; "Was it not sufficient proof for the deniers that it has been recognized by the knowledgeable among the Children of Israel?" [Surah Ash-Shu'ara, 197].

- **The testimony of those who were close to the Prophet, including his family and close friends, attesting to his honesty and good qualities.** It is widely recognized that the individuals who are most knowledgeable about a person's character, attributes, and true nature are those closest to them, particularly those who share their daily lives, whether they be close friends or members of their household. Therefore, when examining the life of the Messenger and contemplating his character, it is of utmost importance to heed these testimonies from those in his inner circle. This includes his close friend Abu Bakr Al-Siddiq, his wives Aisha and Khadija, his devoted servant Anas bin Malik, who remained by his side for nearly

a decade, as well as his cousin, his son-in-law, and another of his confidants, namely Ali ibn Abi Talib, alongside other close companions.

Hence, I will now proceed to present a selection of these testimonies to further solidify our comprehension of the Prophet's life, his characteristics, and the authenticity of his message.

- **His wife, Khadija (RA):**

She was the first of the Prophet's (PBUH) wives, and he remained married to her without taking a second wife until her passing in the tenth year after the mission.

Lady Khadija bore witness to the initial heavenly revelation to the Prophet, as Gabriel (peace be upon him) first appeared to the Prophet (PBUH) while he was in solitary worship within the cave of Hira. Overwhelmed by fear, the Prophet hastened back to his home, where he found his devoted wife, Khadija (RA), awaiting his return, providing him with reassurance. With her soothing presence, she eased his apprehension and tenderly reminded him of his exceptional qualities, saying to him: **"No, By Allah, Allah would never disgrace you, for you diligently tend to family, shoulder the burdens of all, warmly embrace guests, assist the needy, and champion the cause of truth⁽¹⁾."**

(1) Both Al-Bukhari (3) and Muslim (160) recorded this Hadith.

The qualities that Lady Khadija mentioned on the first day of the Prophet's mission hold significant importance for reflection. They vividly convey the true essence of the Prophet, as discerned by Lady Khadija through her interactions with him before the mission began. During this period, the notion of the mission had not yet materialized. Consequently, there existed no incentive for the Prophet to feign or embellish his image, in an attempt to demonstrate to those around him that he was an infallible prophet or an extraordinary individual. Instead, these qualities were intrinsic to his very being and character.

- **His wife, Aisha (RA):**

It is well-known that Aisha was the most beloved of the Prophet's wives and the closest to his heart. He (PBUH) passed away in her house on the day of her turn while he was leaning on her chest closer to her neck⁽¹⁾, and he was subsequently buried in her room, where he remains to this day.

(1) Al-Bukhari (4449) recorded this Hadith. Aisha (RA) said, "One of the blessings of Allah bestowed upon me is the fact that the Prophet (PBUH) died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allah made my saliva mix with his Saliva: For Abdur-Rahman - the son of Abu Bakr - came in with a siwak (i.e. the root of a desert plant used for brushing teeth) in his hand, while I was leaning the Messenger of Allah against me. I noticed that he was looking at the siwak, so I asked him - for I knew that he wanted it — 'Would you like me to take it for you?' He nodded in agreement. I took it and gave it to him. As it was too hard for him, I asked him, 'Shall I soften it for you?' He nodded in agreement. So I softened it with my saliva and he passed it

The intimate bond shared by the Prophet and Aisha granted her insight into qualities that others may not have discerned, owing to her unique role as his wife and lover. It is widely acknowledged that a person's authentic nature and character are most profoundly unveiled within the context of marriage. This revelation is particularly conspicuous when one's spouse is cherished deeply in the recesses of one's heart and held in profound trust.

What insights can Lady Aisha provide us about the character of the Prophet (PBUH)?

She shares insights about his moral character when interacting with her and others, affirming, **"His morals were a reflection of the Qur'an."**⁽¹⁾ She goes on to emphasize, **"He was neither impure, indecent, nor disruptive in the marketplace, and he did not retaliate with evil for evil; instead, he pardoned and forgave."**⁽²⁾ Additionally, she states, **"The Messenger of**

... (on his teeth). There was a water container (rakwa) available at his hand with some water in. He put his hand in it and wiped his face with it and said: **'There is no god but Allah. Death is full of agonies.'** He raised his hand or finger up, looked upwards to the ceiling and moved his lips saying, **'With those on whom You have bestowed Your Grace, the most exalted Companionship on high.'** Then, he peacefully departed, and his hand gently descended."

(1) Muslim (746) recorded this Hadith.

(2) Al-Bukhari (2016) recorded this Hadith, and Al-Albani corrected it.

Allah (PBUH) refrained from seeking vengeance for himself. Only if the sanctity of Allah is violated, will Allah take revenge for it.”⁽¹⁾

- His servant Anas ibn Malik:

This young boy dedicated nearly a decade of his life in the service of the Prophet (PBUH). It is a recognized reality that a servant frequently conceals emotions in his heart against his master, stemming from a constant sense of inferiority in the face of the one who issues commands and prohibitions. However, let us listen to Anas’s testimonial and his insights regarding the Prophet (PBUH):

Anas said, **“The Prophet (PBUH) was the best of people, the bravest of people, and the most generous of people.”⁽²⁾** He also said: **“I served the Prophet (PBUH) for ten years, and he never said to me, ‘Uf’ (a minor harsh word denoting impatience) and never blamed me by saying, ‘Why did you do so or why didn’t you do so?’”⁽³⁾**

- His cousin and son-in-law, Ali bin Abi Talib:

He is the cousin of the Prophet, the husband of his daughter Fatima, and one of his companions who always remained close to him. It is well-known the esteemed position that Ali bin Abi Talib holds in Islam, which he

(1) Both Al-Bukhari (3560) and Muslim (2327) recorded this Hadith.

(2) Both Al-Bukhari (2820) and Muslim (2307) recorded this Hadith.

(3) Both Al-Bukhari (6038) and Muslim (2309) recorded this Hadith.

earned through his proximity to the Prophet and his unwavering companionship. To emphasize his significance, it is worth noting that during the time of the Hijra, the Prophet selected him to sleep in his bed instead of himself, as a strategic move to mislead the Infidels who had gathered to murder him.

Ali ibn Abi Talib said, describing the character of the Prophet in a situation where the true qualities of individuals become evident - a scenario of intense warfare, where one's proximity to death reveals their true nature and removes any semblance of affectation and embellishment, "In the midst of fierce battles when we confront enemies, we sought refuge behind the Prophet of Allah (PBUH), and none of us would be nearer to the enemy than him."⁽¹⁾

- **His friend, Abu Bakr Al-Siddiq:**

He was undoubtedly the closest companion to the Prophet (PBUH), the one who accompanied him the most. The countless situations they shared serve as remarkable examples of profound friendship, unwavering sincerity, and boundless love for one another through Allah. The special place that the Prophet (PBUH) occupied in Abu Bakr's heart, inspiring him to wholeheartedly offer his heart, soul, wealth, and family in service of the

(1) Ahmed (1347) recorded this Hadith, and Sheikh Ahmed Shakir corrected its chain of transmission.

Prophet, was a result of Abu Bakr's earlier observations of the Prophet's exceptional character, his virtuous qualities, his outstanding neighborly conduct, his unwavering honesty, and his profound sincerity.

On the day of the Isra' and Mi'raj, after the Prophet narrated his wondrous journey that occurred during the night, disbelievers attempted to exploit the situation to discredit the Prophet, dissuade people from his message, and sow doubt among Muslims regarding their faith.

On that particular day, some disbelievers approached Abu Bakr and informed him that his close associate had made an incredible claim: that he had been transported on a journey to Jerusalem during the preceding night. How did Abu Bakr respond to them?

He said to them with confidence and firmness, "If he says it, then it is true!"

They were stunned at what he said, and asked him, "Do you believe that he went to Jerusalem tonight and returned before morning?"

Al-Siddiq (RA) replied, "Yes, and I do believe him regarding what is farther than that. I believe the news of heaven he brings, whether in the space of a morning or in that of an evening journey."⁽¹⁾

(1) Al-Hakem (4407) recorded this Hadith, and Al-Albani corrected it (306).

I will suffice with only those sayings and situations that I mentioned. However, the books on the Prophet's biography are replete with his positions, sayings, and testimonies regarding the perfection of his characteristics and his good conduct. There are even books and writings dedicated to discussing the morals and virtues of Muhammad (PBUH). His author and poet, Hassan bin Thabit, beautifully expressed this, saying:

**In the realm of sight, no fairer form I knew,
None birthed by woman, lovelier than you.
A flawless creation, devoid of defects' sway,
As if bespoke by desire, in a perfect array.**

- **Those who believed in the Prophet and his call right from the first days of his mission, especially on the day he was sent, when he informed people that he was a messenger from Allah:**

How can anyone place their faith in an individual making such a profound assertion about communicating with the Lord of the Worlds through a great angel delivering heavenly messages from the very outset, all without first seeking concrete evidence?

The actions of those individuals can only be attributed to their complete trust in the Prophet's honesty in every aspect of his life during their time with him prior to his mission. They never entertained the thought that he might deceive them in any matter, regardless of its nature. It's

worth highlighting that these early believers were notable for their sound judgment and rationality, such as Abdullah bin Abi Quhafa (Abu Bakr Al-Siddiq), Zaid bin Haritha, Khadija (the wife of the Prophet), Ali bin Abi Talib, Uthman bin Affan, Al-Zubayr bin Al-Awwam, Talha bin Ubaidullah, Saad bin Abi Waqqas, Abdul-Rahman bin Auf, Othman bin Maz'un, Abu Salamah, Al-Arqam bin Abi Al-Arqam, and others.

- **The Prophet's Truthfulness, Sincerity, and Asceticism Throughout His Life.** Even after attaining power and becoming the leader of a significant new state, the Prophet continued to lead an ascetic lifestyle. For several months, he refrained from kindling a fire in his home (signifying a lack of food to cook). His primary sustenance primarily comprised of dates and water⁽¹⁾. His commitment to asceticism was so remarkable that at the time of his passing, his armor had been pledged as collateral to a Jewish person⁽²⁾!

This asceticism in worldly pleasures and delights, despite the status that the Prophet attained, surpassing that of many kings and rulers of his time, is evidence of his sincerity and his lack of pursuit of worldly possessions and wealth. Instead, he aspired and worked towards something different. If that isn't the world and its attractions, then what could it be?

The Prophet Muhammad firmly believed in the words of Allah, the Most High and Blessed: "even though the Hereafter is far better and more

(1) Both Al-Bukhari (2567) and Muslim (2972) recorded this Hadith, quoting Urwa bin Al-Zubair, who quoted Aisha (RA), she said to Urwa: "My dear nephew, we used to witness the appearance of the crescent moon - first one, then another - three times within the span of two months, all while the houses of the Messenger of Allah (PBUH) remained unlit by fire." Curious, I inquired of my aunt, "What sustained you during those times?" To which she responded, "The two black ones: dates and water."

(2) Al-Bukhari (2567) recorded this Hadith, with Aisha (RA) narrating as follows: "When the Prophet Muhammad (PBUH) passed away, his armor was held by a Jewish individual as collateral for a loan of thirty sa's (a unit of weight) of barley."

lasting” [Surah Al-A’la, 17], and was dedicated to following that divine guidance: “Do not let your eyes crave what We have allowed some of the disbelievers to enjoy; the ‘fleeting’ splendour of this worldly life, which We test them with. But your Lord’s provision ‘in the Hereafter’ is far better and more lasting” [Surah Taha, 131].

Another matter that invites contemplation is this: If the Prophet Muhammad (PBUH) were, in fact, a liar and a pretender, what motivation would lead him to fabricate divine commands and directives, instructing him to renounce worldly pleasures and forsake its joys, and openly declare this before the people? Why does he dedicate himself to forsaking pleasures and not following the example of those who indulge in the joys and desires of life?

Moreover, after the passing of the Prophet (PBUH), he left no worldly possessions to his daughters. He did not bequeath them any inheritance, be it a single dinar, dirham, sheep, camel, male slave, or female slave, except for land that he designated as charity for the betterment of the Muslim community.

According to Abu Darda, the Prophet (PBUH) said: **“The prophets do not leave behind a dinar or a dirham but rather, only [leave behind] knowledge, and whoever acquires it, has, in fact, acquired an abundant**

portion.”⁽¹⁾ Additionally, it was narrated that Amr bin Al-Harith said about the Prophet (PBUH): **“Allah’s Messenger (PBUH) did not leave a Dinar or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travelers.”⁽²⁾**

As we can observe, Prophet Muhammad had no personal worldly ambitions throughout his life. He declined all the material offers presented to him, choosing instead to lead an ascetic life, detached from worldly pleasures. Notably, he did not amass wealth with the intention of improving the financial and social standing of his offspring. In fact, he did not leave them any worldly possessions, as mentioned above!

Indeed, all of that can be best understood through the words of Aisha (RA) who described him as a living embodiment of the Qur’an. Thus, he perfectly embodies the divine teachings of Allah (SWT), as expressed in the following verse: “Let the guardians be as concerned ‘for the orphans’ as they would if they were to ‘die and’ leave ‘their own’ helpless children behind. So let them be mindful of Allah and speak equitably” [Surah An-Nisa, 9].

(1) Al-Bukhari (2682) recorded this Hadith, and Al-Albani corrected it.

(2) Sahih Al-Bukhari (4461).

- **The Prophet's Remarkable Patience Amidst Severe Adversity in His Life.**

During the Meccan period, the Prophet faced severe oppression, yet even in the face of numerous worldly offers and temptations, including power, wealth, prestige, and relationships with women, he stood resolute. He was presented with every conceivable worldly incentive that could potentially lead someone to falsely claim prophethood. Nevertheless, he consistently rejected these offers, demonstrating unwavering patience. He did so even though he was well aware that, at the time, there were no tangible indicators promising future victory and empowerment!

This patience in the face of harm, especially during a time when he could have easily embraced the world's temptations and pleasures, serves as compelling evidence that affirms the authenticity of the message he was entrusted to deliver.

- **The Prophet's (PBUH) frequent worship in secret and his frequent prayers at night when no one could see him, to the extent that his feet became swollen, as his wife Aisha narrated⁽¹⁾. While it may be**

(1) Al-Bukhari (4837) and Muslim (2820) recorded this Hadith, with Aisha (RA) narrating as follows: "The Prophet (PBUH) used to offer prayer at night (for such a long time) that his feet used to crack. I said, 'O Allah's Messenger (PBUH)! Why do you do it since Allah has forgiven you your faults of the past and those to follow?' He said, '**O Aisha! should I not be a thankful slave (of Allah)?**'"



comprehensible to us that a false prophet might invest substantial time in trying to deceive people through their worship, it is beyond our comprehension to grasp the dedication and sincerity of the Prophet (PBUH) in his long, strenuous acts of worship. For instance, he would stand in prayer until his feet swelled, and he would fast during scorching days in the desert of Mecca. No one was privy to these acts except his wives, who reported them. There is no conceivable reason for him to do this, except that he was a prophet who was sincerely committed to his divine mission, deeply connected to the heavens, and a true embodiment of prophethood both outwardly and inwardly.

Here is another point that calls for astonishment and raises questions. It is this: if Muhammad were a liar and a pretender, then why would he commit himself to arduous worship? Consider the night prayer that compelled him to leave his bed, fasting that required him to give up food and drink in the scorching desert, charity that urged him to give out money, and jihad, which demanded that he leave his wife and children, enduring hardship and sacrifice. Additionally, consider his efforts in preaching, enjoining good, and forbidding evil, where he willingly called people to Islam and exposed himself to severe harm.

Couldn't there have been simpler and more accessible religious practices or commands for him and his followers, to spare them from hardship, especially when the entire matter was fabricated by him?!

Why are there even practices, commands, and laws in the first place, when people naturally gravitate towards comfort and ease?!

- **The Depth of the Prophet's (PBUH) Personal Conviction in His Message and the Call He Pursued.** This clarity emerges for all who explore the Prophet's biography, witnessing his unwavering dedication to his divine mission and the profound teachings he conveyed. Through numerous acts of devotion and self-sacrifice, he tirelessly pursued his divine calling. This steadfast resolve left a lasting impression on his companions, who wholeheartedly embraced and deeply believed in the message they were propagating. Their remarkable selflessness is exemplified by their abandonment of worldly possessions, be it family, children, tribe, wealth, or trade, as they wholeheartedly committed themselves to the cause of Allah.

This led numerous orientalists critical of Islam to reevaluate their stance when delving into the Prophet's biography, finding themselves unable to level accusations of falsehood against him regarding his Dawah. His conduct and resolute dedication to this divine message fundamentally contradicted any notion of dishonesty. Consequently, they had no choice but to discard such allegations and turn to alternative, less substantiated claims, such as the notion of psychological revelation, a topic we will delve into in Part Two, Allah willing.

- **The Prophet's compassion for the well-being of the people and his commitment to conveying his message to them, even during their moments of weakness and illness when there was no expectation of material gain or worldly interest from their conversion to Islam.** While it's true that healthy individuals could contribute to spreading the message or defending the religion, the question arises: what benefits would he gain from the conversion of the sick or disabled?

An illustrative example of this arises when we witness the Prophet manifesting his joy and profound gratitude to Allah for His blessings. During a visit to his ailing Jewish neighbor, he extended a heartfelt invitation to embrace Islam. The young boy embraced the faith, and in response, Prophet Muhammad began fervently exclaiming, "Praise be to Allah for rescuing him from the clutches of Hell."⁽¹⁾

We also find the Prophet during the Farewell Hajj, after he had accomplished all that any reformer or visionary could aspire to achieve. This

(1) Al-Bukhari (1356) recorded this Hadith, with Anas (RA) narrating as follows: A Jewish boy was serving the Prophet (PBUH), and he fell ill. The Prophet (PBUH) came to visit him, sat at his side, and advised him gently, **"Convert to Islam."** The boy glanced at his father, who said, "Listen to Abu al-Qasim (PBUH)." Consequently, the boy chose to convert to Islam. The Prophet (PBUH), upon hearing the news, expressed gratitude, saying, **"Praise be to Allah for rescuing him from the clutches of Hell."**

encompassed the success of his mission, material empowerment, and the elevation of the Dawah (the message) he advocated. As he ascended a mountain, he turned to the people and inquired, "Have I conveyed the message?!"

The Companions emphatically responded, "By Allah, yes, by Allah, yes."

The Messenger said repeatedly, "O Allah, bear witness!" ⁽¹⁾.

How can we comprehend the Prophet's dedication to convey his message even during the final days of his life? This is particularly remarkable when we consider that most worldly ambitions wane and crumble as a person senses the impending approach of their own mortality and the certainty of death.

How can this be comprehended without a prior acknowledgment that this man is a prophet, divinely sent, bearing heavenly tidings? Consequently, his greatest apprehension is that he might face his Lord without having fully conveyed his message.

- **The unwavering resolve and self-assured declarations that the Prophet (PBUH) consistently made prior to his passing. These affirm his profound commitment to the call of Tawhid (oneness), his deep**

(1) Both Al-Bukhari (1741) and Muslim (1218) recorded this Hadith.

concern for people, and his apprehension about them deviating into blasphemy after his departure. An illustrative example of this is the supplication he repeated during the final moments of his life: **“O Allah, do not let my grave become an object of idolatry.”**⁽¹⁾ He also used to instruct his companions around him not to venerate him in a manner that might lead to an excessive devotion surpassing servitude to Allah. He would counsel them, saying, “Do not extol⁽²⁾ me in the manner the Christians exalted the son of Mary. Instead, say, ‘Servant of Allah and His Messenger.’”⁽³⁾

Hence, I don’t know how anyone dares, after all this, to accuse a person, with this character and these words, of being a liar!

Isn’t a liar’s sole ambition to attain high status and prestige through their lies?

Even more than that, we find that the Prophet didn’t want to leave the world without providing us, in every moment of his life, evidence of his authenticity, whether in word or deed. We find that when the command of his Lord came to him (the moment of his death), he said in an audible voice

(1) Malik recorded this Hadith in “Muwtie” (85), Ahmad recorded it in “Al-Musnad” (7358), and Al-Albani corrected it in “Al-Mishkat” (750).

(2) extol: derived from the Latin word “exaltare,” which means “to raise high” or “to elevate.”

(3) Sahih Al-Bukhari (3445).

(his wife Aisha heard him and narrated the incident to us): **“(Amongst) the Highest Companion. (Amongst) the Highest Companion.”**⁽¹⁾ This is a situation in which the immoral person becomes righteous and the liar becomes honest, and nothing comes out of the person except the truth. There is no room here for false masks, but rather the truth in its clearest form!

- **Examining the Prophet’s (PBUH) character prior to his divine mission—before he reached the age of forty—it becomes evident that the idea of prophethood and the divine message had not yet permeated his thoughts, nor had it crossed the minds of those in his vicinity.** Consequently, there was no motive for the Prophet to feign traits like truthfulness, honesty, or a benevolent disposition that would be contrary to his intrinsic nature, especially considering he had not yet attained widespread fame or garnered close attention from people. During this phase, only the genuine qualities and character bestowed upon him by Allah were evident, devoid of any artifice or pretense.

What stands out here is that, even from a tender age, the Prophet did not conform to the prevailing cultural norms, customs, traditions, ideas, and beliefs of his society. Instead, he exhibited a keen ability to distinguish between virtue and vice, benefit and harm, and he adopted the role of a

(1) Both Al-Bukhari (3667) and Muslim (2444) recorded this Hadith.

staunch adversary, vehemently opposing all manifestations of polytheism, blasphemy, and idolatry within the pre-Islamic society.

We find that at this time, the Prophet is known as “Al-Amin” (the Trustworthy)!

He is the one who never bowed to an idol!

He is the one who has always maintained exemplary character!

He did not engage in any idolatrous rituals or polytheistic practices!

He was the one who refrained from visiting questionable places and those associated with the red flags!

It’s evident that Khadija placed her business in his care even prior to their marriage, highlighting her deep desire and determination to wed him, and her wish indeed came true.

We also find that Allah protected him from the common pitfalls and mistakes that people in his age often succumbed to, especially in a society known in history as the Age of Ignorance!

The Prophet accomplished all of this and challenged the customs, perceptions, and beliefs of his people, despite growing up as an orphan without a teacher or mentor from whom to learn or maintain good behavior in order to avoid their punishment.

To conclude everything we have mentioned about the characteristics of the Prophet - his truthfulness, honesty, and morals, which were affirmed by

both his adversaries and allies - all of this affirms the improbability of him fabricating minor, mundane matters among people, let alone the possibility of lying against Allah in connection with a momentous matter like claiming prophethood.

For further clarification, we can assert that the question of Prophet Muhammad's truthfulness is open to examination. Thus, it necessitates evidence to substantiate the authenticity of his claims as either truthful (to prove the Prophet's honesty) or invalid (to prove the Prophet's dishonesty).

In light of the preceding discussion, I can confidently affirm that I possess numerous pieces of evidence, facts, and clues that point to the authenticity of Prophet Muhammad (PBUH) in his interactions with people and even in the simplest matters. This reinforces the likelihood of his truthfulness when it comes to the significant matters he conveys about Allah, such as the matter of revelation.

I then challenge anyone who disputes Muhammad's truthfulness in his prophetic role and receiving divine messages to provide a single piece of evidence supporting their claims. I would be content if they can furnish one piece of evidence demonstrating even a minor untruth on the part of the Prophet.

If they cannot do so, I can assert with complete confidence and certainty that Muhammad is indeed a prophet sent by Allah.

“You have no proof of this! Do you say about Allah what you do not know?” [Surah Yunus, 68].



- **Summary of the Chapter**

What we have discussed is a rational argument supporting the authenticity of Islam. This is achieved by demonstrating the authenticity of the Prophet, emphasizing his virtuous qualities, and highlighting his commitment to truthfulness even in minor matters when dealing with people. Then by the principle of precedence, it extends to his credibility in profound matters, like the claim of prophethood and communication with Allah, where he also refrained from falsehood towards God.

Before we conclude this chapter, it is important to pose some questions to those who still have doubts in their hearts concerning the matter of Prophet Muhammad (PBUH) and to those who question the authenticity of his claim to be a prophet. These questions are as follows:

How can Allah grant success to a person who falsely claims to be a prophet and tells lies against Him? How can God bestow upon him such perfect human qualities, such as honesty and good conduct, and allow the transmission of news about him during that time, while he falsely claims to be a prophet? Does Allah intend to mislead His servants in this manner?

We firmly believe in Allah's justice and wisdom. It is inconceivable that He would desire to confuse His servants, lead them astray, or waste the argument. After all, why would He send messengers if this were the case?



It is a fundamental principle of His justice and wisdom that the truth should be evident, and falsehood should be clear, that those who were to perish and those who were to survive might do so after the truth had been made clear to both.

This argument is not an invocation of fate in its negative sense; rather, it is an acknowledgment of the requirements of God's wisdom and justice within His creation (for those who believe in Him and His existence). He desires to guide them and does not wish to lead them astray or to mix truth with falsehood over them, as Allah, the Most High and Blessed, proclaims: "nor does He approve of disbelief from His servants" [Surah Az-Zumar, 7]. Allah also says: "Allah makes 'this' clear to you so you do not go astray. And Allah has 'perfect' knowledge of all things" [Surah An-Nisa, 176]. He rendered fair and wise judgments for some of them, "So when they 'persistently' deviated, Allah caused their hearts to deviate" [Surah As-Saf, 5].

The concept of Allah bestowing worldly success upon a false claimant of prophethood is fundamentally distinct from Allah granting worldly success to unbelievers or oppressors who do not claim prophethood, by enhancing their dominion and authority. The former notion directly challenges Allah's justice and wisdom, and it cannot be construed as a mere test or temptation for His servants; rather, it is a misleading deception of His creation. On the other hand, the latter can be comprehended within the

context of Allah's wisdom in His plan of testing and tempting His servants. However, this understanding hinges on the emergence and affirmation of truth's superiority over falsehood, with evidence and clarification, even if it does not manifest itself as a dominance through force or coercion.

Ibn al-Qayyim, may Allah have mercy on him, elucidates this concept in his book "Hidaiaat Al-Hayara fi' Ajwibat Al-yahoud waa' An-Nasara." During a debate with an Egyptian Jew, he emphatically declared,

"By denying Muhammad, you have uttered the gravest insult against Allah." The man was left astounded by his words!

Ibn al-Qayyim said,

"If you claim that Muhammad was an unjust king who oppressed people with his sword and was not a messenger from Allah, and he lived for twenty-three years, asserting that he was the Messenger of Allah sent to all of creation, saying that Allah commanded him to do such-and-such, forbade him from doing such-and-such, and revealed such-and-such to him, and none of this was true. He continued to alter the teachings of the prophets, fought against their nations, and changed their laws. It is as if you were suggesting that: 'Allah (SWT) was aware of these actions, observed them, and had knowledge of them,' or you are implying: 'It was hidden from Allah, and He remained unaware of it.' If you assert that Allah was unaware, you are attributing to Allah the worst form of ignorance, suggesting that someone else had more knowledge than God. If you claim that Allah knew about it and was watching, then it

implies that He was either able to prevent it or not. If you suggest that Allah was not capable, you would be attributing to Allah the ugliest kind of incapacity, which is inconsistent with divinity. And if you argue that Allah was capable, and despite that, He honored, supported, and elevated Muhammad, answered his prayers, empowered him against his enemies, granted him over a thousand miracles, and whenever an enemy sought to harm him, Allah ensured Muhammad's victory. Whenever Muhammad prayed to Allah, his wishes were fulfilled. Then, you would be attributing to Allah the greatest injustice and ignorance, which is inappropriate for any rational being to attribute, let alone the Lord of the Earth and Heaven! Allah bore witness to Muhammad's mission, supporting him with His words, and you claim that this is false testimony and a lie?!⁽¹⁾

Sheikh al-Islam Ibn Taymiyyah, in his seminal work "Al-Nubuwwat," imparts profound insights regarding the unmistakable distinctions between true and false prophets based on their characteristics. He eloquently underscores that these distinctions harmonize with the wisdom of Allah, stating:

"How can we doubt Allah's ability to lead His servants to recognize His Messenger and the divine origins of the signs the Messenger brings, which stand as Allah's testimony to his authenticity?"

(1) "Hidaiaat Al-Hayara fi' Ajwibat Al-yahoud waa' An-Nasara" (384/2)

It is unimaginable that Allah's wisdom would equate the truthful with a liar, granting the liar the same miraculous signs as those bestowed upon the truthful one, making it impossible to distinguish between them!

Moreover, why would Allah send a messenger to command people to believe in and obey Him without offering a means for them to distinguish their authenticity?!"⁽¹⁾

This logical argument, established by Ibn Taymiyyah and confirmed by his student Ibn al-Qayyim, can be expressed in the form of a mathematical conclusion as follows:

Given: Allah is just and wise; He wants to deliver the truth to people and make His argument apparent, and Allah is capable of implementing His will; Given: Prophet Muhammad claimed prophethood, and with him, there is transmitted evidence of his authenticity, trustworthiness, good character, perfection of his attributes, his asceticism in this world, his patience in the face of harm, his abundance of worship, and Allah's support of him with argument and clarification, as well as with the sword and spear, which is sufficient;

Therefore: Muhammad is truly the Messenger of Allah.

(1) "Al-Nubuwwat" (686/2).

If someone says: The criterion of honesty alone is not sufficient to prove prophethood, and indeed, no one can deny the truthfulness of Prophet Muhammad, and the evidence confirms this. However, this does not necessarily imply his truthfulness in the matter of revelation and prophethood!

In fact, this discussion requires elaboration because the issue of a person claiming prophethood and being characterized by honesty, good qualities, and conduct is entirely different from those who did not claim prophethood, unless there are other arguments and proofs that confirm the invalidity of his prophethood. This is not the case with Prophet Muhammad.

Prophet Muhammad, despite his claim to prophethood, is characterized by perfect honesty and good morals. This is a case where we have the right to invoke fate because Allah created him with that form of honesty and good character, without any argument or proof that would invalidate the authenticity of his prophethood. All of this is a reflection of Allah's wisdom in sending messengers to convey the truth to creation and establish evidence against them.



Chapter Two

Episodes from His Life

Al-Rafii says:

“There is no one in all of Arab history whose qualities have been meticulously documented and virtues enumerated, with confirmation from a variety of reliable sources through a chain of transmission, other than the Prophet.”⁽¹⁾

A genuinely impartial and independent researcher, when examining the Prophet’s (PBUH) biography, will conclude that it is a biography of a prophet who is supported by heavens. Several instances substantiate this, including:

- **The occurrence of a solar eclipse on the day when Ibrahim, the son of the Prophet (PBUH), departed:**

There existed an ancient belief across various nations and peoples preceding the advent of Islam, suggesting a connection between celestial phenomena and significant earthly events. These beliefs involved the appearance of stars during the birth of extraordinary individuals and the vanishing of stars upon their demise!

(1) “I’ajaz Al-Quran waa’ Al-Balaghah An-Nabawiyah,” p. 288 - T. Dar Al-Kitab Al-Arabi.

For instance, this concept is evident in the Buddhist tradition, where it is recorded that a star appeared at the time of Buddha's birth. Similarly, the Christian tradition recounts the appearance of a star marking the birth of Christ.

On a specific day in the Arabian Peninsula, when the Prophet's final male offspring, Ibrahim, passed away, a solar eclipse transpired (To the people of that era, this celestial event was interpreted as a significant dimming or partial disappearance of that mighty celestial body, i.e., the Sun).

Some people started saying and repeating, "The sun was eclipsed due to the death of Ibrahim," so the Prophet knew what they said.

One may wonder, what was the Prophet's (PBUH) reaction to that?

What do you expect his reaction to be if he is a liar?!

Would it even cross our minds that a false claimant of prophethood would reject such an opportunity that came to him without any effort and not exploit it to confirm his claim and prove that he is an exceptional person with whom the heavenly bodies interact?

Considering that it was enough for him to merely remain silent about what they said, as silence implies consent and approval. But in reality, what the Prophet did was completely different!!

He (PBUH) strongly denounced this statement and said: “The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone’s death or life. So when you see them, invoke Allah and pray till the eclipse is clear.”⁽¹⁾

Thus, the Prophet (PBUH) severed the superstitious connection between earthly events and astronomical phenomena.

Even more astonishingly, following the refutation of their claims, the Prophet did not seek to garner attention or consolation for himself on that day, despite his profound affliction. Instead, he redirected the discourse towards Allah (SWT) and contemplation of the Last Day. He took the lead in guiding the people through the eclipse prayer and expounded upon the subject of the torment of the grave.

In summary, a psychological scrutiny of the circumstances unequivocally asserts that this man neither engaged in deception nor was inclined to falsehood, even when confronted with unforeseen and spontaneous events. His actions were primarily dedicated to rectifying people’s misconceptions about his genuine human nature, his profound devotion and submission to Allah, the harmonious coexistence of the divine

(1) Both Al-Bukhari (1060) and Muslim (915) recorded this Hadith.

and human aspects, and the dispelling of superstitious beliefs.⁽¹⁾

- **The incident of Ifk (Slander):**

This story is documented in Sahih Al-Bukhari and narrated by Lady Aisha (RA), the author of the story. It recounts an incident in which the hypocrites attacked the honor of the Messenger of Allah (PBUH) and his most beloved wife, Aisha. They baselessly alleged that she engaged in inappropriate conduct with the companion Safwan bin Al-Mu'tal during their return from the Battle of Banu Al-Mustaliq!

This slander persisted for an entire month, with the hypocrites repeating and spreading rumors and fabrications. Throughout this time, the Messenger of Allah remained silent on the matter!

After this extended period had passed, the Prophet (PBUH) addressed the people and proclaimed the innocence of his wife, Aisha, by reciting verses from the Holy Quran⁽²⁾.

(1) Referencing the book "La' A'alam Huwiyati" by Dr. Hossam El-Din Hamed, I found it invaluable in extracting the insights from the narrative and elucidating its relevance to affirming the Prophet's authenticity.

(2) The Story of the incident of Ifk (Slander) recorded by Al-Bukhari (2661) and Muslim (2770).

The question arises: If someone has concrete evidence proving their innocence concerning accusations against their honor and the honor of their dearest wives (notably, this individual is the most protective of their spouses), and there are people in their vicinity persistently spreading rumors among the public, can this individual endure such protracted suffering?

Certainly not... Especially when the solution to this entire ordeal requires nothing more than him addressing the public and declaring that Aisha has been exonerated. At that very moment, the nightmare will come to an end.

However, because Muhammad is undeniably the Messenger of Allah, and the revelations he conveys originate from a source entirely distinct from his own self, detached from his personal being, he patiently endures the harm caused by the people.

- **Allah's exceptional protection and care for Prophet Muhammad (PBUH) during the period when the Qur'an was revealed to him in separate verses, up until the moment he emerged to convey the finalization of the religion to the Muslim community, and then he passed away immediately afterward:**



Upon taking a closer look at his biography during the period of his mission and message, we can observe that from the first time the revelation from heaven came down to him, he had been reciting the Qur'an to the people in separate verses as it was revealed to him over approximately twenty-three years. Throughout this time, the Prophet engaged in battles and wars, came close to losing his life, faced conspiracies from both Jews and infidels, and endured severe abuse. Throughout this time, the Qur'an continued to be revealed to him, and he faithfully recited it to the people, persisting in this state for nearly twenty-two years. Then, in the Farewell Pilgrimage, he gathered the Muslims to recite this historical divine statement to them: "Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way" [Surah Al-Ma'idah, 3]. Then, he passed away immediately afterward!

The question at hand is: How did this transpire?

How were these temporal events arranged in such a way that contributed to the completion of the religion, despite all these obstacles and challenges?!

Had the Prophet passed away during the period of his mission and his confrontations with the infidels, spanning from the time he publicly declared his message to his speech in the farewell pilgrimage, an event that was imminent, it would have occurred before the religion was fully

established. Such a scenario would have given those who opposed his message an opportunity to cast doubts on its authenticity.

Nevertheless, what truly transpired was that the Prophet (PBUH) endured, persevering in the face of daunting challenges and constant threats to his life. He continued to live until he accomplished the fulfillment of his religion and the propagation of his Dawah (message)!

Here, a pertinent question emerges: How can Allah grant success to a servant who lies against Him, as asserted by those who do not follow Islam, to the extent that Allah modifies universal laws to empower this individual in delivering their message completely?!

This inquiry arises because nobody knows the precise time of their demise and strives to accomplish all their tasks and projects in advance!

- **The exceptional achievements accomplished by Prophet Muhammad (PBUH), which both unbelievers and Muslims acknowledge as beyond the capabilities of any human being, especially considering the exceptional challenges and obstacles he faced:**

Looking at the biography of the Prophet, we find that he had eleven wives and more than one hundred thousand companions. He served as a ruler, judge, and military commander, leading battles, guiding Muslims, and setting general policies for them. He also fulfilled the duties of delivering



the divine message, reciting what was revealed to him by his God, studying the Qur'an, both in its revelation and interpretation, memorizing it, and then teaching it to the people, instructing them in its teachings, all while dedicating himself to the worship of Allah alone.

With these immense responsibilities, we recognize that the magnitude of the Prophet's achievements transcends ordinary human efforts (the ones that are not supported by divine intervention)!

The accomplishments of the Messenger extend beyond the political realm; they encompass a civilizational and cultural transformation that touched upon ideas, beliefs, perceptions of God and existence, values, morals, and material reality and infrastructure. It is, at the very least, an establishment of a significant civilization by a group of shepherds in an astonishingly short span of time. This remarkable material achievement led certain Western writers, such as Michael Hart, to classify the Messenger as one of the greatest figures in history⁽¹⁾.

(1) The book in question is "The 100: A Ranking of the Most Influential Persons in History" by the American writer Michael Hart. It has been translated into Arabic by Anis Mansour. Citing the book here is not an acknowledgment of its contents. In fact, the author portrays the Prophet (PBUH) as a remarkable person who successfully established a great empire. However, this portrayal does not take into account the divine support, evidence of the authenticity of his prophethood, and the revelation, which constituted the foundations for the dissemination of his message and the catalyst for winning the hearts of people long ...

We continue to raise this query, a thought that consistently lingers as we reach the conclusion of each chapter:

How can God bestow and lavish an individual with such abundant success, support, victory, and empowerment when they deceive or speak falsely about God?!

How can God grant him success, whether through the eloquence of persuasion or skillful warfare with sword and spear?!

God granted him success in all of these areas and also bestowed upon him a distinguished reputation among people for his integrity, virtuous qualities, honesty, good character, asceticism, patience, and unwavering dedication to worship!

What could be the divine intent behind this?

“Say, ‘O Prophet,’ ‘Indeed, those who fabricate lies against Allah will never succeed’” [Surah Yunus, 69].

Dr. Mustafa Mahmoud, may Allah’s mercy be upon him, eloquently underscores this profound significance in his book “Muhammad,” stating:

before conquering new territories. According to our belief, prophethood is a sacred bestowment and a divine purification from God. It is not something that is acquired through mathematical or philosophical principles, as asserted by philosophers.

“Regardless of the explanation, whether you calculate using traditional pen and paper methods or harness the power of electronic computation and modern tools, it remains impossible to comprehend how a single oppressed and persecuted individual can wield such profound influence. This impact initially extends to a mere handful of individuals, a countable few. Then, their influence spreads to hundreds and then thousands, leading to the defeat of formidable empires like the Romans and the Persians. In their time, these empires were as influential as contemporary America and Russia. All of these transformations occur within a few years, commencing from a position of utter nomadism, with Arabs scattered across tribes engaged in perpetual conflict, devoid of any significant civilization or knowledge. In your calculations, you will inevitably encounter an insurmountable gap, an equation left incomplete until you factor in the hidden element — the influence of the unseen and the divine support of empowerment and success.

Hence, we confront a prophethood substantiated by evidence from the unseen realm, a man entrusted with the divine banner of empowerment. We are not dealing with a mere social reformer, a revolutionary figure, or one of the world’s eminent

leaders who attains greatness through relentless toil and effort.”⁽¹⁾

There is another important testimony from a non-believer in Islam and even Christian converts, specifically George Bush (1796-1859), one of the ancestors of the former U.S. President George H.W. Bush. In his book titled “The Life of Mohammed: Founder of the Religion of Islam, and of the Empire of the Saracens,” he stated:

“The truth is that what the Prophet of Islam achieved can only be explained by the fact that God granted him special care. The success that Muhammad achieved exceeds his capabilities and cannot be explained by ordinary human calculations! There is no way to deny that he was working under God’s protection and care! The only plausible explanation for these remarkable accomplishments is divine intervention. There is no doubt that we must regard Islam today as a living testimony containing a mysterious wisdom of Jehovah⁽²⁾, the meaning of which is beyond human

(1) Refer to: the book “Muhammad: Muhawalah li’ Fehm As-Sirah An-Nabawiyah” authored by Dr. Mustafa Mahmoud (pp. 38-39).

(2) The proper name of the God of Israel in the Hebrew Bible/Old Testament.

comprehension. It is a wisdom that eludes human understanding!”⁽¹⁾

Here, the writer, in fact, could not deny the divine support for Prophet Muhammad. He stated that it was impossible to explain the Prophet’s success as mere human achievement. Despite this, he did not believe in Islam because he interpreted this divine support for the Prophet as a test from Allah and a means to discipline the churches that had lost their way, so they could return to their senses once more!

This perspective represents a significant level of misguidance, as described by Allah in His book. Allah does not support those who falsely claim revelation and prophethood as He supported His prophet, with both argument and evidence, as well as with the sword, spear, empowerment, and authority, as the writer himself acknowledges. Interpreting this situation as a test for the Church detracts from Allah’s justice and wisdom and falsely accuses Him of injustice, absurdity, misleading people, distorting the truth, and instructing people to do things that exceed their capacity. If Allah had fully supported the individual claiming to be a prophet, as no one denied, it seems contradictory for Him to then command people not to believe in him!

(1) Refer to: the book “The Life of Mohammed: Founder of the Religion of Islam, and of the Empire of the Saracens” authored by the American pastor, George Bush (p. 353).

It is known that all those who falsely claimed prophethood, such as Musayliama in the past, Mirza Ghulam Ahmad Al-Qadiani in recent times, and others, Allah has exposed their matter and revealed their lies to all people, leaving them with no valid argument.

I reiterate: “Say, ‘O Prophet,’ ‘Indeed, those who fabricate lies against Allah will never succeed’” [Surah Yunus, 69].

- **The extent of connection and strong consistency between the idea conveyed by Prophet Muhammad (PBUH), its application in the reality he faced, the theory he advocated, the practical manifestations derived from the theoretical foundations, and the alignment of his words with his actions:**

We find the Prophet advocating for worship, and he was a devout worshiper. He also encouraged asceticism and embodied it in his own life. He advocated for giving, sacrifice, and charity, and he was such a generous benefactor that he never feared his wealth would run out, as a Bedouin remarked about him⁽¹⁾. He emphasized the importance of patience and

(1) Muslim (2312) recorded this Hadith, with Anas bin Malik (RA) narrating as follows: “It never happened that Allah’s Messenger (PBUH) was asked anything for the sake of Islam and he did not give that.” He goes on to say, “There came to him a person and he gave him

exemplified it by enduring harm inflicted by the people, even to the point of being left bloodied, witnessing the killing of his companions, and enduring severe harm to himself and his family. He promoted gratitude and was consistently thankful himself. He advocated for jihad and consistently led from the front lines in battle, with no one closer to the enemy than him. He encouraged resilience, and during intense battles with clashing swords, the Companions sought refuge behind him, as Ali (RA) once noted.

- **The occurrence of those signs before the birth of Prophet Muhammad (PBUH):**

Those are remarkable events that captured the world's attention, focusing on Mecca and the Arabian Peninsula, the very place from which the Prophet emerged, as if all had been anticipating his arrival with the divine message for the entire world. Notable examples of those signs include:

- **The Incident of the Elephant**, which occurred in the year of the Prophet's birth. In this incident, Allah safeguarded His Sacred House from the formidable army of Abraha Al-Habashi (Al-Ashram), which

a large flock (of sheep and goats) and he went back to his people and said: 'My people, embrace Islam, for Muhammad gives so much charity as if he has no fear of want.'"

had set out to destroy the Kaaba. Allah sent flocks of birds to attack them, pelting them with stones made of baked clay!

Allah has proclaimed: "Have you not seen 'O Prophet' how your Lord dealt with the Army of the Elephant? * Did He not frustrate their scheme? * For He sent against them flocks of birds, * that pelted them with stones of baked clay, * leaving them like chewed up straw" [Surah Al-Fil, 1-5].

- **The Prophet's upbringing as an orphan;** His father passed away before his birth, and his mother died when he was young, which deepened his strong connection with Allah alone, and no one else. If, for every child, the father and mother symbolize true protection, care, and nurturing, then the one who safeguarded, nurtured, and raised the Prophet is the divine eye of Allah, the one who consistently brings up prophets. As Allah says, "so that you would be brought up under My 'watchful' Eye" [Surah Taha, 39].
- **The story of the Prophet (PBUH) and the monk Bahiri** in which it is mentioned that when the Prophet was twelve years old, Abu Talib departed to Ash-Sham, and the Prophet (PBUH) left with him. When they came across the monk they stopped there and began setting up their camp, and the monk came out to them. They were setting up their camp when the monk was walking amidst them, until he came and took the hand of the Messenger of Allah (PBUH). Then he said, "This is the master of the men and jinn, this is the Messenger of the

Lord of the worlds. Allah will raise him as a mercy to the men and jinn.”⁽¹⁾

- **Some of the actions of Prophet Muhammad (PBUH) before his mission, which indicate that he possessed an exceptional state of healthy nature;** These actions often compelled him to go against the prevailing norms and culture of pre-Islamic society, which had lost its ethical bearings. It also led him to endorse actions that would strengthen and uphold the uprightness of that nature. Among these actions are:
 - **The Prophet’s refusal to participate in the “Fijjar” war.** This war involved all the people of Quraysh, including the Prophet’s uncles. Even though he was a young man at the time, his participation was solely on the last day of that war, intended to honor his uncles. He abstained from partaking in any of the hostilities because he recognized it as an unjust war, and it also took place during one of the sacred months⁽²⁾.
 - **The Prophet’s involvement in the “Fadul” alliance.** This alliance actively advocated to support the oppressed and aid them in reclaiming their rights from their oppressors. Therefore, after his

(1) at-Tirmidhi (3620) recorded this Hadith, and Al-Albani corrected it in “Sahih as-Sirah an-Nabawiyah” (p. 29).

(2) “As-Sirah An-Nabawiyah” by Ibn Hisham (184/1).

mission, the Prophet praised it and expressed that if he were invited to something similar in the era of Islam, he would accept⁽¹⁾.

- **The Prophet's pivotal role in collaborating with the people of Quraish to reconstruct the Kaaba to its original form during the time of Abraham;** The people of Quraish had disagreements regarding the honor of placing the Black Stone in its designated spot. Their arguments escalated, leading to an intense dispute that almost resulted in a physical altercation. This tension persisted until their elder suggested they seek a solution by consulting and allowing the first person who entered through the gate to judge. The first person to arrive was Muhammad. All parties were content with his decision and celebrated his arrival. This suggestion proved to be exceedingly wise; Muhammad brilliantly instructed them to bring a piece of cloth and placed the stone in it. He instructed that a representative from each tribe should hold one end of the piece of cloth and raise the stone near its intended spot. Following this, he carefully set the stone in its place, effectively resolving the issue and putting an end to the dispute⁽²⁾.

(1) Narrated by Al-Tahawi in "Sharh Mushkil Al-Athar" (5971), and correct by Al-Albani in "Fiqh As-Sirah" (p. 67).

(2) Recorded by Ahmad in "Al-Musnad" (262/24), and it has been mentioned previously.

- **The fact that Prophet Muhammad did not engage in promiscuity, late-night activities, or idle talk throughout his life, despite the majority of participants in such activities being of the same age as him (referred to as the teenage age);** He consistently defied the prevailing negative trends, whether they were associated with vice and immorality or with injustice and evil, no matter how strong those trends were.

There are certain aspects of Prophet Muhammad's biography that some may use to question his truthfulness and the perfection of his characteristics. One such aspect is his numerous marriages, as historical accounts mention that he was married about eleven times. However, upon closer examination, this very example provides evidence of the authenticity of his prophethood. How could he have had so many wives from diverse backgrounds, including Safiyya, the daughter of the Jewish leader Hayy ibn Akhtab, and Maria the Coptic, with a Christian background, among others, and yet none of them ever accused him of being a liar or deceiver—neither during his lifetime nor after his passing?!

On the contrary, we find that the Prophet's wives emphasized his honesty, sincerity, integrity, asceticism, unwavering devotion to Allah in all aspects of his life, and his consistent worship, both in private and in public. It's important to note that if any of the Prophet's wives had spoken out against him as a liar, such news would have quickly spread, particularly

among disbelievers, hypocrites, and those who opposed Muhammad's mission.

Therefore, despite any doubts that some individuals may voice, in reality, these doubts often contain hidden elements of purpose that might be overlooked due to the pervasive influence of media distortions. Furthermore, they cannot withstand the established evidence affirming the authenticity of the prophethood and the message of Muhammad. Consequently, Muslim scholars have systematically addressed and clarified any doubts, shedding light on the purpose embedded in these doubts, which may, in themselves, provide additional evidence supporting the authenticity of the prophethood and message of Muhammad, as exemplified by the Prophet marrying multiple wives. For those who lack the time or resources to delve into these intricate refutations, it's clear that such doubts stand no chance against the overwhelming evidence confirming the authenticity of Islam.

The biography of the Prophet, replete with historical facts and narratives, serves as an endless wellspring of wisdom and invaluable lessons for those who seek to delve into, reflect upon, and ponder its depths. As Allah (SWT) says, "So take a lesson 'from this', O people of insight!" [Surah Al-Hashr, 2].

There are events in the Prophet's biography that clearly indicate that his Dawah is authentic. The way remains open for everyone to read biographical books and extract from them those events and news that confirm the authenticity of his prophethood. For example, if we examine what happened during the Prophet's Hijrah (journey) from Mecca to Medina, we can see his complete reliance on Allah, entrusting his affairs to Allah, the intensity of his attachment to Allah, as well as his unwavering commitment during a time when only those truly connected to Allah remained steadfast. When it comes to matters of life and death, there is no reason for a liar to cling to their falsehoods.

As the situation reaches the point where Prophet Muhammad is in the cave with his friend Al-Siddiq, his friend says to him, "If someone were to look down at his feet, they would see us."

How did the Prophet respond in a situation like this? He says, **"What do you think of two people, of whom Allah is the third?"**⁽¹⁾

What is the source of this confidence with which he speaks?!

Who is this person who instills such confidence in the soul and heart of a person like Abu Bakr Al-Siddiq unless he is a prophet sent and supported by heaven?!

(1) Both Al-Bukhari (3653) and Muslim (2381) recorded this Hadith.

Chapter Three

Physical Miracles

A genius person possesses mental abilities and capabilities that distinguish them from others, but these abilities fall within the realm of human potential and the framework of general human ability. In contrast, prophethood is a different matter. A prophet is a person who receives special divine support from Allah, enabling them to perform actions beyond ordinary human abilities and capabilities. These extraordinary acts serve as a sign of the prophet's authenticity.

In Arabic, a "sign" is a symbol that signifies something, and in this context, it signifies the authenticity of the prophets. The authenticity is demonstrated by the extraordinary actions that Allah carries out through the prophets, serving as evidence of their prophethood.

These signs, which transcend the universal laws and which Allah uses to support His messengers, are termed miracles, as they cannot be replicated or opposed by humans. According to many Muslim scholars, a miracle is an extraordinary occurrence or action carried out by Allah through His Prophets, reinforcing and authenticating their divine mission. Importantly, a challenge often accompanies such miraculous acts.

Hence, the most precise term for the supernatural actions performed by the prophets, especially Prophet Muhammad (PBUH), is "sign" or "proof"

because many of these extraordinary deeds were not performed for the purpose of challenging others. Instead, they occurred on various occasions and were witnessed and documented by those present until they reached us. These acts include water springing forth from between the Prophet's noble fingers, Gravel praising Allah (SWT) in his hand, the multiplication of food, the moaning of the trunk for him, etc. This differs from the miracle of the Qur'an, which was intended to challenge humanity and jinn to produce something similar, as mentioned in the Qur'an.

However, this distinction does not diminish the importance and value of the supernatural actions performed by the Prophet, as they ultimately serve as signs and proofs of Allah's support for the authenticity of his prophethood. Dr. Omar Al-Ashqar aptly summarizes this by stating,

“A sign is a comprehensive term for everything that Allah granted to His prophets to indicate their authenticity, whether it was intended as a challenge or not.”⁽¹⁾

Thus, the meaning of the word “sign” is more general and comprehensive than the meaning of the word “miracle,” as the latter stipulates the presence of a challenging factor in the intention of the

(1) Refer to: The book “Ar-Rusul waa’ Ar-Risalat” (p. 122), part of the series titled “Silsilat Al-Aqidah fi’ du’a Al-Kitab waa’ As-Sunnah,” authored by Dr. Omar Suleiman Al-Ashqar and published by Dar Al-Nafais.

Prophet or Messenger (this is according to the famous theologians' definition of a miracle).

The other matter is that the use of the words in the Qur'an is the primary means to express the truths of faith. Therefore, Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) states:

"If these words - 'signs' and 'proofs' - are used to refer to the signs of the prophets, they will be more indicative of what is intended than the word 'miracles.' That is why the word 'miracles' is not mentioned in the Qur'an and Sunnah; instead, the words 'sign,' 'evidence,' and 'proof' are used."⁽¹⁾

Allah, the Most High and Blessed, spoke of the two miracles attributed to Moses (the staff and the hand): "These are two proofs from your Lord" [Surah Al-Qasas, 32]. He also said, employing the term "evidence" for the miracle of Prophet Muhammad: "O humanity! There has come to you conclusive evidence from your Lord. And We have sent down to you a brilliant light" [Surah An-Nisa, 174].

The term "signs" is frequently cited by Allah (SWT) in numerous passages throughout the Qur'an, such as: "Whenever a sign comes to them, they say, 'We will never believe until we receive what Allah's messengers

(1) Refer to: The book "The Correct Answer to Those Who Change the Religion of Christ" authored by Sheikh Al-Islam Ibn Taymiyyah (412/5), Edition of Dar Al-Asimah.

received.’ Allah knows best where to place His message” [Surah Al-An’am, 124]. Allah also says: “We surely gave Moses nine clear signs” [Surah Al-Isra, 101].

After that clarification, the terminology within the Muslim community, as I mentioned earlier, still revolves around describing the extraordinary and supernatural occurrences, those performed by Prophet Muhammad and his predecessors, as physical or sensory miracles. What holds significance, as the saying goes, are the underlying facts and meanings rather than the specific words and expressions used.

A miracle does not entail a violation of causality, as some may erroneously believe. Instead, it represents a unique relationship between cause and effect, wherein the cause is not the conventional natural force but a direct divine intervention and action, operating beyond the confines of ordinary material causation and the laws of the universe.

In his book, “Al-Mu’ajizah Al-Kubra, Al-Quran,” Sheikh Muhammad Abu Zahra (may Allah have mercy on him) elucidates how supernatural occurrences serve as evidence for the authenticity of claims to prophethood:

“Thus, the occurrence of supernatural events stands as evidence for the authenticity of those who assert that they

speak on behalf of the All-Wise Creator, who acts as He wills. For it is only the Creator who can change the ordinary laws of nature. The truthful one proclaims their assertion and presents these extraordinary deeds as proof thereof, challenging others to replicate them. In such instances, these acts are deemed miracles.”⁽¹⁾

When we hear the names of prophets such as Moses, Jesus, and Abraham, we quickly recall the miraculous events that Allah used to support their prophethood. For instance, upon hearing the name of Moses (peace be upon him), we immediately think of the staff that transformed into a serpent. When we mention Abraham (peace be upon him), our minds swiftly recollect the scene of him emerging unharmed from the fire. Similarly, bringing up the name of Christ (peace be upon him) reminds us of his ability to raise the dead and heal the sick with the permission of Allah. The same is true for Yunus (peace be upon him) and his miraculous exit from the belly of a whale after spending days inside it. Noah (peace be upon him) constructing the massive ark that saved the believers from the great flood also comes to mind. What prompts contemplation and wonder is that this associative connection between mentioning these prophets and the immediate mental recall of their tangible miracles does not apply in the

(1) “Al-Mu’ajizah Al-Kubra, Al-Quran” by Sheikh Muhammad Abu Zahra (may Allah have mercy on him), p. 8.



same way when discussing Prophet Muhammad (PBUH).

Some have even mistakenly believed that the only miracle in Islam is the Qur'an and that Prophet Muhammad (PBUH) was not supported by physical miracles like other prophets, although Allah (SWT) supported him in ways unique to him. He is the most abundant in terms of the quantity and diversity of miracles, and, most importantly, we have learned about them through authentic chains of transmission and the same means as those of the earlier prophets: the Qur'an and the Sunnah!

The absence of this immediate association between mentioning Prophet Muhammad and the recollection of his physical miracles can be attributed to several reasons. The primary one is the limited discourse on these miracles in Islamic discussions, whether in preaching or intellectual contexts. Additionally, the influence of materialism in the modern era, which seeks to explain everything within the framework of the material world and its natural causes, has contributed to this lack of emphasis on the Prophet's miracles. It tends to deny any supernatural causes beyond the laws and principles governing the universe.

Indeed, someone who believes that Allah created this marvelous universe ex nihilo (out of nothing) encounters no significant difficulty in accepting direct divine intervention to support His prophets and demonstrate a sign of their authenticity to their people. However, when it comes to those who dispute the existence of a Creator God responsible for

the universe's creation, I refrain from discussing the physical miracles of the Prophet or presenting evidence for the authenticity of Islam until they acknowledge the existence of a Creator for this universe. This precondition serves as the foundational point for initiating a meaningful dialogue, enabling us to delve into further topics.

The first and eternal miracle in Islam, with which Allah supported His Prophet Muhammad, is the miracle of Qur'an. It is a miracle that aligns with the essence of Islam as final religion and message. Unlike physical miracles limited to specific times, places, and witnesses, the Qur'an is an eternal miracle transcending time and space, serving as a continuous reminder and warning to people until the Day of Judgment.

Allah has proclaimed: "They will be told," "Did We not give you lives long enough so that whoever wanted to be mindful could have done so? And the warner came to you" [Surah Fatir, 37]⁽¹⁾.

What I mentioned regarding the importance and centrality of the miracle of the Qur'an in Islam does not imply that the Messenger (PBUH) was not supported by physical miracles, similar to other messengers. It has been established, within the Qur'an itself and through transmitted

(1) The miracle of Qur'an will be discussed in detail in Part Two, Allah willing.

hadiths⁽¹⁾ supported by authentic chains of transmission, that there are numerous physical miracles attributed to the Messenger. These miracles hold a very high degree of authenticity and reliability, and, as I previously mentioned, they follow the same method for verifying the physical miracles of past prophets, such as Moses, Jesus, Abraham, and others. These verifications are only made possible through a correct method and a connected chain of transmission, relying on the same sources used to prove the Messenger's physical miracles, which are the Qur'an and the authentic Sunnah. This differs from the holy books of the Jews and Christians, whose transmission has experienced alterations and modifications, leading to a break in the chain of authenticity. This raises concerns about their reliability as a source. We will delve deeper into this topic in Part Three: A Comparison between the Qur'an and Preceding Holy Books

Ibn al-Qayyim states in his book, "Ighathat Al-Lahfan," after discussing the miracles of Moses and Jesus (peace be upon them):

(1) When we talk about the transmission of information, it means that the information has been passed from one person to another or from a large group of people to another. This tradition assumes that the majority involved are not intentionally spreading falsehoods, and the foundation of this transmission is what we perceive through our senses. The idea of a "chain of transmission" underscores that this process provides a higher level of certainty in knowledge rather than being based on mere speculation.

“If this was the case with the miracles of these two Messengers, despite the temporal distance, the dispersion of their nations across the Earth, and the cessation of their miracles, then what should be the belief regarding the prophethood of an individual whose miracles and signs surpass a thousand? Their era was near, and their transmitters were the most sincere and virtuous of people. The transmission of these miracles has been affirmed through a continuous chain of transmission, spanning centuries. The most significant of these miracles is the existence of an eternal and unaltered book, in which nothing has changed, as though it was revealed just now. This book is the magnificent Quran. What the Quran prophesied consistently unfolded precisely as it had foreseen, almost as if it had borne witness to these events as they unfolded.”⁽¹⁾

Now, I will provide examples of the physical miracles through which Allah supported His Prophet (PBUH). One such miracle is:

- **Al-Isra’ and Al-Mi’raj**

(1) “Ighathat Al-Lahfan,” (347/2).

This miracle is confirmed in the Qur'an and the authentic Sunnah⁽¹⁾. It recounts the Prophet's night journey from Mecca to Jerusalem, followed by his ascension from Jerusalem to the highest heaven, and his closeness to Allah. As Allah, the Most High and Blessed, proclaims: "Glory be to the One Who took His servant 'Muḥammad' by night from the Sacred Mosque to the Farthest Mosque" [Surah Al-Isra, 1], "then he approached 'the Prophet', coming so close * that he was only two arms-lengths away or even less. * Then Allah revealed to His servant what He revealed 'through Gabriel'. * The 'Prophet's' heart did not doubt what he saw. * How can you 'O pagans' then dispute with him regarding what he saw?" [Surah An-Najm, 8-12].

This journey was undertaken by both the spirit and the body, not just the spirit alone. It was not merely a vision; otherwise, the Qur'an would not have described it in the language of miracles and astonishment. It commenced with the word: "Glory be to the One Who took His servant 'Muḥammad' by night" [Surah Al-Isra, 1], which highlights the greatness and miraculous nature of Allah. The verse also clarifies that the Isra (night journey) was physical, as He stated:" "...His servant..." [Surah Al-Isra, 1],

(1) The hadiths about Al-Isra' and Al-Mi'raj are plentiful, transmitted through a chain of reliable narrators in the collections of the entire Sunnah, exemplified by Sahih al-Bukhari (3887) and Sahih Muslim (164).

which means “by both his body and spirit. The language and context do not support the use of the word “his servant” as a metaphor for his soul alone!

The miraculous aspect of this matter is that it is not possible for anyone to travel on a night journey from Mecca to Jerusalem and then on a cosmic journey that goes beyond the sky and return in one night!

This can only be conceivable with the support of divine aid.

Additionally, there is physical evidence when the infidels questioned the Prophet (PBUH) - when he informed them about Al-Isra’ and Al-Mi’raj - about the description of Jerusalem. He answered them in detail, even though he had not visited that place before. He narrates that situation, saying, “I found myself in Hijr and the Quraish were asking me about my night journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before.”

He continues, saying, “Then Allah raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me.”⁽¹⁾ In another narration, “When the Quraysh accused me of falsehood, I stood in Hijr, and by divine grace, Allah revealed to me

(1) Sahih Muslim (172).

Bait-ul-Maqdis. I then proceeded to describe its distinctive features, all while gazing upon it.”⁽¹⁾

- **The Splitting of the Moon:**

It is a miracle also proven in the Qur’an and the authentic Sunnah. Allah, the Most High and Blessed, says: “The Hour has drawn near and the moon was split ‘in two’” [Surah Al-Qamar, 1].

In the Sahihs of Al-Bukhari and Muslim, it is stated that the people of Mecca asked Allah’s Messenger (PBUH) to show them a sign. He then showed them the moon split in two halves, between which they saw the Hira’ mountain⁽²⁾. The miraculous aspect of it is that the Prophet showed them that sign at the same time they asked him to see a sign. This cannot be a coincidence; it was clearly a sign of God’s support.

Subsequently, the people of Quraish ceased to deny the occurrence of the moon’s splitting. Instead, they attributed it to magic and imagination, accusing the Prophet of deceiving their senses.

(1) Sahih Al-Bukhari (3886).

(2) The hadith about the splitting of the moon was transmitted by many companions, and both Al-Bukhari (3868) and Muslim (2802) agreed on its authenticity. Therefore, both Al-Bukhari and Muslim recorded this hadith.

Allah, the Most High and Blessed, says: “The Hour has drawn near and the moon was split ‘in two’ * Yet, whenever they see a sign, they turn away,¹ saying, ‘Same old magic!’” [Surah Al-Qamar, 1-2].

If that incident had not truly occurred, the infidels and followers of the Quraish, who harbored animosity toward the Prophet’s message, would not have refrained from vocally discrediting the Quran, which references this event.

- **The miraculous multiplication of food in the hands of the Prophet (PBUH):**

News spread that this miraculous event occurred on various occasions, including the Hijra, the Battle of the Trench, Tabuk, and other instances, and witnessed by large crowds of companions. Its authenticity was widely recognized, capturing significant attention throughout the Arabian Peninsula.

In the hadith, which is agreed upon by Al-Bukhari and Muslim, it is stated that on the Day of the Trench, the Prophet (peace be upon him) miraculously fed a thousand people with only a small sheep and a saa’ of barley, as reported by Jaber bin Abdullah. He says, “When the ditch was dug, I saw Allah’s Messenger (PBUH) feeling very hungry. I came to my wife and said to her, ‘Have you got something (for him to eat)?’ ‘I have seen Allah’s Messenger (PBUH) feeling extremely hungry.’ She brought out a bag

of provisions which contained a sa', of barley. We had also with us a lamb. I slaughtered it. She ground the flour. She finished (this work) along with me. I cut it into pieces and put it in the earthen pot and then returned to Allah's Messenger (PBUH). She said, 'Do not humiliate me in the presence of Allah's Messenger (PBUH) and those who are with him.' When I came to him I whispered to him saying, 'O Allah's Messenger, we have slaughtered a lamb for you and she has ground a sa' of barley which we had with us. So you come along with a group of people with you.' Thereupon Allah's Messenger (PBUH) said loudly, **'O people of the ditch, Jabir has arranged a feast for you, so (come along).'**' Allah's Messenger (PBUH) said, **'Do not remove your earthen pot from the hearth and do not bake the bread from the kneaded flour until I come.'** So I came and Allah's Messenger (PBUH) came and he was ahead of the people; and I came to my wife and she said (to me), 'You will be humbled.' I said, 'I did what you had asked me to do.' She (his wife) said, 'I brought out the kneaded flour and Allah's Messenger (PBUH) put some saliva of his in that and blessed It. He then put saliva in the earthen pot and blessed it and then said, **'Call another baker who can bake with you, and bring out the soup from it, but do not remove it from the hearth.'**' The guests were one thousand. I take an oath by Allah that all of them ate (the food to their fill) until they left it and went away and our

earthen pot was brimming over as before, and so was the case with our flour.”⁽¹⁾

Abu Hurairah, may Allah be pleased with him, narrates the events of the Battle of Tabuk, recounting: “We were accompanying the Messenger (peace be upon him) on a march towards Tabuk when a famine struck the army. They said, ‘O Messenger of Allah, may we be permitted to slaughter some of our camels so that we may have something to eat?’ The Messenger of Allah (PBUH) responded, ‘Do it.’ Upon this Umar said, ‘O Messenger of Allah, I wish that you should pool together what has been left out of the provisions with the people and then invoke (the blessings of) Allah upon it.’ The Messenger of Allah (PBUH) replied, **‘Certainly!’** The one who had wheat in his possession came there with wheat. He who had dates with him came there with dates. And Mujahid said: He who possessed stones of dates came there with stones. He (the Holy Prophet) invoked the blessings (of Allah) upon them (provisions), then said, **‘Fill your containers,’** and so they filled their containers until no container remained empty in the camp. (And there was such a miraculous increase in the stocks) that the people replenished their provisions fully. At that time he (the Holy Prophet) said, **‘I bear testimony to the fact that there is no god but Allah, and I am His messenger. The bondsman who would meet Allah without entertaining**

(1) Both Al-Bukhari (4101) and Muslim (2039) recorded this Hadith.

any doubt about these (two fundamentals) would enter heaven.”⁽¹⁾

Anas bin Malik (RA) narrated another incident, where he stated, “Abu Talha said to Um Sulaim⁽²⁾, ‘I have noticed feebleness in the voice of Allah’s Messenger (PBUH) which I think, is caused by hunger. Have you got any food?’ To which she responded, ‘Yes.’ She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allah’s Messenger (PBUH). I went carrying it and found Allah’s Messenger (PBUH) in the Mosque sitting with some people. When I stood there, Allah’s Messenger (PBUH) asked, **‘Has Abu Talha sent you?’** I said, ‘Yes.’ He asked, **‘With some food?’** I said, ‘Yes.’ The Messenger of Allah then said to the men around him, **‘Get up!’** He set out (accompanied by them) and I went ahead of them till I reached Abu Talha and told him (of the Prophet’s visit). Abu Talha said, ‘O Um Sulaim! Allah’s Messenger (PBUH) is coming with the people and we have no food to feed them.’ She said, ‘Allah and His Messenger know better.’ So Abu Talha went out to receive Allah’s Messenger (PBUH). Allah’s Messenger came along with Abu

(1) Sahih Muslim (27).

(2) Um Sulaim is the mother of Anas bin Malik, and Abu Talha Al-Ansary is her husband, may Allah be pleased with both of them.

Talha. Allah's Messenger (PBUH) said, **'O Um Sulaim! Bring whatever you have.'** She brought the bread which Allah's Messenger (PBUH) ordered to be broken into pieces. Um Sulaim poured on them some butter from an oilskin. Then Allah's Messenger (PBUH) recited what Allah wished him to recite, and then said, **'Let ten persons come (to share the meal).'** Ten persons were admitted, ate their fill and went out. Then he again said, **'Let ten persons come (to share the meal).'** Ten persons were admitted, ate their fill and went out. Then he again said, **'Let ten persons come (to share the meal).'** Ten persons were admitted, ate their fill and went out. Then he again said, Then he said, **'Let another ten persons come.'** In short, all of them ate their fill, and they were seventy or eighty men."⁽¹⁾

Numerous other hadiths and narrations corroborate the veracity of this miracle. Its miraculous nature is evident, as it defies ordinary universal laws and can only be construed as divine support for that prophet, providing proof of his prophethood and authenticity.

- **Water Flowing from between the Prophet's Fingers:**

News spread about the miraculous event in which water flowed from between the prophet's (PBUH) fingers, allowing many companions to drink. This miracle occurred multiple times on different occasions, including:

(1) Both Al-Bukhari (3578) and Muslim (2040) recorded this Hadith.

- The incident Jabir bin `Abdullah (RA) narrated, saying, “The people became very thirsty on the day of Al-Hudaibiya (Treaty). A rakwah containing some water was in front of the Prophet (PBUH) and when he had finished the ablution, the people rushed towards him. He asked, **‘What is wrong with you?’** They all replied, ‘We have no water either for performing ablution or for drinking except what is present in front of you.’ So he placed his hand in that rakwah and the water started flowing among his fingers like springs. We all drank and performed ablution (from it).’ I asked Jabir, ‘How many were you?’ He replied, ‘Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred.’”⁽¹⁾
- The incident Anas bin Malik (RA) narrated, saying, “A bowl of water was brought to the Prophet (PBUH) while he was at Az-Zawra. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water). Qatada says, ‘I asked Anas: How many were you?’ Anas replied, ‘Three hundred!’”⁽²⁾

(1) Both Al-Bukhari (3576) and Muslim (1856) recorded this Hadith. A “rakwah” is a compact leather vessel designed for the purpose of drinking water. “The people rushed towards him” signifies that they hurried to obtain the remaining water. “The water started flowing” signifies that the water started streaming.

(2) Both Al-Bukhari (3572) and Muslim (2279) recorded this Hadith. “Az-Zawra” is the name of a location within the market of Madinah during those days.

- The incident Abdullah bin Masoud (RA) narrated, saying, “Once we were with Allah’s Messenger (PBUH) on a journey, and we ran short of water. He said, **‘Bring the water remaining with you.’** The people brought a utensil containing a little water. He placed his hand in it and said, **‘Come to the blessed water, and the Blessing is from Allah.’** I saw the water flowing from among the fingers of Allah’s Messenger (PBUH) , and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him)!“(1)

Hence, the miracle of water flowing from the noble fingers of the Prophet is firmly attested to by the most trustworthy chains of narration. This remarkable occurrence took place on multiple occasions in front of sizable gatherings, and not a single individual contested its authenticity. The extraordinary nature of this event is manifest in its unequivocal defiance of natural laws, a phenomenon achievable solely through divine intervention.

- **The food glorifying Allah in the hands of the Prophet (PBUH):**

In the presence of the Prophet, the Companions heard the sound of food, which was glorifying Allah. We understand from legal texts and Quranic verses that every aspect of existence praises Allah (SWT) in its

(1) Sahih Al-Bukhari (3579).

unique manner, even though our comprehension of it may be limited: “There is not a single thing that does not glorify His praises—but you ‘simply’ cannot comprehend their glorification” [Surah Al-Isra, 44].

The astonishing element of this miracle lies in Allah (SWT) making the food glorify Him in a manner understandable to humans. Subsequently, the Companions were able to hear this extraordinary occurrence, which defies the norm.

This miracle is mentioned in Sahih Al-Bukhari in the aforementioned hadith of Abdullah bin Masoud, where he said: “we heard the meal glorifying Allah, when it was being eaten (by him)!”⁽¹⁾

- **The Trunk Moaning for the Prophet (PBUH):**

In Sahih Al-Bukhari, it was stated that Jabir bin `Abdullah (RA) was heard, saying, “The roof of the Mosque was built over trunks of datepalms working as pillars. When the Prophet (PBUH) delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk sending a sound like of (Al-Ishar) a

(1) Sahih Al-Bukhari (3579).

pregnant she-camel till the Prophet (PBUH) came to it, and put his hand over it, then it became quiet.”⁽¹⁾

This incident unfolded before a substantial gathering of companions, who bore witness to the resonance of the trunk and its lamentation. This occurrence served as a profound testament from Allah (SWT), affirming the Prophet’s authentic connection with the heavens.

- **Allah’s Response to the Prophet’s Supplication:**

In many authentic narrations, it has been mentioned that when the Prophet made dua for someone, their supplications were answered either during their lifetime or after their death. There are numerous examples of this phenomenon, one of which is The Prophet’s supplication for Abdullah bin Abbas.

- The Prophet made dua, asking Allah to grant Abdullah bin Abbas (RA) understanding of the religion and the ability to interpret it⁽²⁾. This

(1) Sahih Al-Bukhari (3585). (Al-Ishar) is the plural of ‘Ashra’a’, which is a she-camel that has been pregnant for ten months.

(2) This narration can be found in Ahmad’s Musnad (225/4) and has been authenticated by Al-Albani in “As-Silsilah As-Sahiha” (173/6). The source of this narration is Saeed bin Jubair, who quoted Ibn Abbas, and it mentions that the Messenger of Allah placed his hand on Abdullah bin Abbas’s shoulder, or arms (the exact location is not certain). The Prophet’s

prayer was indeed answered, as Abdullah bin Abbas later became a prominent figure in the Muslim community, serving as a scholar and translator of the Qur'an.

- The Prophet's supplication for one of the two Omars to embrace Islam⁽¹⁾. He was referring to either Omar bin Al-Khattab or Amr bin Hisham (Abu Jahl). The supplication was granted, and it was Omar bin Al-Khattab who accepted Islam. His conversion marked a momentous triumph for the Muslim community.
- The Prophet's Supplication to His People, Asking Allah to Send Rain
This took place when a man approached him during the Friday sermon while he was delivering it from his pulpit, requesting a dua for rain. Allah granted the Prophet's request, and the clouds covered the sky, causing continuous rain for an entire week. Afterward, another man came to him, asking the Prophet to make dua for the rain to stop due to its abundance. So, the Prophet made dua, saying:

supplication for Abdullah bin Abbas was as follows: **"Oh Allah, grant him understanding of the religion and the ability to interpret it."**

(1) Recorded by Al-Tirmidhi in his Sahih (3681) and authenticated by Al-Albani, quoting Abdullah bin Omar (RA) that the Prophet (PBUH) said: **"O Allah! Honor Islam through the most dear of these two men to you: Through Abu Jahl or through 'Omar bin Al-Khattab."** Bin Omar said, "And the most dear of them to Him was Omar."

“O Allah! Round about us and not on us,” and Allah granted the Prophet’s request as well⁽¹⁾.

- The Prophet’s Supplication to Anas Bin Malik for Blessings in Wealth and Children⁽²⁾, and it indeed was

(1) Sahih Al-Bukhari (1013). Anas bin Malik was heard saying, “On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah’s Messenger (PBUH) was delivering the Khutba. The man stood in front of Allah’s Messenger and said, ‘O Allah’s Messenger (PBUH)! The livestock are dying and the roads are cut off; so please pray to Allah for rain.’ Anas added, “Allah’s Messenger (PBUH) raised both his hands and said, ‘O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!’ Anas added, “By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila.” Anas added, “A heavy cloud like a shield appeared from behind it (i.e. Sila’ Mountain). When it came in the middle of the sky, it spread and then rained.” Anas further said, “By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah’s Messenger (PBUH) was delivering the Friday’s Khutba. The man stood in front of him and said, ‘O Allah’s Messenger (PBUH)! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain.’ Anas added, “Allah’s Messenger (PBUH) I raised both his hands and said, ‘O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.’ Anas added, “So the rain stopped and we came out walking in the sun.” Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

(2) Sahih Muslim (660). Thabit reported on the authority of Anas, “The Messenger of Allah (PBUH) came to us and there was none in our house but I, my mother and my aunt Umm Haram. He (the Holy Prophet) said, ‘Stand up so that I may lead you in prayer,’ (and there

Anas did not pass away until he witnessed a hundred descendants from his lineage⁽¹⁾. He also became one of the prosperous Ansar, despite having served in his youth. It is narrated that he lived for well over a century, and he was the last of the Messenger of Allah's companions to pass away. He once said about himself, "My life has been lengthy, I carry a sense of shame before my family, and I have a deep yearning to meet my Lord."⁽²⁾

- The Prophet's Supplication for Guidance for the Daws Tribe⁽³⁾

Allah answered his supplication and guided them to Islam after they were stubborn rejectors.

... was no time for prescribed prayer). He led us in prayer. A person said to Thabit, 'here stood Anas with him (the Holy Prophet)?' He replied, 'He was on the right side.' He then blessed us, the members of the household with every good of this world and of the Hereafter. My mother said, 'Messenger of Allah (and then, pointing towards Anas, said), here is your little servant, invoke the blessing of Allah upon him too.' Anas added, He then blessed me with every good, and he concluded his blessings for me (with these words): 'Allah! increase his wealth, and his children and make (them the source of) blessing for him.'"

(1) "Mukhtasar Tarikh Damascus" by Ibn Manzur (128/2), "Asad Al-Ghabah" by Ibn Al-Atheer (80/1).

(2) narrated by Al-Bukhari in "Al-Adab Al-Mufrad" (653/509).

(3) Al-Bukhari (3937), Muslim (2524), and Ahmed (7315) recorded this hadith. Abu Huraira (RA) reported that Tufail bin Amr Al-Dawsi and his companions said, "Allah's Messenger, the tribe of Daws has disbelieved and has belied you, so invoke curse upon them." It was ...

Thus, these and other examples provide us with a clear indication that Prophet Muhammad's supplications were always answered. This matter was neither arbitrary nor coincidental; instead, it bears a distinct sign of the authenticity of that prophet and Allah's support for him. For Allah does not support liars and does not grant success to the endeavors of corruptors.

- **The Ability to Heal the Sick:**

This miraculous event occurred on multiple occasions. One notable instance is the incident during the Day of Khaybar when Prophet Muhammad (PBUH), in response to Ali bin Abi Talib's complaint about pain in his eye that day, spat into Ali's eye, and miraculously, it was healed. No one who attended that incident denied that this happened.

It's worth noting that many of these physical miracles took place during gatherings of the Companions, where their numbers often reached into the hundreds or thousands, especially during times of war or the Prophet's speeches to the Companions, such as Friday prayers. Given these circumstances, it would be implausible for them to collude in spreading falsehoods. Even those who came after that time and learned of these events through oral transmission, written accounts, and recorded texts did

said, 'Let Daws be destroyed,' whereupon he (Allah's Messenger) said, "O Allah! guide aright the tribe of Daws and direct them to me."



not question the authenticity of these miracles, nor did they disbelieve them.

I find it astonishing that there are doubters regarding the occurrence of these physical miracles, especially when they have been substantiated and handed down through a well-documented chain of transmission. It's important to recognize that in the realm of knowledge and research, there exists a scientific methodology that researchers must adhere to. However, when the necessary conditions for the transmission of news have been met and verified, doubting such news can open the door to doubting all kinds of information, whether it's historical or knowledge-based, in various fields of study. We accept many truths with absolute certainty, even though we haven't conducted all scientific experiments ourselves, visited every geographical location, or personally witnessed all historical events or prominent figures. We accept these facts as long as they have been passed down to us through reliable chains of transmission.

Therefore, anyone who doubts the physical miracles attributed to Prophet Muhammad should also, by the same logic, doubt the existence of historical figures like Isaac Newton, question the reality of events like the French Revolution, or even cast doubt on the existence of geographical places such as Australia or Britain!

It is not right for a person to doubt everything. While this may seem like a convenient solution that eliminates the hassle of searching and the difficulty of thinking, it does not lead to the truth in the end. The same applies to believing in everything despite contradictory evidence. Doubt and belief in everything both provide relief from thinking, but whoever wishes to reach the truth must adhere to the scientific methodology and follow the evidence wherever it leads, regardless of the result they arrive at.

We conclude this chapter with a valuable statement by Sheikh al-Islam Ibn Taymiyyah in his book “The Correct Answer to Those Who Change the Religion of Christ.” In it, he confirms the reliability of these reports about the physical miracles of Prophet Muhammad, such that they can be relied upon and trusted as evidence of the authenticity of Prophet Muhammad and Allah’s support for him:

“These reports encompass elements found in the Qur’an, and some of them have been passed down to us, being known to both the general populace and the more discreet scholars. Notable instances include the miraculous flow of water from between the Prophet’s fingers, the multiplication of sustenance, the moaning of the trunk, and more. Each of these miracles has traversed through generations, handed down from one successor to the next. They have become an integral

part of the collective consciousness of the community, disseminated by a more extensive network than those responsible for conveying a substantial portion of the Qur'an.

The sheer number of individuals who have shared these accounts and heard of them surpasses the tally for those who have transmitted many verses from the Qur'an, the reports of the Prophet performing two prostrations when inadvertently omitting a part of his prayer, and even those relating to the obligations of zakat. Additionally, the prayer times and quantities, for example, have been passed down to us for practical and enduring use only.

On the other hand, these miraculous signs have been transmitted more extensively than the prescribed prayer times. This is primarily due to the fact that the Prophet's miracles often unfolded before substantial audiences. Just as the congregation at Al-Hudaybiyyah, numbering one thousand and five hundred, bore witness to the remarkable flow of water from between the Prophet's fingers, and..."⁽¹⁾



(1) Refer to: The book "The Correct Answer to Those Who Change the Religion of Christ" authored by Sheikh Al-Islam Ibn Taymiyyah (324/6), Edition of Dar Al-Asimah.

Chapter Four

Glad Tidings of Previous Books

Before we explore the glad tidings mentioned in previous books regarding the message of Muhammad (PBUH), it is crucial to grasp the diverse layers of evidence substantiating the genuineness of his prophethood. These layers encompass what is firmly established as authentic evidence, what is incorporated as supporting evidence, and what is alluded to for reference. In the context of discussing the glad tidings found in previous books, I will first highlight the criteria used to distinguish a true Prophet. These criteria are outlined by the author of “The Messenger (PBUH)”⁽¹⁾ and include the following aspects:

(Personal Characteristics, Miracles, Future Prophecies, Good Tidings, and the Outcomes of Their Mission).

While these signs are indeed unique to prophets and differentiate them from others, it’s not necessary for all of them to be present in a single prophet to establish the authenticity of their prophethood. Certain signs are universal prerequisites for all prophets, while others are not essential for confirming a prophet’s authenticity.

(1) Excerpted from the book “Ar-Rasoul Muhammad” by Saeed Hawwa, published by Dar Ammar.



For instance, the presence of good tidings in the sayings of previous prophets and their books regarding a future prophet is evidence supporting the authenticity of that later prophet. However, it's not a mandatory criterion for prophethood because not every prophet necessarily receives prior tidings. This differs from other essential attributes such as the moral character of Messengers, like honesty, integrity, and the performance of miracles, which are universally expected in every prophet.

The Quran has informed us that Prophet Muhammad was foretold in the scriptures of the earlier prophets, particularly in the Torah and the Gospel, which underscores the authenticity of his mission. Allah, the Most High and Blessed, says, “‘They are’ the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel” [Surah Al-A’raf, 157].

Allah also says: “And ‘remember’ when Jesus, son of Mary, said, ‘O children of Israel! I am truly Allah’s messenger to you, confirming the Torah which came before me, and giving good news of a messenger after me whose name will be Aḥmad.’” [Surah As-Saf, 6].

It is not obligatory for the prophetic glad tidings to explicitly state the prophet’s name; rather, they often describe his qualities, virtues, and what sets him apart from others. Nevertheless, in the case of Prophet Muhammad, his name, “Aḥmad,” and his description as “the unlettered Prophet” are explicitly mentioned, confirming his authenticity.

However, if this is indeed the case, where can we currently locate these prophetic glad tidings concerning the Prophet's name and description in the Holy Books of the Jews and Christians?

The truth is that the same Qur'an, which informed us of the glad tidings about the coming of Prophet Muhammad in the Torah and the Gospel, also conveyed that these books were subject to corruption and alteration.

I would like to emphasize that the Holy Book, as it exists in its Old and New Testament today, is not considered an authentic and reliable source (in contrast to the Qur'an). There are certain elements within it that are deemed to be false and distorted due to their contradictions with essential knowledge and self-evident truths, or because they conflict with the authentic divine revelation regarding Allah, may He be blessed and grant peace.

Furthermore, within this Holy Book, there are elements that we cannot confirm as unauthentic, yet they are not supported by a chain of transmission or their authenticity is based on assumptions. That's why they cannot be considered as established evidence for the authenticity of prophethood and the message of Islam. When the evidence shows that a source is weak, let alone corrupt and distorted, it should not be deemed a good basis for a likely inference; it is merely mentioned for reference. We will discuss the alterations and distortions of the holy book further in the third chapter, Allah willing.



Therefore, I wholeheartedly oppose the approach that places primary reliance on the glad tidings of the Holy Book as evidence for the authenticity of Islam and prophethood. I firmly believe that such reliance remains inconclusive, even when references to Prophet Muhammad and his attributes are evidently clear.

One might now find themselves wondering: In light of this, why would I chose to devote an entire chapter in this book, which centers on providing evidence for the authenticity of Islam, to the exploration of the glad tidings regarding Prophet Muhammad in earlier scriptures?!

The answer is that, in fact, I did not present these glad tidings as independent or foundational evidence of the authenticity of Islam. Instead, I included them merely for the sake of completeness, alongside other pieces of evidence. By highlighting these prophecies, I aimed to respond to the claims made by many Jews and Christians, who assert that Prophet Muhammad is not mentioned in their sacred texts as the Quran asserts. They use this claim to challenge the authenticity of the entire Quran. Therefore, I emphasized that the same Quran that mentions the presence of these glad tidings in the Torah and the Gospel about Prophet Muhammad also informs us that these books have undergone distortion, alteration, and human intervention. It is evident and reasonable to conclude that the texts predicting a prophet who is not from the offsprings of Israel are the ones most susceptible to distortion and alteration,

particularly at the hands of the Israelis themselves.

In fact, the evidence of the distortion of the Holy Book is not solely rooted in the Quran's statements; the Holy Book's content itself attests to this and verifies it for anyone who reads it. I will delve further into this in Part Three.

In addition, I want to emphasize that some of the prophecies present in the Holy Book are more relevant to the person and attributes of Prophet Muhammad than to anyone else. It is possible that these are remnants of revelation that have not been distorted, although we lack concrete evidence to substantiate this claim.

The key point here is that this chapter establishes the possibility that the glad tidings about Prophet Muhammad in the Holy Book are valid, and there is no reason to assert their impossibility. Subsequently, individuals from the People of the Book cannot argue that the Qur'an is false on the basis of a lack of glad tidings about Prophet Muhammad in their Holy Books.

Now, I will provide some examples of these prophecies found in the Jewish Holy Books (including the Torah and associated texts) and the Christian Holy Books (comprising two parts: the Old Testament, equivalent to the Jewish Scriptures, and the New Testament, including the Gospels and related writings).

- **Examples of Old Testament Glad Tidings:**



- **The First Glad Tiding:**

Deuteronomy (18/18-20): God says to Moses (PBUH): “I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.”

This is a glad tiding of a prophet who will come after Moses, possessing three distinguishing characteristics:

- 1) He will be like Moses.
- 2) He will be among the brothers of the children of Israel.
- 3) The words of God will be in his mouth.

If we examine the first characteristic (He will be like Moses), we will discover that none of the prophets among the children of Israel succeeded Moses (peace be upon him) in such a way that it can be said that they resemble Moses. Even the Holy Bible affirms this, as in the Book of Deuteronomy (Deuteronomy 34:10), where it states: “And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face.”

Therefore, this glad tiding is not suitable to be the glad tiding of Joshua bin Nun, as the Jews claim. The text is clear in its meaning that he will not arise among the children of Israel like Moses. It is also not suitable to be the glad tiding of Christ because Christ is also from the children of Israel. The glad tiding is that he is from among the brothers of the children of Israel and not of the children of Israel themselves. Furthermore, with a little research and consideration, we will find that Christ cannot be described as being like Moses. Christ did not bring a new religious law as Moses did, and he was not empowered; rather, he remained disempowered. He was not able to establish a state in which he would rule according to Allah's law or judge among the people. He did not engage in wars and battles, but his Shariaa was predominantly spiritual. This is very different from Moses, who is quite similar to Muhammad. Both of them were born naturally from a biological father, both of them married and had children, both of them came with a new religious law, both of them were empowered after a period of vulnerability, and both of them established a state and ruled in accordance with Allah's law. In addition, they both fought battles and wars and defeated tyrants. For instance, Moses confronted the Pharaoh, whom Allah drowned, and Muhammad faced the Pharaoh of the Nation of Islam (Abu Jahl bin Hisham), who was killed at the Battle of Badr. Both of them initially resisted the truth even when it became clear to them, displaying disbelief, stubbornness, and denial, as described in the Qur'an: "And,

although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly” [Surah An-Naml, 14].

The key point here is that there are numerous similarities between the two noble prophets, Moses and Muhammad, may Allah bless them and grant them peace. Hence, it’s not surprising that the story of Moses is the most frequently mentioned narrative in the Qur’an. This serves as a source of guidance for the Prophet (PBUH) and his companions, helping them draw lessons relevant to their present circumstances. Additionally, it serves as a source of comfort for the Prophet and serves as a reminder of Allah’s promises of victory and empowerment following a period of persecution and vulnerability. The Qur’an alludes to this, stating: “Indeed, We have sent to you a messenger as a witness over you, just as We sent a messenger to Pharaoh” [Surah Al-Muzzammil, 15].

The first characteristic of the prophet heralded in this glad tidings mentioned in the Old Testament **(that he will be like Moses)** applies uniquely to Prophet Muhammad and does not pertain to anyone else.

Moving on to the second description **(that he will be among the brothers of the children of Israel)**, we find that it indicates this glad tidings pertains to a prophet who is not from the children of Israel but is one of the brothers of the children of Israel. If he had been from the children of Israel, God would have said, “I will raise up for them a prophet from among them.” Instead, God said, “Among their brothers.”!

Who are the brothers of the children of Israel? They are the descendants of Ishmael. The Jews recognize that the sons of Ishmael (the Arabs) are brothers to the sons of Isaac and Israel. Therefore, they refer to them as cousins because the Jews are the descendants of Isaac, while the Arabs are the descendants of Ishmael. Consequently, this glad tidings does not apply to Joshua bin Nun, as the Jews claim because he is from the children of Israel. It also does not apply to Christ because he, too, is from the children of Israel.

Furthermore, in the New Testament, in the Gospel of John (1:19-21), the Jews asked John the Baptist (meaning Yahya, peace be upon him), who was a contemporary of Christ:

“Are you the Christ?” He replied, “No.” “Are you Elijah?” He replied, “No.” “Are you the prophet?” Again, he answered, “No.”

This demonstrates that the Jewish people understood that the promised prophet in the Torah had not appeared even up to the time of Jesus.

It also counters the claims of the Christians who attribute all the good tidings of the Torah to Prophet Muhammad as being tidings of Christ. The words of John the Baptist are clear in stating that the prophet who was heralded is not Christ. Instead, there is another prophet, distinct from Christ, whose arrival is foretold in the texts of the Torah, and for whom the



Jews are awaiting. Hence, the Jewish community in the Arabian Peninsula was notifying the polytheists of the Quraish that this period marked the emergence of that Prophet, even though Jesus Christ had appeared centuries prior.

Based on the abovementioned, the second characteristic of the Prophet heralded in that glad tiding (that he will be among the brothers of the children of Israel), does not apply to anyone as it applies to Prophet Muhammad.

When examining the third attribute (I will put my words in his mouth), we can observe its resemblance to a particular Quranic expression found in: “Nor does he speak of his own whims. * It is only a revelation sent down ‘to him’” [Surah An-Najm, 3-4]. This similarity may suggest that the prophet’s communication is exclusively informed by the divine revelations granted to him by Allah. The Quran also addresses this aspect when it states: “Say, ‘O Prophet, He listens to what is best for you. He believes in Allah, has faith in the believers” [Surah At-Tawbah, 61], which means that he only conveys what he hears from revelation.

Therefore, the third characteristic of the Prophet who was heralded in that glad tiding, “I will put my words in his mouth,” also applies to Prophet Muhammad.

Hence, the crucial takeaway is that this glad tiding in the Book of Deuteronomy within the Old Testament undeniably refers to Prophet Muhammad.

Additionally, the rest of the glad tiding is of utmost importance, as God says: “But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.”!

This passage emphasizes that a prophet who falsely claims to speak for God shall die to prevent him from misleading the people. In historical context, it is well-documented that Prophet Muhammad lived until he had fully conveyed the message of the religion. The verse affirming this was revealed during his Farewell Pilgrimage: “Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way” [Surah Al-Ma’idah, 3]. The Prophet (PBUH) then passed away peacefully in his bed, having fulfilled his divine mission to the utmost. After he had been empowered by the emergence of indisputable proof and the ascendancy of Islam above all other sects and religions, and the establishment of a great state governed by the religious laws of the Book of Allah.

- **The Second Glad Tiding:**

Deuteronomy (33:2): “God says: ‘The Lord came from Sinai and dawned over them from Seir; he shone forth from Mount Paran.’”

This passage discusses three prophets who received revelations and spoke in the name of the Lord:

- 1) The first prophet received his revelation on Mount Sinai, and he is known to be Moses (peace be upon him).
- 2) The second prophet received a revelation in Seir, a location in the Levant, specifically in present-day Palestine near Jerusalem. This prophet is known to be Christ (peace be upon him).
- 3) The third prophet received a revelation in Paran. To identify this prophet, we need to know the location of Paran.

The Old Testament provides an answer in the Book of Genesis, where it speaks about Ishmael (peace be upon him) and his mother Hagar. When Abraham (peace be upon him) left them in the Arabian Peninsula, Allah caused the water of Zamzam to flow under Ishmael’s feet. It mentioned Ishmael, stating: “He [Ishmael] lived in the desert of Paran.”⁽¹⁾ Therefore, Paran is located in the Arabian Peninsula, and the Paran Mountains are the name given to mountains near Mecca.

(1) Genesis (21:21).

Hence, this glad tiding is specific to Prophet Muhammad, to whom the revelation came in the Arabian Peninsula.

The verse in the Book of Genesis is very similar to what Allah (SWT) says in the Qur'an: "By the fig and the olive 'of Jerusalem', * and Mount Sinai, * and this secure city 'of Mecca'!" [Surah At-Tin, 1-3]. The fig and olive are metaphors for Palestine, Mount Sinai is Mount Tur, and the secure city is Mecca; It's as if the two verses, one from the Old Testament of the Bible and the other from the Quran, emerged from the same source.

- **The Third Glad Tiding:**

Psalm (84:4-7): "4 Blessed are those who dwell in your house;
they are ever praising you.

5 Blessed are those whose strength is in you,
whose hearts are set on pilgrimage.

6 As they pass through the Valley of Baka,
they make it a place of springs;

the autumn rains also cover it with pools.

7 They go from strength to strength,
till each appears before God in Zion."

The text discusses a nation or a group of people who gather in the house of God to pray, praise, and worship. The text also provides descriptions of the location of the House of God, For instance:

- In Arabic translations of the Old Testament, it is referred to as the “Valley of Weeping” or “Valley of Drought.” However, in the oldest Hebrew version of the Old Testament, the name is mentioned as “Wadi Bakkah.” In the English translation, it is rendered as “Valley of BAKKAH” in capital letters, indicating that BAKKAH is a proper noun.

What is intriguing is that in the Arabic versions translated from the ancient Hebrew text, the name “Bakka” is translated to mean “Weeping” or “Drought,” even though proper nouns should remain in their original form and not be subject to translation. It is worth noting that Bakkah is associated with Mecca, and the Qur’an also uses this name when referring to it, as it states: “Surely the first House ‘of worship’ established for humanity is the one at Bakkah—a blessed sanctuary and a guide for ‘all’ people” [Surah Ali ‘Imran, 96]. Furthermore, the word used in the Arabic translation, “valley of drought,” may serve as a description of the dry valley in Mecca, which is known as “a barren valley” [Surah Ibrahim, 37], as it was described in the Qur’an.

- People make it a place of springs, much like the renowned Zamzam water in Mecca, which is known for its everlasting flow of water.

- People there go from strength to strength, and in the Common Arabic Version of the Bible, it's described as "they go from mountain to mountain." This accurately reflects what happens in the House of God in Mecca during the Hajj season, as pilgrims move from Mount Safa to Mount Marwa.

In summary, this glad tiding likely pertains to the nation of Islam residing in the House of God where they praise and worship Him in that arid valley, the barren valley, situated in Bakka, which also houses the Zamzam well for water. Also, in this place, people go from Mount Safa to Mount Marwa!

- **The Fourth Glad Tiding:**

Genesis (49:10): "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples."

The "scepter" represents worldly political authority, while the "ruler's staff" symbolizes religious authority (prophethood).

The prophets among the children of Israel were consistently descendants of Judah, one of the twelve sons of Jacob, and it is believed that this is the reason they are referred to as Jews. Prophethood was



believed to remain within the lineage of Judah until the arrival of a prophet through whom prophethood would transition.

It is widely acknowledged that Prophet Muhammad marked the pivotal moment when prophethood transitioned from the lineage of the Children of Israel, including the descendants of Judah, to the Children of Ishmael. Additionally, he is the one to whom nations submitted by the empowerment of Allah. First, the Arab tribes, followed by the Persians and Romans, submitted to him, and he established a powerful state, a phenomenon unparalleled in history.

There is another text that reinforces this notion and anticipates the nation that will bear the banner of prophethood and mission after the era of the children of Israel. In the Book of Deuteronomy (Chapter 32:21), God is recorded as saying about the children of Israel: “They made me jealous by what is no god and angered me with their worthless idols. I will make them envious by those who are not a people; I will make them angry by a nation that has no understanding.” In the 1844 edition, it states: “I will make them angry by an ignorant nation.”

The speech here is directed toward the children of Israel as a rebuke. It signifies that God was displeased with them because they had turned to polytheism and had killed the prophets. Therefore, He threatened them

with a change and the transfer of the centrality of revelation and prophethood to others.

This, on its own, serves as evidence for the connection between the glad tiding and the nation of Prophet Muhammad. The only individual who claimed prophethood, possessed the qualities of a prophet, and hailed from outside the Children of Israel is the Prophet Muhammad. In this glad tiding, God also provided a description of the new nation to which the central leadership of humanity, through prophethood and message, would be transitioned. It describes them as an “ignorant people” or a “stupid nation.” This description carries two meanings: **First:** They are an illiterate people, which is applicable to the Arab nation at the time of the Prophet’s mission, as the Quran mentions when it says: “He is the One Who raised for the illiterate ‘people’ a messenger from among themselves” [Surah Al-Jumu’ah, 2].

This description aligns closely with the historical portrayal of the Arab nation during the time of the Prophet’s mission, characterized by their ignorance and misguidance. They were also looked down upon by the Jews because they were descendants of Hagar, the maid.

Second: They are a people or nation that does not have a prophet or a book. This also applies to the Arab nation, as they were pagans and idol worshippers.

In summary, these two glad tidings in the Old Testament apply to Prophet Muhammad and his nation. They carried the banner and message of monotheism into the world after God's displeasure with the Children of Israel, who had turned to polytheism, neglected their faith, failed to preserve it, and unjustly killed the prophets. As a result, God replaced them with another nation.

A question may arise here: If this is the case, and the glad tidings related to the characteristics of Prophet Muhammad and his nation are present in the Holy Books of the Jews and Christians (the Old Testament), then why did they not all convert to Islam and believe in the prophethood of Prophet Muhammad?!(¹).

We acknowledge that there are multiple reasons for this, but we will focus on two main factors:

The first reason is: Envy: Many individuals did not embrace Islam or accept Muhammad (PBUH) as a prophet due to envy, which drove them to decline his message. Among these individuals, the most notable group were the Jews. They were aware of a prophesied prophet in the Torah, as Allah,

(1) Indeed, throughout history, many People of the Book have embraced Islam due to these glad tidings. Prominent examples include Abdullah bin Salam, Ka'b Al-Ahbar, Al-Najashi, and Salman Al-Farsi. Salman Al-Farsi had close associations with Jewish and Christian scholars before his conversion to Islam. Many others have also followed in their footsteps across the ages.

the Most High and Blessed, mentioned in the Qur'an: "Those We have given the Scripture recognize this 'Prophet' as they recognize their own children" [Surah Al-Baqarah, 146]. Furthermore, they recognized that the attributes of this prophet did not match those of Jesus, Christ, son of Mary (PBUH). Consequently, they did not believe in him⁽¹⁾, and awaited the arrival of the prophesied prophet. Nevertheless, when Prophet Muhammad (PBUH) was sent, they rejected him and denied his prophethood, as stated in the Qur'an: "when there came to them a Book from Allah which they recognized, confirming the Scripture they had 'in their hands', they rejected it" [Surah Al-Baqarah, 89]. (Al-Baqarah: 89). Their rejection was rooted in hatred and envy because he was sent from the Arab lineage, rather than being from the Children of Israel, as they had expected.

It is widely recognized that the racist sentiment within the Jewish community and the descendants of Israel is a fundamental aspect of their biblical identity. Their faith (corrupted, distorted) is marked by racial and nationalist elements, asserting that they are the chosen people of God and that prophethood should exclusively originate from them. The texts within the corrupted Old Testament strongly emphasize this concept, positioning

(1) The Jews have no justification for not believing in Christ, as even if the glad tidings did not pertain to him, he is still a prophet supported by miracles that attest to the authenticity of his prophethood.

other nations as slaves and servants of the chosen Jewish people. This ethnocentric racism is what led them to reject the prophethood of Muhammad, as they anticipated a prophet who would emerge from their own lineage, leading the Children of Israel to triumph over other nations. When Muhammad was revealed as a prophet from the Arab lineage, they disbelieved in him because, in their perspective, he was the son of Hagar (PBUH), a slave woman, while they identified themselves as the descendants of Sarah (PBUH), a free woman. In their view, it was inconceivable for the son of a slave woman to become a master and leader over the children of a free woman.

It saddened them that, after all that waiting, the prophet who would lead them turned out to be one of the sons of Hagar, the slave, and a descendant of Ishmael!

This was evident during the time of the Muhammadan mission when the Jews were seeking victory over the polytheists of the Arabian Peninsula. They were anxiously anticipating the emergence of the Prophet, as foretold in their books, who would lead them to victory and empowerment. They gathered in and around Yathrib, eagerly awaiting his arrival. However, when the prophet, whose prophethood, authenticity, and characteristics they were familiar with (except for the fact that he was one of the Arabs from the descendants of Ishmael), came to them, they disbelieved in him. As a

result, they deserved to be condemned, expelled, and displeased with by Allah.

Allah has proclaimed: “Although they used to pray for victory ‘by means of the Prophet’ over the polytheists, when there came to them a Book from Allah which they recognized, confirming the Scripture they had ‘in their hands’, they rejected it. So may Allah’s condemnation be upon the disbelievers” [Surah Al-Baqarah, 89]. Then Allah (SWT) explained the primary reason for their disbelief in Prophet Muhammad in the following verses: “Miserable is the price they have sold their souls for—denying Allah’s revelation and resenting Allah for granting His grace to whoever He wills of His servants! They have earned wrath upon wrath. And such disbelievers will suffer a humiliating punishment. * When it is said to them: ‘Believe in what Allah has revealed,’ they reply, ‘We only believe in what was sent down to us,’ and they deny what came afterwards, though it is the truth confirming their own Scriptures! Ask ‘them, O Prophet’, ‘Why then did you kill Allah’s prophets before, if you are ‘truly’ believers?’” [Surah Al-Baqarah, 90-91].

The most apt description of people like these is found in the Qur’an, where they are referred to as “those You are displeased with” [Surah Al-Fatihah, 7]. This is because they recognize the truth which they know from their books but refuse to follow it. They are unable to follow it due to the

persistence of their racist tendencies and the dominance of arrogance and a sense of superiority in their hearts.

“I will turn away from My signs those who act unjustly with arrogance in the land” [Surah Al-A’raf, 146].

The second reason is: The attribution of some of these good tidings to individuals other than Prophet Muhammad, such as the Messiah, Jesus (son of Mary), Joshua (son of Nun), the prophet of the end of time, or the expected Messiah⁽¹⁾, who, according to Jewish belief, has not yet come.

We refuted their assertions by referencing the previously mentioned passage from the Gospel of John (1:19-21). When the Jews asked John the Baptist if he was the Messiah, Elijah, or the Prophet, he answered that he was none of them. This text demonstrates that during the time of Christ, the Jews were anticipating the arrival of another prophet!

(1) The Awaited Savior, as claimed by the Jews, is the leader for whom the Jewish people have been waiting, destined to unite the tribes of Israel and herald the dawn of the Messianic Age.

- **Examples of New Testament Glad Tidings:**

- **The First Glad Tiding:**

The Gospel of John (14:15-16): Jesus Christ says: “If you love me, keep my commands. And I will ask the Father, and he will give you another advocate to help you and be with you forever.”

First: This glad tiding originates from Jesus Christ in the New Testament. It is well-established that the only individual who emerged after Christ, claiming prophethood and possessing the qualifications and personal attributes that merit an in-depth investigation into his authenticity and the veracity of his prophethood, alongside a substantial number of believers who embraced and followed him, is Prophet Muhammad (PBUH).

Second: The Gospels that are now in Arabic are all translations from other languages, Latin and Greek, and the word “Mo’azziyan” (advocate) is also a translation of the Greek word Periqlytos, which is an unknown Greek word. Some researchers in the Greek language and Greek literature did not find a translation for this word except “Katheer al-hamd” (very thankful) or “Ahmad” (I am thankful) which is a form derived from the word “al-hamd” (gratitude or praise)⁽¹⁾. However, in the Arabic versions it is translated as

(1) There is a famous story about Sheikh Abdul Wahab Al-Najjar, the author of the book “Stories of the Prophets.” The story tells that one day he asked an Italian orientalist named Carlo Nallino, who held a doctorate in ancient Greek literature, about the word ...

“Mo’azziyan” or “Fadiyan” so that it applies to the Holy Spirit and not Muhammad⁽¹⁾.

In the book “The Impossibility of Distorting the Holy Bible,” Mark Aziz, a Christian scholar, discusses the words “Periqlytos” and “Paracletos.” He explained that “Periqlytos” means “Mahmoud” (praiseworthy), while “Paracletos” means “Mo’azziyan” (advocate)!⁽²⁾

“Periqlytos” that appeared in the Gospels. The orientalist replied: “The priests say it means ‘Mo’azziyan’ (advocate),” so the sheikh said to him, “I am asking Dr. Carlo Nallino, who holds a PhD in Greek Literature, not a priest!”

The orientalist responded, “I did not find any meaning for it except ‘Katheer al-hamd’ (very thankful),” The sheikh said to him, “Is it like a form derived from the word ‘al-hamd’ (gratitude or praise)?” The orientalist replied, “Yes.” The sheikh said to him, “Therefore, it is ‘Ahmad,’ as stated in the text of the Qur’an: ‘and giving good news of a messenger after me whose name will be Ahmad’ [Surah As-Saf, 6].” You can find this story in the book “Nubuwwat Muhammad: mina’ Ash-Shak ila Al-Yaqin” by Dr. Fadel Al-Samarrai on page 291, published by Al-Quds Library in Baghdad.

(1) Professor Abdul Ahad Dawud proclaims, “Upon close examination of the expressions found within the New Testament regarding the Holy Spirit, a clear distinction emerges. He is not the third person in the Trinity, nor is He a self-existent being, in stark contrast to the self-existent nature of the Paraclete foretold by Christ. This observation holds immense significance as it decisively challenges the Church’s assumption that Paracletus is synonymous with the Holy Spirit.”

Reference: “Muhammad as Mentioned in the Books of Jews and Christians,” page 187. Published by the Obeikan Library. Translated by Muhammad Farouk Al-Zein.

(2) Refer to the book “The Impossibility of Distorting the Holy Bible,” authored by the hegumen Mark Aziz Khalil, can be found on page 339 of the edition published by the ...

A question arises: Despite the numerous translations and the evidence of distortion and the inclusion of non-original content, can we be confident that the original version of the Bible contained the word “Paracletos” and not “Periqlytos”?!

- **The Second Glad Tiding:**

The Gospel of John 16:13 “But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.”

It is intriguing that Christians interpret this as glad tiding attributed to the Holy Spirit. However, a more probable interpretation could be that it pertains to the glad tiding of a prophet. This interpretation gains credibility from the Gospel itself and historical accounts, which indicate that during the time of Christ, the Jews were anticipating the arrival of a different prophet in addition to Christ, the son of Mary. Strong evidence supporting this view can be found in the question posed by Jewish priests to John the Baptist (Yahya, peace be upon him): “Are you the Christ?”

Church of Saint Mary the Virgin and the Martyr Demiana the Hanging. In this edition, Mark Aziz Khalil states, “The Greek word is ‘Paracletos,’ which means ‘Mo’azziyan’ (advocate), while the word the author mentions is ‘Periqlytos,’ which means ‘Mahmoud’ (praiseworthy) or ‘famous.’”

He answered, “No.”

They asked him, “Are you the prophet?”

Again, he answered, “No.”

Furthermore, the description “He will not speak on his own; he will speak only what he hears” is strikingly similar to the Qur’anic portrayal of Prophet Muhammad: “Nor does he speak of his own whims. * It is only a revelation sent down ‘to him’” [Surah An-Najm, 3-4].

- **The Third Glad Tiding:**

The Gospel of Matthew (21:42-44): 42 Jesus said to them, “Have you never read in the Scriptures: “‘The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes’? 43 “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. 44 Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”

The speech here is directed towards the children of Israel, and the meaning of the verse is that the prophethood (the kingdom of God) will be transferred from the children of Israel to another nation. This is sufficient to demonstrate that the individual associated with this glad tiding is Prophet Muhammad, as he is the only one who came after Christ, claiming

prophethood. He possessed the necessary personal qualities that qualify him for the position of a prophet, in addition to the large number of followers who believed in him. This did not occur for anyone else.

Furthermore, this glad tiding bears a striking resemblance to the hadith of the Messenger (PBUH) describing himself and the prophets who preceded him, where he said, **“My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: ‘Would that this brick be put in its place!’ So I am that brick, and I am the last of the Prophets.”**⁽¹⁾

It is noteworthy that both the text of the Gospel of Matthew and the prophetic hadith describe the scene as wondrous in the eyes of the people who witness it. The stone that the builders rejected may refer to Ishmael (PBUH), the son of Hagar, the maid. He was rejected by the Jews, but the kingdom was later returned to him through the prophethood of Muhammad (PBUH), of whom he is a descendant.

- **In summary:**

(1) Both Al-Bukhari (3535) and Muslim (2286) recorded this Hadith.

There exist numerous glad tidings regarding Prophet Muhammad (PBUH) that scholars and researchers have identified in the Bible, as well as in various other texts. Some of those texts are not accepted by the Christian Church, like those found in the Gospel of Barnabas and Turkish manuscripts. These references can be traced back to the fourth century AD, and they emphasize the name of Prophet Muhammad and his lineage, tracing it back to Ishmael. Additionally, they reject the divinity of Christ and the concept of the crucifixion.

At the end of this chapter, I reiterate what I mentioned at the beginning, which is that these glad tidings are not considered independent evidence of the authenticity of the Messenger and Islam. This is because some of the texts in the Old and New Testaments are, at best, authentic by assumption, while others are certainly false and distorted. Therefore, they are not a reliable source for establishing authentic knowledge. However, as I explained earlier, I mentioned these glad tidings only in response to those from the People of the Book who claim that the Qur'an's assertion that Prophet Muhammad was mentioned in the glad tidings in their books is false. Additionally, by presenting these glad tidings, I aimed to hold the People of the Book accountable for what they are committed to, not what I am committed to, so that it would serve as an argument against them.



Part Two

The Message of Allah





Introduction to the Miracle of Qur'an

Allah has said: "They say, 'If only 'some' signs had been sent down to him from his Lord!' Say, 'O Prophet, 'Signs are only with Allah. And I am only sent with a clear warning.' * Is it not enough for them that We have sent down to you the Book, 'which is' recited to them. Surely in this 'Quran' is a mercy and reminder for people who believe" [Surah Al-Ankabut, 50-51].

The Messenger of Allah (PBUH) also said, **"Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."**⁽¹⁾

The miracle of Qur'an refers to the eternal miracle of Islam, and it bears witness to its authenticity across time and space. It differs in nature from the physical miracles of previous prophets due to the distinctive nature of Muhammad's final message compared to the messages of his predecessors. This contrast is because the tangible signs and miracles of previous

(1) Both Al-Bukhari (4981) and Muslim (152) recorded this Hadith.

prophets were associated with specific times and places, occurring before specific audiences, which they were not meant to surpass.

However, the final message of Muhammad is God's message to all people until the Day of Resurrection, spanning time and space. Therefore, the miracle of this final message, which attests to its authenticity, must also be one that can reach all people until the Day of Resurrection, and that is the miracle of Qur'an. Consequently, it sufficiently demonstrates the authenticity of Islam and Muhammad's (PBUH) prophethood until the Day of Resurrection; "Is it not enough for them that We have sent down to you the Book, 'which is' recited to them. Surely in this 'Quran' is a mercy and reminder for people who believe."

The concept of a miracle, as defined by some scholars, involves something extraordinary accompanied by an impossible challenge. However, a more appropriate term to use is the Qur'anic word "sign" or "proof," which signifies what Allah bestowed upon His prophets as an evidence of their authenticity, whether it is intended as a challenge or not. This term is broader and more encompassing than the first one, which confines it solely to the aspect of challenging. Nevertheless, I have



employed the word “miracle” in this chapter due to its common usage, and I refer to the comprehensive meaning of “sign” and “proof.”⁽¹⁾

If we examine the miraculous events from the lives of prophets, like the example of Moses turning the staff into a serpent, we discover that the fundamental concept revolves around highlighting the human mind’s incapacity to rationalize this phenomenon and establish a causal link between the action (throwing the staff) and the outcome (it becoming a serpent). Consequently, the human intellect is left perplexed by this spectacle, compelling individuals to acknowledge their limitations and humbly submit to Allah, just as Pharaoh’s magicians did.

“So the magicians fell down in prostration, declaring, ‘We believe in the Lord of Aaron and Moses.’” [Surah Taha, 70].

Therefore, miracles often manifest in forms related to the specialized fields of the people to whom the Prophet was sent. These individuals are experts in understanding, knowing, and comprehending the intricacies of their specific field, along with its secrets. Consequently, if they are unable to challenge a miracle related to their area of expertise, it follows “the principle of precedence” that those who are less knowledgeable would be

(1) Reference to the use of the word “miracle” was previously discussed in the Part One; please review that section for more details.

even less capable of doing so. As a result, the argument for the authenticity of the Prophet's message and his divine support is solidified.

The incapability of Pharaoh's magicians, who were experts in their craft, to challenge Moses, who had no knowledge of magic, serves as evidence of his authenticity and the divine nature of his mission. As soon as the magicians realized this, they prostrated themselves before Allah, setting an astonishing example of quick acceptance and unwavering faith.

This inability of the magicians provides sufficient evidence for anyone who witnessed or heard about the incident, as it is based on a logical argument following "the principle of precedence."

I do not need to be a magician to recognize that what Moses did was a miraculous feat beyond human capability. The inability of specialists to challenge him suffices as proof.

The unique miracle of the Qur'an encompasses the prevailing concept of the miracles of previous prophets. This includes demonstrating the human mind's inability to explain it and to establish a connection between its inputs (the letters of the Arabic language) and its outputs (the eloquence of the Qur'an). This leaves the human mind incapable of discerning the miracle's source and leads to submission to Allah. Specialists, whose inability mirrors that of others when considering the principle of precedence, are the judges in that matter (We will discuss this concept in



detail within the context of the miracle of the Qur'an's eloquence).

Furthermore, the Qur'an encompasses another unique type of miracle: awakening the human mind from its long slumber, encouraging contemplation between Allah's visible book (the universe) and His written book (the Qur'an), which helps confirm to him that both sources originate from the same divine origin.

"Do they not then reflect ...?" [Surah An-Nisa, 82].

"Do they not ever reflect ..." [Surah Al-Ghashiyah, 17].

"Will they not then understand?" [Surah Ya-Sin, 68].

"Say, 'O Prophet,' 'Travel throughout the land and see ...'" [Surah Al-'Ankabut, 20].

"We will show them Our signs in the universe and within themselves until it becomes clear to them that this 'Quran' is the truth" [Surah Fussilat, 53].

Then, man realizes that the spirit of monotheism permeates existence, and that the components of the entire universe echo the concept of monotheism, affirming "There is no god but Allah." It is as if monotheism unifies them and guides their path.

Man reflects upon and contemplates the two messages—the visible and the written—from God, utilizing the knowledge he has acquired and the boundaries of human understanding he has reached.

He observes that laws govern everything in the realm of material existence. He believes that the substance of the entire universe, with its diverse elements and constituents, is composed of atoms with a consistent structure and atomic arrangement. Electrons orbit nuclei in obedience to Allah's command.

He also witnesses celestial bodies revolving around one another, suspended in space, in obedience to Allah's command.

The moon orbits the Earth, in obedience to Allah's command.

The Earth orbits the Sun, in obedience to Allah's command.

The Sun orbits the center of the galaxy, in obedience to Allah's command.

Every smaller entity orbits that which is greater, in obedience to Allah's command; "Each is travelling in an orbit of their own" [Surah Ya-Sin, 40].

These entities move within their designated paths, praising their Lord, as though their motion is an act of devotion. Indeed, it is indeed an act of worship, surrender, humility, and compliance with the laws and universal commands of Allah; "There is not a single thing that does not glorify His praises" [Surah Al-Isra, 44].

"Do you not see that to Allah bow down 'in submission' all those in the heavens and all those on the earth, as well as the sun, the moon, the stars,

the mountains, the trees, and 'all' living beings, as well as many humans, while many are deserving of punishment. And whoever Allah disgraces, none can honour. Surely Allah does what He wills" [Surah Al-Hajj, 18].

After that, man transcends the realm of material existence and enters the world of life. There, he witnesses the incredible diversity in living organisms, a subject that has captivated the minds of many who have endeavored to seek an explanation for this diversity within the context of the world and the reductionist material system, but they have not arrived at a definitive answer!

Then, a thoughtful observer discerns that all these diverse manifestations and various life forms ultimately share the same fundamental structure and basic building block, which is the living cell. The living cell comprises a nucleus that houses the genetic code and DNA, and it contains the same nitrogenous bases (C, A, T, G) from which all life forms are composed. This is similar to the fact that extensive books and volumes covering various fields of knowledge are composed using the same set of letters, such as in medicine, jurisprudence, literature, and so on.

Man continue to turn to the Qur'an, which encourages them to explore the universe through the scientific knowledge they have acquired, unveiling aspects they could not perceive before, whether at the atomic or galactic levels, and then they return once more to the Qur'an. Muslims live in this

manner, perceiving the various signs of Allah continuously present and never departing from them.

Anyone who turns to the Qur'an will find that it emphasizes the oneness of Allah and encourages reflection upon nature. Upon such contemplation, it further underscores the oneness of Allah. Additionally, modern natural science teaches that all of nature, in its numerous forms and structures, comprises small, identical structural units. From this resemblance and harmony among nature's structural units, the oneness of Allah, the Creator of nature, is once again reaffirmed.

The universe is comprised of a singular substance, a unified manufacturing process, and immutable laws.

Hence, the means of knowledge vary, and the four means of guidance converge to affirm a single concept: monotheism. The guidance of the Qur'an promotes monotheism, the guidance of rational thought upholds monotheism, the guidance of knowledge affirms monotheism, and human nature itself testifies to monotheism.

"... whose oil would almost glow, even without being touched by fire"
[Surah An-Nur, 35].

Man observes the various monotheistic expressions and recognizes the need to align himself with the cosmic harmony, thereby embracing comprehensive cosmic servitude to be in harmony with the universe.



However, upon examination and reflection on his own creation, he discovers that he is unique and different from all the creation in world that surrounds him! He discovers that all of creation is submissive and subjugated, while he possesses the faculty of will and the ability to make choices.

He realizes that nature stands firm and unyielding, while he is endowed with a perceptive and discriminating mind.

He finds that creation does not comprehend him, whereas he comprehends it.

Upon reexamining the Qur'an from a unique psychological perspective, perhaps seeking to fathom his identity, man uncovers that Allah, in fact, conveys to him that He has created him as a distinctive being, establishing him as the central figure of paramount importance in the vast universe. Allah commanded the angels to prostrate to him, granted him dominion over the earth, set him apart from nature with reason, consciousness, and volition, and designated all of nature to serve him, as if it were specifically designed to receive and cater to him.

Nevertheless, man revisits his thoughts and asks himself once more: "Why?" "Why did Allah single me out in this special manner?"

"Why did He bestow upon me this will, intellect, consciousness, and sense of centrality in this expansive universe?" "Why me instead of the

surrounding nature?” “Why do I perceive, become aware, distinguish between things, and then choose?” “Does life have a purpose?”

“Is there a goal or meaning to existence?”

The Qur’an, once again, addresses all of these questions, dispelling man’s confusion and removing the veil of ignorance that nearly led him astray into a state of futility and purposelessness.

The Qur’an unfolds the story of the universe and the narrative of existence.

The Qur’an clarifies the purpose of existence, which atheists have persistently denied, asserting that life lacks meaning, and that the universe simply exists without any purpose!! They argue that humanity is but an insignificant speck on the pale blue dot known as Earth, situated in the vast expanse of the cosmos!

Yet, the Qur’an reiterates that the intellect, consciousness, will, and sense of importance and centrality bestowed by Allah upon man serve the purpose of rendering servitude to Allah, the Creator of both nature and mankind. This servitude, however, is distinct from the subservience of the rest of creation!

As it is grounded in human choice, determination, and willpower.

While nature’s servitude remains constant, man’s servitude is variable.

Therefore, if man willingly worships his Lord and obeys His commands, he attains harmony with the entire universe and thereby fulfills the purpose of his existence.

Conversely, if he disobeys the Lord and His directives, failing to achieve servitude, he loses his centrality, spiraling into insignificance, rendering his existence devoid of meaning, value, and purpose. The following verses, as stated by Allah, the Most High and Blessed, underscore this profound significance: “They neglected Allah, so He neglected them” [Surah At-Tawbah, 67].

The mind and will are among the most important foundations of “the obligation of obeying Allah.” It is possible that it is Allah’s wisdom that He created humanity with a mind and will, distinguishing them, and granting them centrality through these faculties. This prepares them to carry the “amanah” (responsibility) of this obligation—unlike nature, which is submissive and lacks choice or free will. If man fails to carry it, then he is wrongful (to himself) and ignorant (of the consequences).

“Indeed, We offered the trust to the heavens and the earth and the mountains, but they ‘all’ declined to bear it, being fearful of it. But humanity assumed it, ‘for’ they are truly wrongful ‘to themselves’ and ignorant ‘of the consequences’” [Surah Al-Ahzab, 72].

The Qur'an has initiated a profound and all-encompassing revolution, particularly in the realm of existential concepts, rectifying and refining them.

The Qur'an encourages us to contemplate the universe, existence, the soul, and life.

It guides us into exploring the enigmatic realm that has perplexed and intrigued philosophers throughout history.

It motivates us to engage our intellect, ask questions, and seek purpose, never leaving us in the state of confusion without answers, as some philosophers tend to do.

Instead, the Qur'an continues to provide clarity and remove the veil of ignorance from our eyes.

As a result, a Muslim constantly traverses the visible Book and the written Book of Allah, enhancing their comprehension and awareness of the truths of existence and life.

The Qur'an encapsulates the entire narrative of existence within YOUR being!! Yes, YOU. The very same you that Satan and his atheist followers always attempt to convince of their insignificance and coincidental existence.



The Qur'an instructs that when you employ the mind and will, attributes bestowed upon you by Allah, in His servitude as the Creator of the universe, you've already achieved the entire equation of existence!!

“Do you not see that to Allah bow down ‘in submission’ all those in the heavens and all those on the earth, as well as the sun, the moon, the stars, the mountains, the trees, and ‘all’ living beings, as well as many humans, while many are deserving of punishment. And whoever Allah disgraces, none can honour. Surely Allah does what He wills” [Surah Al-Hajj, 18].

This is the equation that Satan, with the assistance of his knights, infantry, his followers among the human devils, and all within his power, seeks to prevent you from attaining. This is because in the past, he failed to achieve this equation because of you!!

In the past, Satan refused to prostrate himself before you when Allah commanded him to do so (this prostration was meant as an act of obedience to Allah and a show of honor toward Adam).

However, Satan chose to reject this command, exercising his free will and making a conscious choice. Consequently, he fully understands the concept of choice and has made it his life's mission to deter you from making the right decisions.

“Satan said, ‘By Your Glory! I will certainly mislead them all ...’” [Surah Sad, 82].

More significantly, he seeks to convince you that you lack free will and choice, implying that the uniqueness and distinctiveness you perceive are mere illusions with no foundation in reality!

This is the essence of the Satanic-atheistic alliance.

“He said, ‘For leaving me to stray I will lie in ambush for them on Your Straight Path. ...’” [Surah Al-A’raf, 16].

“Surely Satan is an enemy to you, so take him as an enemy. He only invites his followers to become inmates of the Blaze” [Surah Fatir, 6].

Satan’s mission in this world, his paramount objective, is to divert your attention from pondering the purpose of existence. Instead, he strives to immerse you in the mundane details of daily life, a concern about which Prophet Muhammad (PBUH) once remarked: **“Indeed the world is cursed. What is in it is cursed, except for remembrance of Allah, what is conducive to that, the knowledgeable person and the learning person.”**⁽¹⁾

Satan’s mission is to instill a sense of meaninglessness and worthlessness within you, convincing you that there is nothing beyond this current life, and that there is nothing beyond the pursuit of instant gratification!!

(1) Narrated by Al-Tirmidhi (2322) and Ibn Majah (4112), has been authenticated by Al-Albani in “As-Silsilah As-Sahiha” (2797)

“And they argue, ‘There is nothing beyond our worldly life. We die; others are born. And nothing destroys us but ‘the passage of’ time.’” [Surah Al-Jathiyah, 24].

It was self-evident that Satan’s primary adversary would be the pursuit of intellectual pursuits such as thinking, contemplating, reflecting, and employing the mind to seek purpose, wisdom, and goals through the two books that convey messages of significance—the visible book and the written book. As one wise man aptly states: “As they say, the deceased do not carry messages, but the living bear messages and meanings.”

Considering Nature, with its masterful precision, laws, and constants, is imbued with life, it is replete with meanings and messages. Just as the similarity of the units of which nature is composed indicates the oneness of Allah, its mastery, precision, and precision signify the presence of meaning, purpose, and intent.

Have you realized that the miracle of the Qur’an isn’t as you had initially perceived? Have you recognized that it transcends being a mere challenge issued by an illiterate Arab man to the people of Quraysh at a particular moment in history?

The miracle of the Qur’an is, in fact, an eternal testament to God throughout time and space. It perennially imparts humanity with the meaning and purpose of existence and life.

Indeed, the earth is connected to the heavens.

I cannot fathom what would occur if Allah had not granted the revelation of that book to humanity.

How challenging it would be if everything around you spurred you to pose questions, only for you to ultimately find no answers that console you!

Imagine how arduous it would be if your life hinged on these inquiries, as they are intricately linked to your existence and destiny as a being driven solely by motives and purpose!!

This would indeed lead to a profound sense of futility, a loss of meaning, and a life without direction!!

Only the Qur'an has the capacity to alleviate this sense of emptiness.

Even more challenging would be if that book were right in front of you, yet it still longs for your attention.

For if the book longs for someone's attention, that individual is inevitably lost.

Explorers of the Qur'an's meanings and those interested in its content often proclaim that the Quran's perspective on existence and life transcends the confines of time and space. It seamlessly transports you across the realms of the past, present, and future.

The Qur'an narrates the story of humanity's genesis and the conversation of the angels, then segues into accounts of nations and



peoples preceding Prophet Muhammad (PBUH). It also delves into the experiences and events in the life of Prophet Muhammad and his companions in their contemporary reality. It even touches upon future prophecies, followed by descriptions of the end of the world and scenes from the Day of Resurrection.

The Qur'an presents this panorama without adhering to a chronological order or a deliberate sequence of events; instead, it moves through and selects from it whatever serves the purpose at hand and the intended aim of the text. In fact, the Quranic discourse transcends the barriers of time and permeates the very essence of language. We often find the Quranic discourse describing future events, like the events of the end and scenes from the Day of Resurrection, using linguistic forms associated with the past. For instance:

“When the earth is shaken ‘in’ its ultimate quaking” [Surah Az-Zalzalah, 1].

“and the earth and mountains will be lifted up and crushed with one blow” [Surah Al-Haqqah, 14].

“The Trumpet will be blown and all those in the heavens and all those on the earth will fall dead” [Surah Az-Zumar, 68].

“and your Lord comes ‘to judge’ with angels, rank upon rank” [Surah Al-Fajr, 22].

The Qur'an also transcends the narrow spatial boundaries of the Prophet and his companions' immediate surroundings. It goes beyond describing their familiar Arab environment and delves into other landscapes that the Prophet had never witnessed. It depicts the vast oceans, rivers, and the creatures within them, such as whales, pearls, and coral. It paints vivid imagery of lush gardens, abundant trees, and a variety of fruits. It portrays mountains with their distinctive streaks of white, red, and raven black⁽¹⁾, and it even describes the clouds suspended between the sky and the earth. Beyond these earthly descriptions, the Qur'an ventures further to discuss the celestial realm, including the sun, the moon, the stars, and the celestial bodies' intricate movements. It extends its narrative to encompass the entire universe, reaching back to what predates the universe and history itself.

We also observe that this Quranic perspective seamlessly transitions between the inner world of the human psyche and the vast expanse of the outer universe. At times, it delves into the intricacies of the atom, while at other times, it expansively encompasses the realms of astronomy and galaxies.

Consequently, it becomes evident that the source of the Quran cannot

(1) Allah, the Most High and Blessed, proclaims: "And in the mountains are streaks of varying shades of white, red, and raven black" [Surah Fatir, 27].

be attributed to an ordinary individual or someone confined to a specific moment within a limited historical context.

Rather, these remarkable qualities affirm that the Quranic perspective, which regards time as an open book and moves freely through its pages, transcends all such constraints. Such a feat can only be accomplished with the assistance of the divine perspective and the omniscience of Allah, the “First,” before whom nothing exists, and the “Last,” after whom nothing remains.

“Allah is the One Who created seven heavens ‘in layers’, and likewise for the earth. The ‘divine’ command descends between them so you may know that Allah is Most Capable of everything and that Allah certainly encompasses all things in ‘His’ knowledge” [Surah At-Talaq, 12].



Chapter One

The Miracle of the Qur'an's Eloquence

The Messenger of Allah (PBUH) was raised among people who were masters of eloquence and expression, individuals who held an unwavering passion for language and poetry.

This deep-seated fascination with language permeated their entire existence. Impromptu poetry recitations and literary competitions thrived in markets like Souq Okaz, Dhul Majaz, Majnah, and numerous others. Among the Arabs, the culture of “Al-Mu’aradat,” a form of poetic and linguistic debate and challenge, was prevalent, and the foremost authorities on poetry and eloquence were revered as the most eminent and esteemed figures. When they identified a child exhibiting exceptional brilliance and talent from a young age, they extended their care and provided them with special education.

Furthermore, when they sought to convey their thoughts and promote their cultural accomplishments, with the goal of being expressive and attracting the interest of travelers, they invariably turned to language. To emphasize the sanctity and centrality of language in their lives, they adorned the Kaaba’s curtains with “Al-Mu’allaqat” – renowned Arabic poems that were revered and passed down through generations. Professor



Mahmoud Shaker eloquently conveyed the depth of reverence that poetry commanded among pre-Islamic Arabs, remarking:

“At the time when Allah revealed the Qur'an to His Prophet, poetry served as a guiding light, illuminating the darkness of pre-Islamic times. The people of that era worshipped the eloquence of poetry much as a pagan would worship an idol. They prostrated themselves before its verses with a humility that surpassed their prostration before their idols. They were, first and foremost, devotees of eloquence before they became devotees of idols. It has been reported that some of them diminished the significance of their idols, but never did they diminish the significance of their linguistic prowess.”⁽¹⁾

The Arabs of old devoted their days to the study and mastery of language. They recounted their lineage, regaled in tales of war and conflict, and passed down their rich history and legends. Language served as the medium through which each clan expressed itself, marketing its identity among the Arab clans. Moreover, it was the instrument wielded in verbal duels, known as “Al-Mu'aradat,” and in poetic and literary challenges. These contests of wit honed the eloquence of the pre-Islamic Arab, complementing their innate linguistic finesse. This refinement empowered

(1) Source: Professor Mahmoud Shaker's introduction to the book “Adh-Dhahirah Al-Quraniyah” by Malek Bennabi, aptly titled “Fasl fi' l'ajaz Al-Quran” (p. 48).

them to discern, judge, and evaluate individuals and clans based on the strength of their expression and eloquence. Thus, Sheikh Muhammad Abu Zahra conveyed the consensus of historians on the excellence of the Arabs in this regard, stating:

“Hence, both ancient and modern historians unanimously affirm that the Arabs possessed exceptional prowess in language, an exquisite taste for speech, and an unparalleled ability to distinguish between the refined and the ordinary, the beautiful and the commonplace.”⁽¹⁾

I would not err in asserting that no people in recorded human history cherished language as fervently as the pre-Islamic Arabs. Poetry and language were their sole pursuits, with no record of eminence in other sciences or arts. Their triumphs lay solely in the realms of poetry, language, and the sorcery of eloquence.

As the thinker Malik Bennabi mused:

“Every people find a passion in which they channel their creative energies according to their innate disposition and aptitude. The Pharaohs, for instance, found their passion in the realms of architecture and mathematics, as evident in the enduring legacy of their grand monuments, which continue to

(1) “Al-Mu’ajizah Al-Kubra, Al-Quran” by Sheikh Muhammad Abu Zahra (p. 65).

captivate scholars like Father Moreau, who dedicated a volume to dissecting the design of the Great Pyramid and its enthralling geometric theories and marvels of mathematics and mechanics.

Likewise, the Greeks reveled in beauty, evident in the artistry of the Vedas, and they delighted in verses of logic and wisdom, exemplified by the genius of Socrates.

For the pre-Islamic Arabs, their ardor was language. They didn't merely employ it for the exigencies of daily life, as did other societies, but the Arab individual was an artisan in the craft of language. With it, they wove tapestries of eloquence, rivaling the artistry of Leonardo da Vinci's famed canvases gracing the world's premier museums, and the sculptures hewn by Vedas in alabaster."⁽¹⁾

Now, dear reader, envisage with me amidst this milieu, an unlettered man, unfamiliar with the arts of reading and writing. For four decades since his birth, there had been no inkling of his inclination towards poetry, language, or expression. Then, suddenly, he emerges with words of such resplendent eloquence, challenging these articulate people with unwavering confidence, strength, and lucidity, asserting that none among them could ever match the beauty and grace of its discourse: "Say, 'O

"Adh-Dhahirah Al-Quraniyah" by the thinker Malek Bennabi (p. 61) - Dar Al-Fikr edition.

Prophet, 'If 'all' humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other.'" [Surah Al-Isra, 88].

Then, with growing confidence, he further simplified the challenge by reducing it to only ten surahs: "Or do they say, 'He has fabricated this 'Quran'? Say, 'O Prophet, 'Produce ten fabricated s  rahs like it and seek help from whoever you can—other than Allah—if what you say is true!'" [Surah Hud, 13].

Subsequently, the challenge was simplified even further as it was condensed to a mere single surah: "And if you are in doubt about what We have revealed to Our servant,¹ then produce a s  rah like it and call your helpers other than Allah, if what you say is true" [Surah Al-Baqarah, 23].

However, the people still found themselves in a state of helplessness!

The language experts were left baffled by the challenge posed by this illiterate man!

They struggled to explain this phenomenon or discern the causal relationship between its inputs and its outcomes. This situation mirrors what occurred when Pharaoh's magicians confronted the miracle of Moses (PBUH). The initial action or cause was the act of throwing a staff, and the subsequent result was the transformation of that staff into a serpent. The magicians, being the specialists in the realm of magic, were the ones who



entitled to evaluate this phenomenon, classifying it as either human magic akin to the magic they practiced, or as a divine miracle surpassing human capability. The individual who issued this challenge was Moses (PBUH), who was entirely unfamiliar with the field of magic, lacking any knowledge thereof. Despite all these circumstances, the magicians fell short in challenging Moses' miracle and elucidating the phenomenon. By applying the principle of precedence, those who are less skilled in the realm of magic than they were will find themselves even more inadequate in confronting this miracle.

A similar situation unfolded with Prophet Muhammad (PBUH) and Quraysh. We find that the primary catalyst is the very letters of the Arabic language, which the Quraysh wielded with mastery day and night. The ultimate outcome, of course, is the magnificent Quran, brimming with its astonishing eloquence. The people of Quraysh were recognized experts and authorities in language and eloquence, possessing the capability to determine whether a phenomenon was of human origin or constituted a divine miracle. The individual who presented this challenge to them was the illiterate Prophet Muhammad (one who could neither read nor write), and notably, he was not renowned for any excellence in language, poetry, or literature. Despite these disparities, the discerning Arab tribes were unable to mount a challenge or provide an explanation for this phenomenon. Applying the principle of precedence, those who are less versed in the

Arabic language (which encompassed all human beings) are even more powerless than Quraysh in challenging this miracle.

“Say, ‘Had Allah willed, I would not have recited it to you, nor would He have made it known to you. I had lived my whole life among you before this ‘revelation’. Do you not understand?’” [Surah Yunus, 16].

“You ‘O Prophet’ could not read any writing ‘even’ before this ‘revelation’, nor could you write at all. Otherwise, the people of falsehood would have been suspicious” [Surah Al-‘Ankabut, 48].

As a result, the people wholeheartedly embraced Islam, prostrating to Allah upon hearing but a few verses from the Grand Qur’an. Yet, amidst these conversions, a portion remained obstinate, ungrateful, and arrogantly defiant, despite their inward acknowledgment of the truth—a state of affairs poignantly described in the Quranic verse: “And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly” [Surah An-Naml, 14].

But, I find myself pondering, what unfolded next?

The individuals among the eloquent and expressive who held on to their stubbornness and pride soon grasped the undeniable truth that challenging the Quran was beyond their abilities. They realized the Quran’s sheer excellence and its superiority over human discourse. Nevertheless,



their determination to obstruct the call of Muhammad was unwavering, driven by deep-seated motivations and an intense preoccupation.⁽¹⁾

(1) In my view, the unwavering obstinacy and arrogance displayed by the Arabian disbelievers, along with their relentless resistance to the call of Muhammad, even after their inability to counter the Qur'an and the evident truth, can be attributed to various crucial factors. **Ultimately, they all trace back to a fundamental incentive, which is the pursuit of one's desires.** This motivation may manifest in various forms, including:

- **Religious Doctrinal Considerations:** These are entwined with the beliefs inherited from their forefathers.

- **Tribal Considerations:** This relates to the pride and heritage associated with their tribes, a legacy they find challenging to relinquish.

The Quran delineates the influence of these religious and tribal considerations in shaping the mentality that rejects the truth and yields to desires, as evidenced in the following verse: "Similarly, whenever We sent a warner to a society before you 'O Prophet', its 'spoiled' elite would say, 'We found our forefathers following a 'particular' way, and we are walking in their footsteps.'" [Surah Az-Zukhruf, 23].

- **Political Considerations:** These hinge upon the sustained sway of Quraysh within the Arabian Peninsula, a power closely associated with the presence of idols around the Kaaba.

- **Economic Considerations:** This is connected to the material benefits and interests enjoyed by Quraysh due to the presence of idols. As tribes from all corners flocked to the Kaaba for the Hajj pilgrimage, the proximity to these idols precipitated a robust commercial and touristic industry.

In light of these considerations, particularly the political, economic, and tribal, predating religious ones, many of the infidels from Quraysh staunchly resisted conversion to Islam, especially the influential and elite members.

Given that the motive was undeniably present, the means stood squarely before them (the realm of language), their expertise in the linguistic domain was unparalleled, and the one who dared to challenge them was a mere illiterate man.

The question arises:

Why then were they rendered impotent in the face of this challenge?

Dr. Salah Al-Khalidi aptly articulated the essence of the Qur'an's linguistic miracle, defining it as:

“The incapacity of the disbelievers to counter the Qur'an or produce anything akin to it, despite their exceptional linguistic prowess. This incapability persisted even as the Prophet consistently challenged them and openly declared their inability to rise to the challenge.”⁽¹⁾

Subsequently, as these obstinate individuals persistently failed to meet the challenge and counter the call of Muhammad with cogent arguments, they found themselves left with no alternative but a perilous path – one fraught with difficulties. This path entailed engaging in warfare and inciting battles to suppress that call. Astonishingly, they committed their lives, their families, and their wealth to this perilous endeavor! Inadvertently, they

(1) Refer to: Dr. Salah Abdel Fattah Al-Khalidi's book “I'ajaz Al-Quran Al-Bayani waa' Dala'il Masdarihi Ar-Rabani” (p. 17), published by Dar Ammar.

proclaimed to the world at large their incapacity to contend with the Quran through intellectual discourse. Their only recourse now lay in forsaking the avenue of rhetorical opposition, opting instead for the use of swords and violence.

Mustafa Sadiq Al-Rafi'i elaborates on the nature of miracles, positing:

"A miracle comprises two elements: the limitation of human capacity to attempt such feats, and the determination and unwavering commitment of a person to exhibit such abilities. This inherent human limitation persists, despite the passage of time and the evolution of knowledge, as if a solitary individual, bound by finite existence, can render the entire world powerless."⁽¹⁾

This raises an intriguing question: Why did Prophet Muhammad, despite his illiteracy, choose to challenge them specifically in their domain of expertise?!

Why not, for instance, challenge them in fields like medicine or astronomy, where they could compete on a level playing field?!

(1) "I'ajaz Al-Quran waa' Al-Balaghah An-Nabawiyah," by Mustafa Sadiq Al-Rafi'i (Edition of Dar Al-Kitab Al-Arabi), p. 98.

What was the source of Muhammad's (PBUH) unshakable confidence, as evidenced in the following statement: "But if you are unable to do so—and you will never be able to do so" [Surah Al-Baqarah, 24]?

Here we repeat once again the question that must be asked with every piece of evidence of the authenticity of Islam, which is: Why would Allah, the Wise, the All-Knowing, the Almighty, bestow such unwavering support on a servant who supposedly fabricates falsehoods against Allah, as some skeptics of Muhammad's prophethood argue? Why empower him to issue challenges beyond his purported qualifications, leading the most knowledgeable in the field to concede their inability to meet them? Furthermore, why grant this servant virtues such as integrity, trustworthiness, asceticism, patience, etc.?

Why, then, would Allah undertake such actions, particularly when He articulates the following: "Say, 'O Prophet,' 'Indeed, those who fabricate lies against Allah will never succeed'" [Surah Yunus, 69]?

Professor Mahmoud Shaker (may Allah have mercy on him) provided valuable insights in the introduction to the book "Adh-Dhahirah Al-Quraniyah," where he titled it "Fasl fi' l'ajaz Al-Quran." He quoted Malik Bennabi, who eloquently expressed the miracle of the Qur'an:

“The miracle of the Qur'an has undeniably demonstrated that the word of Allah transcends the capacity of human beings.”⁽¹⁾

The Companions of the Prophet, upon hearing the Qur'an, grasped its profound significance intuitively. Their immediate recognition of the Qur'an's miraculous nature compelled them to submit to the command of Allah, the Most High and Blessed, just as Pharaoh's magicians recognized the superiority of Moses' miracle, which exceeded the boundaries of human capability.

Ibn Attiya Al-Andalusi, in his discussion on the eloquence of the Qur'an, its precise word choices, and its distinction from human speech, made a compelling statement. He emphasized,

“Creating words akin to the Qur'an lies beyond the scope of any created being. The limitations of human beings are highlighted when we observe the most eloquent individual among them. Such an individual may craft a sermon or a poem, investing a whole year in its refinement and enhancement. Then, another eloquent person reviews and revises it, and it still remains amenable to improvement and evolution. In contrast, the words of Allah are immutable; if you remove a word and search exhaustively within the Arabic language, you

(1) “Adh-Dhahirah Al-Quraniyah” by Mr. Malek Bennabi (p. 57) - Dar Al-Fikr edition. ...

will never find a better replacement.

We discovered the brilliance within numerous verses of the Qur'an, yet there are still some instances where we cannot discern this brilliance. Our linguistic aptitude fall short of that of the Arabs of that era, particularly in terms of their refined taste, eloquent articulation, and discernment in language."⁽¹⁾

The Prophet's call was firmly rooted in the Qur'an, urging polytheists to contemplate with its verses through reasoned argument and clarification, as stated in the following verse: "Say, 'O Prophet,' 'I warn you only by revelation.'" [Surah Al-Anbya, 45]. Despite initial skepticism, the Quraysh and the Arab community at large came to accept Islam upon listening to the Qur'an. Their swift acceptance stemmed from their immediate realization that these words could not possibly belong to Prophet Muhammad, but rather emanated from a source surpassing human capacity!

The discerning Arab tribes swiftly grasped this when they first encountered the Qur'an, and it felt like an inherent awareness. This intuitive understanding was a testament to the exceptional caliber of their language, a quality often referred to by scholars like Malek Bennabi as "**innate taste**."⁽²⁾ It flowed into their consciousness effortlessly, negating

"Al-Moharrer Al-Wajeez in the Interpretation of the Book of Al-Azeez" by Ibn Atiyya Al-Andalusi, (1/52), Dar Al-Kutub Al-Ilmiyya edition.

(2) "Adh-Dhahirah Al-Quraniyah" by Malek Bennabi (p. 62) - Dar Al-Fikr edition.



any need for extensive research or recollection of the rules of eloquence to appreciate the profound eloquence of the Qur'an. This eloquence, they recognized, transcended human expression and even the utterances of Prophet Muhammad (PBUH), who was its conduit.

In this context, numerous instances abound of Arabs who initially harbored sinister intentions when approaching the Prophet but were profoundly moved by the recitation of Quranic verses. They were driven to prostrate themselves before Allah, overwhelmed by the Quran's awe-inspiring eloquence. Take, for instance, the tale of Umar bin Al-Khattab!

The polytheistic Arabs perceived the extraordinary linguistic marvel of the Quran. They were so acutely aware of its impact that they took great pains to ensure that members of various Arab tribes would not hear it. This is evidenced in the following Quranic verse: "The disbelievers advised 'one another', 'Do not listen to this Quran but drown it out so that you may prevail.'" [Surah Fussilat, 26].

Such was the power of the Quranic eloquence that it led Lubaid bin Rabia al-Amiri (RA)⁽¹⁾ to forego poetry in favor of the Quran. Even when

(1) Lubaid, a distinguished contributor to the Mu'allaqat, held a distinguished position among the linguistic luminaries of his time. The Messenger of Allah (PBUH) aptly remarked, **"The truest word spoken by an Arab (pre-Islamic) in poetry is this verse of Labid: 'Behold! apart from Allah everything is vain.'"** Sahih Muslim (2256).

Umar bin Al-Khattab (RA) implored him, "Sing to me from your poetry," Lubaid declined, offering a profound justification: "I will not recite poetry after Allah has taught me Surah Al-Baqarah and Surah Al-Imran."⁽¹⁾

Even the leaders of the Quraish, who initially rejected the Prophet, recognized the veracity of the Quran's message when they heard its recitation. Al-Walid bin Al-Mughirah articulated this realization in a famous statement to his fellow Quraish leaders. He solemnly declared, "By Allah, among you, there is no one more versed in poetry than myself. I am intimately acquainted with every poem, including the poetry of jinn. Yet, what Muhammad utters (the Quran) bears no resemblance to anything I have ever encountered. These words possess a sweetness unlike any other; they ascend from the highest pinnacle and descend from the loftiest summit, rendering all below it feeble and inconsequential."⁽²⁾

Al-Walid grasped that the Qur'an stood impervious to challenge. Thus, he never contemplated confronting it, despite it being the most obvious, immediate option that presented itself!!

However, as Allah has said: "for he contemplated and determined 'a degrading label for the Quran'. * May he be condemned! How evil was

(1) "Ash-Shi'ar and Ash-Shu'ara" by Ibn Qutaybah (267/1).

(2) This statement was documented in Al-Hakim's "Al-Mustadrak" (3872), and he attested to its authenticity according to Al-Bukhari's conditions.

what he determined! * May he be condemned even more! How evil was what he determined! * Then he re-contemplated 'in frustration', * then frowned and scowled, * then turned his back 'on the truth' and acted arrogantly, * saying, 'This 'Quran' is nothing but magic from the ancients. * This is no more than the word of a man.'" [Surah Al-Muddaththir, 18-25].

I wish Al-Walid bin Al-Mughirah had opted for silence. It would have been better for him to be seen as someone who failed to challenge and oppose the Creator God, rather than as someone incapable of challenging a mere mortal servant, let alone labeling that servant as crazy or a sorcerer – as he falsely and misleadingly claimed!

But what a dire choice for the wrongdoers to make!

Al-Walid asserted that these words were the result of sorcery. It would have been more compelling had he remarked that the Quran lacked eloquence or suggested that humans could easily replicate it. Such a statement would have warranted a thorough examination and a considered response. Nevertheless, despite his fervent efforts to invalidate the Prophet's call, Al-Walid failed to offer a plausible explanation for the Quranic phenomenon.

British writer and theologian Karen Armstrong states:

"When it comes to the Arabs, they were utterly captivated by the Quran. It stood apart from any literature they had previously

encountered. Consequently, some of them swiftly embraced Islam, convinced that this unique style must have been divinely revealed. As for those who rebuffed the Islamic call, they were bewildered and unable to provide a rational explanation for the Quran's enigmatic nature."⁽¹⁾

Following those discerning Arab tribes, a wave of individuals less proficient in the Arabic language emerged, especially as the Islamic State's territory expanded and attracted converts who were not well-versed in Arabic. The language underwent a transformation, transforming from an innate sense of taste into a structured science complete with its own set of rules and principles, encompassing aspects like eloquence, literature, grammar, and more. Consequently, the understanding of the Qur'an's miraculous nature shifted from an instinctive and intrinsic appreciation, as found among the discerning Arab tribes, to a more theoretical and deductive discipline.

In order for such theoretical and deductive knowledge to manifest in the eloquence of the Qur'anic text to the extent of its miraculous nature, a thorough process of study and specialization is necessary. This process enables the student to attain a **scientific understanding** of the language by

(1) From the book "Muhammad: A Biography of the Prophet" by Karen Armstrong, pp. 76-77.

applying the rules of eloquence that they have studied, including metonymy, simile, and metaphor, to the Qur'anic text.

Throughout Islamic history, eminent linguistic scholars have delved deeply into the subject of "scientific appreciation," seeking to unveil, comprehend, and unearth the concealed intricacies of the miracle of the Qur'an's eloquence. It is a miracle of unparalleled magnificence, one that Allah challenged both mankind and jinn to replicate.

Sheikh Muhammad Abu Zahra, in his book "Al-Mu'ajizah Al-Kubra, Al-Quran," affirms,

"The Arabs were utterly incapable of producing a Qur'an of this caliber. It stands as an irrefutable scripture, embraced with unwavering faith by all believers. Those who contest it are often characterized by neglected reasoning, diverging from the consensus of thoughtful minds. As a result, this truth has been communicated and endorsed by people of all backgrounds, irrespective of their positions as foes or friends."⁽¹⁾

Within the context of demonstrating the Qur'an's eloquent miracle, numerous esteemed linguists and eminent scholars of our nation have shared their insights with us, providing firsthand accounts of the eloquence

(1) "Al-Mu'ajizah Al-Kubra, Al-Quran" by Sheikh Muhammad Abu Zahra (p. 76), Edition of Dar Al-Fikr Al-Arabi.

miracle's facets. These individuals are known for their credibility, profound expertise, and unwavering integrity, and their testimonies are held in high regard, akin to the acceptance of hadiths from trustworthy narrators.

We, as common Arabs—not to mention non-Arabs—lack the innate linguistic sensibilities that pre-Islamic Arabs possessed. Furthermore, we are bereft of the tools and knowledge required in the fields of linguistics, rhetoric, and literature, not having acquired the essential rules through study, learning, and practice, especially in this contemporary era marked by the deterioration of the Arabic language, to the extent that we find ourselves resembling non-Arabs and substituting the standard Arabic with colloquial forms. Nevertheless, we bear witness to the historical reality surrounding the revelation of the Qur'an, wherein it issued a challenge to the Arabs who were innately skilled in language during that era. Astonishingly, they all proved incapable of meeting this challenge, leaving them divided between devout believers who followed in humility and those who remained obstinate, stubborn, and belligerently opposed. Furthermore, we are presented with the testimonies of language experts and scholars who have devoted their lives to the study of language, its various sciences, eloquence, and its rules, spanning the annals of Islamic history. Their collective attestations serve to underscore the extraordinary nature of the Qur'an, setting it apart from ordinary human discourse. It is a



tenet universally acknowledged, that: **“experts in any field are most qualified to render judgment on its intricacies.”**

In light of this, how can we possibly dismiss the combined testimony of empirical reality and the validation of these erudite specialists?

“So what ‘other’ path would you take? * Surely this ‘Quran’ is only a reminder to the whole world ...” [Surah At-Takwir, 26-27].

There is no doubt that the consensus of specialists in a particular field of science is a strong argument against any opposition. For all rational human beings, the consensus of medical professionals, for example, on a specific issue, is an acceptable argument as long as it remains free from controversy.

Similarly, when specialists in the Arabic language and eloquence come to a consensus regarding the Qur'an being a miracle and affirm that its words surpass human capability, it stands as an argument applicable to all. The bearers of this consensus, past and present, are scholars and experts who have conveyed their findings through written works, expounding on the evidences of the Qur'an's linguistic miracle. What becomes even more apparent is humanity's historical inability to challenge the Qur'an and produce anything akin to it. Had someone managed to create a semblance of the Qur'an, it would have undoubtedly garnered widespread attention and media support, specially, from those who consistently scrutinize and

criticize Islam. This is akin to one attempting to spit on the sun; their spit won't ascend far and will ultimately fall back on their face. As Al-Rafi'i described the arrogance and delusions of those individuals, he said: "The stance of these individuals towards the Quran is one of arrogance and delusion. Much like airplanes, they have grown conceited due to their ability to fly, and thus, they have waged war against the sun. However, standing between this sun and them are the laws of the universe, the laws of predestination, and the system of eternity."⁽¹⁾

I do not need to be a linguist to recognize that the Qur'an brought by Muhammad (PBUH) is a miracle of eloquence that surpasses human capacity. Similarly, I don't require any magical abilities to understand that what Moses accomplished was also a miracle beyond human power. It suffices for me that experts have failed to meet the challenge.

This is the logical argument that supports the miracle of the Holy Qur'an's eloquence. It is the argument of all people, whether they belong to the discerning Arab tribes with an innate language mastery and refined taste, are students of linguistics and eloquence, or are like us, colloquial speakers with limited language skills. It is even the argument of non-Arabs who do not know a single letter of the language, because, as I mentioned,

(1) Refer to: The book "I'ajaz Al-Quran waa' Al-Balaghah An-Nabawiyah" - Mustafa Sadiq Al-Rafi'i - P. 12 - Edition of Dar Al-Kitab Al-Arabi.



it's based on a logical principle ingrained in the collective human consciousness, known as "the principle of precedence."

Nevertheless, let's consider the following scenario: a person of limited wisdom steps forward and declares that they won't acknowledge the reality of humanity's inability to challenge the Qur'an. They refuse to accept the consensus of experts regarding the miracle of the Quranic text's eloquence, insisting that they won't believe it unless they experience and feel it themselves!

To such an individual, our response is as follows: The path is open to you. Learn the Arabic language (the standard) and its rules, including linguistics, grammar, morphology, eloquence, and expression. Explore Arabic literature to acquire the art of expression and become proficient in scholarly appreciation.

Then, reexamine the Qur'anic text. Strive earnestly, and seek assistance from whomever you choose to create something similar. Do not hesitate, for the challenge still stands: "But if you are unable to do so—and you will never be able to do so ..." [Surah Al-Baqarah, 24].

But remember, just as the challenge still stands, so does the potential consequence: "... then fear the Fire fuelled with people and stones, which is prepared for the disbelievers." [Surah Al-Baqarah, 24].



Appendix to the Miracle of the Qur'an's Eloquence

More Hidden Mysteries within the Qur'an

We've explored the rational argument supporting the authenticity of Islam, specifically the miracle of the Qur'an's eloquence. However, the Qur'an holds even more secrets and references that are crucial for a comprehensive understanding. In addition to the miracle of eloquence we discussed, delving into these hidden aspects allows us to approach a deeper truth about this remarkable book. The Qur'an stands unassailable from every angle, confirming its divine revelation from the Wise and the Praiseworthy. Among these hidden mysteries within the Qur'an, we find the following:

- The gradual revelation of the Qur'an over a period of twenty-three years. It came to the Prophet (PBUH) as separate verses, each bearing distinct meanings, which eventually culminated in the formation of independent surahs with coherent thematic unity. The Qur'an was not revealed all at once; instead, surahs were often unveiled to the Prophet as separate verses, tailored to the circumstances and events faced by the Messenger of Allah and his companions. This gives rise to an entire field of study known as the "reasons for the revelation of verses," which explores the background and context of each verse's revelation, enhancing our understanding of its intended message.



Over time, these verses, revealed at different moments, coalesced to form distinct surahs⁽¹⁾. Remarkably, some surahs contain verses revealed in Mecca and others in Medina!

The question at hand is: How do these verses, which were revealed in various times, places, and contexts, as well as different circumstances, and include multiple meanings and ideas that are interrelated and dependent on their temporal context throughout the period of revelation to the Prophet, ultimately come together to form independent surahs? These surahs are connected by a distinct thematic unity, and there exists a remarkable coherence between their meanings and ideas from the beginning to the end of each surah.

This is an aspect of Quranic contemplation. Within this realm, numerous scholars have excelled in unraveling the thematic unity of the surahs and understanding the structural principles governing the sequence of their verses, creating a splendid and elegant arrangement!

(1) The complexity of this task and the impossibility of the Prophet (PBUH) accomplishing it alone become evident when we consider it as a kind of “puzzle game.” Imagine numerous small, scattered pieces that must be meticulously assembled to create a coherent and meaningful image, like that of an animal. The challenge intensifies as more fragments must be skillfully pieced together. This intricate process is analogous to the compilation of the Qur’anic verses, each with its unique meanings and diverse contexts, which continued to be revealed to the Messenger of Allah for more than two decades before being masterfully combined into consistent surahs.

• The Prophet's remarkable ability to swiftly recite the appropriate Quranic verses relevant to an incident or event, delivering them with flawless pronunciation and conveying their intended meaning. Prophet Muhammad (PBUH) would eloquently recite verses from the Quran, often in real-time as events unfolded or immediately after their occurrence, often within a very short span of time. It seems implausible that he could spontaneously compose verses characterized by both phonetic beauty and the precision of meaning, as well as a profound depth of wisdom!

This raises an intriguing question: How was Prophet Muhammad capable of composing these eloquent verses, which specifically addressed particular incidents in such a brief period, while maintaining their rational coherence and rhetorical excellence, rendering the Arab community powerless to challenge them?!

This leads us to a significant conclusion: it is improbable that the words the Prophet utters, consistently aligning with all facts and events, are products of his own thoughts and words!

The only plausible explanation is that the speaker is a prophet divinely supported by revelations from Allah. It's important to note that this does not refer to verses revealed before the occurrence of events; those will be discussed separately in the chapter titled "The Miracle of the Unseen in the Quran."



- The verses of the Qur'an, despite being revealed in various contexts over a span of more than twenty years, do not exhibit contradictions. How could this be possible if the man making the claim of prophethood were lying, as some allege? It is worth noting that habitual liars tend to unwittingly reveal their falsehood through inadvertent slips of the tongue!

This is why the Arabs used to say in the past: **"If you're a liar, you better have a strong memory!"**

This Arabic proverb can serve as a guiding principle for those concerned that their one or two falsehoods might be exposed within a short period.

However, who could possibly remember what they said over twenty-three years filled with a multitude of events and incidents? The events that the Prophet experienced during his prophetic mission can be likened to a grand epic of continuous occurrences.

This fact gains further credence when we acknowledge that every utterance of the Prophet during this period of revelation was recorded and preserved. Therefore, this claim can be rigorously tested and refuted if any credible reason emerges!

This perspective, along with the other ideas we've discussed, assumes that the Prophet is an infallible messenger, supported by divine revelation – an interpretation that harmonizes with the contents of this extraordinary book and its historical context.

• The absence of Prophet Muhammad's personal matters in the Quranic discourse. A notion that becomes clear to those who read the Quran and contemplate its contents, this is what the Algerian thinker Malik Bennabi referred to as the omission of the Prophet's personal affairs in the Quranic discourse.⁽¹⁾

This is further evidenced by the Quranic content remaining unaffected by the personal adversities that befell the Messenger of Allah (PBUH) throughout his life. For example, the death of his wife, Khadija, and his uncle and supporter, Abu Talib, in the same year. Also, the mistreatment and persecution he and his companions endured, ranging from consistent attempts to harm him to plots to assassinate him. This adversity eventually compelled the Prophet to leave his cherished hometown, the place he held closest to his heart, and emigrate, weak and oppressed, leaving behind his family and clan, among other painful trials and tribulations he endured in his lifetime.

It is widely recognized that the personal experiences that poets and writers undergo in their lives, especially the challenging and painful ones like the separation from loved ones or injustices from family and relatives, often serve as a powerful inspiration to articulate their deep inner emotions. However, in the Qur'anic discourse, we observe a distinct

(1) "The Qur'anic Phenomenon" by Malek Bennabi (p. 163) - Dar Al-Fikr edition.



absence of such personal matters related to the Prophet. There is no mention of his personal sadness, regret, distress, or any other emotions he might have experienced. Instead, the Qur'an displays a complete detachment from the inner world of Prophet Muhammad.

The rationale for that lies in the fact that the Qur'an is not connected to the Prophet's inner self; rather, it originates from a source entirely separate from his consciousness: "It is a revelation from the Lord of all worlds" [Surah Al-Waqi'ah, 80].

- The Prophet does not lay claim to the Qur'an as a product of his creativity and effort. He unequivocally attributes all credit to Allah (SWT). It is a common trait of human psychology that when individuals create something exceptional and it gains recognition, they often seek exclusive recognition and acclaim, even pursuing patents for their inventions or creativity. They tend to desire the limelight and people's admiration.

However, we find that the typical equations used to explain human behavior do not apply to Prophet Muhammad's character. There are dimensions to his actions and words that deviate from the expected norms!

Prophet Muhammad did not assert ownership of the magnificent Qur'an; instead, he consistently emphasized that he had no authority over it and was merely a conduit for its delivery, disclaiming any role as its author!

Allah has proclaimed: “When Our clear revelations are recited to them, those who do not expect to meet Us say ‘to the Prophet’, ‘Bring us a different Quran or make some changes in it.’ Say ‘to them’, “It is not for me to change it on my own. I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a tremendous Day.” * Say, ‘Had Allah willed, I would not have recited it to you, nor would He have made it known to you. I had lived my whole life among you before this ‘revelation’. Do you not understand?’ * Who does more wrong than those who fabricate lies against Allah or deny His revelations? Indeed, the wicked will never succeed.” [Surah Yunus, 15-17].

Prophet Muhammad’s claim that the Qur’an was not his own creation, but rather authored by Allah, prompts us to ponder the following question:

Why did Prophet Muhammad refrain from taking credit for composing this remarkable Qur’an, despite its fame and its superiority to the works of eloquent scholars, writers, and poets of his time, who even attempted to challenge it but failed? If he had claimed authorship for himself instead of attributing it to Allah, he could have elevated his status above his contemporaries, sparing himself the hardships and severe abuse endured by him and his followers.

Additionally, he might have avoided the economic blockade imposed on him and his companions by the Quraish infidels, to the point where they were forced to subsist on tree leaves. Furthermore, he might not have



needed to engage in battles and wars, facing assassination attempts against himself, his companions, and those closest to him.

In fact, all of these tribulations and misfortunes could have been averted if Prophet Muhammad had simply asserted that these remarkable words were his own, rather than divine!

Conversely, such a declaration would have propelled him to a higher status among the Arabs without enduring any kind of abuse or harassment!

It is evident to anyone who has read the Qur'an that its central theme, from start to finish, revolves around the monotheism of Allah (SWT). This concept serves as the solid core of the entire Qur'an, with all its contents eventually referring back to the oneness of Allah (SWT). The Qur'an addresses specific themes, including the attributes of the one God, how to worship Him, the call of the Messengers to their people to embrace monotheism, and the abandonment of the worship of any created beings or objects.

The Qur'an also discusses the rewards for those who believe in Allah and embrace monotheism in this world and the afterlife, as well as the punishments in this world and the hereafter for those who reject Allah and worship idols. This unwavering focus on Allah Almighty sets the Qur'an apart, making it independent in terms of content and discourse from the person of Prophet Muhammad.

This concept sets the Qur'an apart from other texts, such as the Old Testament, for instance. The Old Testament primarily focuses on the history and narratives of the people of Israel, covering aspects such as the history of the Children of Israel, their prophets, stories, narrations, heritage, culture, faith, and battles. In this way, the Old Testament is centered around the Children of Israel.

Furthermore, the Qur'an distinguishes itself from the New Testament, where Jesus Christ and his biography take center stage in its teachings and narratives.

Ibn al-Qayyim underscores this concept, emphasizing,

“Every verse in the Qur'an is connected to monotheism, bearing witness to it and calling people towards it. The Qur'an either provides information about Allah, His names, attributes, and actions, making it a source of scientific and informative monotheism. Alternatively, it calls people to worship Allah alone, abandoning all other objects of worship, making it a source of chosen monotheism. It may also contain commands, prohibitions, and instructions to obey Allah's orders and avoid His prohibitions, addressing the rights and supplementary aspects of monotheism. Furthermore, it may narrate the honor bestowed by Allah upon those who believe in monotheism and obey Him, detailing what they receive in this world and the rewards they are promised in the afterlife, highlighting the



connection between monotheism and its rewards. Lastly, it may describe the fate of the polytheists, the punishment they face in this world, and the torment awaiting them in the afterlife, presenting the consequences of neglecting monotheism. In essence, the entire Qur'an revolves around monotheism, its principles, and the rewards associated with it.”⁽¹⁾

What truly fascinates me when reading the Qur'an is the relatively infrequent mention of Prophet Muhammad's name. His name appears only five times, with one instance referring to him as “Ahmed.” This is notably less frequent when compared to the frequency with which the names of earlier prophets are mentioned, such as Moses, Jesus, Abraham, Adam, and Noah. For instance, the name of Prophet Moses is mentioned over one hundred and thirty times, Jesus' name appears twenty-five times, Abraham's name more than sixty times, Noah's name more than forty times, and Adam's name around twenty-five times!

What's even more astonishing is that in most of the parts of the Qur'an that discuss Prophet Muhammad – whether or not his name is explicitly mentioned – the context often revolves around acknowledging Allah's grace and blessings upon him. This can be observed in verses like: “Did He not

(1) “Madarij as-Salikeen” (3/417-418).

find you unguided then guided you? * And did He not find you needy then satisfied your needs?" [Surah Ad-Duhaa, 7-8], "Had We not made you steadfast, you probably would have inclined to them a little" [Surah Al-Isra, 74]. Alternatively, his name is cited in passages where the speech is directed towards him, instructing him to warn others, as evidenced in verses like: "O Prophet! 'Always' be mindful of Allah, and do not yield to the disbelievers and the hypocrites. Indeed, Allah is All-Knowing, All-Wise" [Surah Al-Ahzab, 1], "if you associate others 'with Allah', your deeds will certainly be void and you will truly be one of the losers" [Surah Az-Zumar, 65]. These verses emphasize that the central focus is not Prophet Muhammad himself but rather the exploration of Allah's essence, with His most beautiful names and His highest attributes. It's as if the Qur'an consciously shifts the attention of Muhammad (PBUH) away from himself and redirects it towards contemplating the essence and attributes of Allah.

Furthermore, there are sections in the Qur'an that include a kind of reproach against the Prophet due to certain actions he took. This aspect is significant and deserves its own section of discussion, and I will provide some examples of this from the Qur'an in a separate section.

In summary: Everything discussed above reinforces the idea of the Qur'an being entirely independent of the person of Prophet Muhammad, pointing to a separate entity behind the revelation, both in its wording and its meaning.



“Nor does he speak of his own whims. * It is only a revelation sent down ‘to him’” [Surah An-Najm, 3-4].

“And there are others who hurt the Prophet by saying, “He listens to anyone.” Say, ‘O Prophet,’ “He listens to what is best for you. He believes in Allah” [Surah At-Tawbah, 61].

This is encapsulated in the words of British religious scholar Karen Armstrong in her book “Muhammad: A Biography of the Prophet,” where she states,

“The Qur’an, of course, is not a narration of Muhammad’s biography. It spoke more about the Creator than about His Messenger.”⁽¹⁾

This phenomenon, which might seem contrary to human nature and human souls, serves as an affirmation of the authenticity of the prophet regarding the matter of revelation and message.

- The distinction between the Qur’an’s literary style and the literary style of the Prophet’s hadiths, even though they both appear to have the same source, which is Prophet Muhammad (PBUH). This distinction is evident to anyone familiar with the Holy Qur’an and the hadiths of the

(1) “Muhammad: A Biography of the Prophet” by Karen Armstrong (p. 76) - Translated by: Dr. Fatima Nasr and Dr. Muhammad Anani.

Prophet's Sunnah, making it easy to differentiate between the two just by listening to them.

The Qur'an possesses a unique literary style and characteristics that are entirely distinct from the words of the Prophet. Hence, Allah describes the Qur'an as: "a Book of perfect consistency and repeated lessons" [Surah Az-Zumar, 23], which characterizes the Qur'an as a Book of perfect consistency in its style and method, surpassing the consistency of Arab speech. This interpretation represents just one facet of the Quranic description.

This interpretation confirms that the source of the Qur'an is distinct from the person of Prophet Muhammad, and it differs from his literary style.

Readers, critics, and those interested in literature and eloquence are aware that every author or writer possesses a unique style that distinguishes them from others. As the old saying goes, **"A style is a reflection of the author."** It serves as a distinct literary imprint that sets each individual apart, much like a voiceprint or fingerprint. Just as it is impossible for one person to possess two different imprints, it is equally challenging for any writer to seamlessly merge two completely different literary styles and maintain them over an extended period.



So, how did the Prophet manage to combine these two disparate literary styles without blending them over twenty-three years, amidst the daily interwoven events?

The assumption that this was a coincidence is a very difficult assumption to accept.

- The Qur'an's influential miracle, which refers to the power of the Qur'an's impact on human souls, serving as the primary catalyst for transforming the lives of many. This phenomenon is sometimes referred to as the psychological miracle of the Qur'an.

There are numerous examples of this, including the transformation of Umar bin Al-Khattab. Prior to his conversion to Islam, he was notorious for his cruelty, to the extent that some sources mention he had buried his infant daughter alive (to avoid shame among his people). He was also known for his vehement hostility towards Islam and his hatred of the Prophet (PBUH). The Arabs even quipped, "If Al-Khattab's donkey converted to Islam, Al-Khattab's son would not."

However, what transpired in his life when he listened to certain verses of the Great Qur'an and contemplated their meanings?

He immediately embraced Islam and earned the moniker "Al-Faruq" (signifying the one who distinguishes between truth and falsehood). His

face was known to bear two black lines due to the profound impact of the Qur'an, leading him to tears whenever he heard it!

How could a person undergo such a dramatic transformation in a short span, transitioning from disbelief, cruelty, and enmity to faith, conviction, and tenderness of heart? It's as if we are discussing two entirely different individuals.

Indeed, all the Companions embraced Islam and provided remarkable examples of sacrifice, honesty, sincerity, certainty, and tenderness of heart. This transformation occurred even though they were previously part of a harsh pre-Islamic Bedouin society. It was the contemplation of the Qur'anic verses that led them to this profound change, as the Messenger called them to Islam solely through the Qur'an.

"When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth. They say, 'Our Lord! We believe, so count us among the witnesses' [Surah Al-Ma'idah, 83].

In His divine book, Allah referred to the miraculous and influential power inherent in the Qur'anic text, with the aim of opening a crucial avenue for preaching to Prophet Muhammad (PBUH), his companions, and the generations of Muslims who would follow. This was a pivotal reason for the initial conversion of the Arabian people to Islam. Allah (SWT) stated,



“And if anyone from the polytheists asks for your protection ‘O Prophet’, grant it to them so they may hear the Word of Allah, then escort them to a place of safety” [Surah At-Tawbah, 6]. Consider the confidence with which the Qur’an speaks about itself, declaring to Prophet Muhammad that he need only make people listen to its words!

The infidels of the Arab community recognized the astonishing impact of the Qur’an on the souls, minds, and hearts of those who heard it. Hence, they made every possible effort to prevent it from reaching the people.

“The disbelievers advised ‘one another’, ‘Do not listen to this Quran but drown it out so that you may prevail.’” [Surah Fussilat, 26].

One illustrative account is the story of Al-Tufayl bin Amr Al-Dawsi, a respected poet among his people. The idolaters and elders of Quraish cautioned him against listening to the Qur’an, likening the Prophet’s words to magic that could estrange a man from his family. Initially swayed by their words, Tufayl bin Amr plugged pieces of cotton into his ears to avoid hearing what the Prophet had to offer. However, upon reflection, he realized, “By Allah, these words of theirs stem from their ignorance. I am a distinguished man, a skilled poet, and I can distinguish between what is good and what is not. By Allah, I will listen to this Qur’an. If it is good, I will accept it; if it is not, I will reject it.” He removed the cotton from his ears,

listened, and exclaimed, "I have never heard words better or more beautiful than these." He subsequently visited the Prophet and embraced Islam.⁽¹⁾

The power of the Qur'an's influence on souls and minds is a remarkable and unmistakable form of miracle. Many scholars and enthusiasts of the Qur'an and its sciences have discussed it, sometimes describing it as an influential miracle, and other times as a psychological miracle. It encompasses two types of miracles: one in the wording of the Qur'an and another in its meaning. Thus, the profound impact of the Qur'an is like a hidden secret felt by those who encounter it and engage with it. They often struggle to pinpoint the exact source of this influence! Is it the specific phrasing and precise choice of words that captivate? Or is it the meanings that persuade the intellect? Perhaps it's the rhythmic flow of the Qur'an that soothes the hearts? Could it be a combination of all these elements, or are there additional factors at play?

The author of "Al-thilal" posits,

"Every verse and every surah pulsate with the hidden, wondrous, and miraculous element in this Qur'an, indicating the latent power embedded in these words. The human essence quakes and trembles, unable to contain itself before this Qur'an. Indeed, the more open and receptive one's heart

(1) Refer to: "Dala'il An-Nobowwah" by Al-Bayhaqi (460/5).



is, and the sharper and more acute their senses are, the greater their capacity to absorb and respond. This phenomenon becomes more pronounced as human culture and knowledge of this universe, its contents, and inhabitants expand and evolve.”⁽¹⁾.

If we delve into the specific effective miracle of the Qur’anic word, we observe its clear manifestation among those engaged in the field of Islamic Dawah, be it on an individual or collective level. When a preacher addresses those they seek to guide, employing rational methods and logical arguments, they may receive a mental acknowledgment, evident in agreement with the words. However, when the preacher cites a Qur’anic verse conveying the same rational message, they soon witness a peculiar impact. This effect harmonizes the mind, soul, emotions, and conscience, causing a sense of humility to appear on the faces of the audience. They feel as though there is an additional dimension in those words and expressions of the Qur’an. Thus, these words transcend the barriers of intellect and knowledge, penetrating both the mind and conscience.

Imam al-Khattabi, in his article known as “Explanation of the Miracle of the Qur’an,” states:

(1) “Fieh Thilal Al-Qur’an” (2805/5), Dar Al-Shorouk edition.

“You will not find words other than the Qur’an, whether written or spoken, that, when heard, bring pleasure and sweetness to the heart at times and evoke magnificence and awe at other times. When any part of the Qur’an finds its way into the heart, it fills the souls with joy and warms the chests. When souls absorb its essence but then stray, they swiftly return to it, seeking solace from fear and anxiety. Its verses have the power to make the skin shiver and disturb the hearts. It prompts the soul to reconsider its inner thoughts and reevaluate deeply ingrained beliefs. Numerous examples exist of Arab foes of the Messenger (PBUH) who initially sought to harm him but, upon hearing the verses of the Qur’an, underwent a transformation. They chose to make peace with him and embrace his religion, turning enmity into friendship and disbelief into faith.”⁽¹⁾

The intended meaning here is specific to the authentic wording of the Qur’an as revealed from heaven. The transformative impact of mentioning its meaning in the absence of its original wording is a paradox. Throughout history, there are numerous stories corroborating this phenomenon, a well-recognized fact among preachers.

(1) “Bayan l’ajaz Al-Qur’an” by Imam al-Khattabi, p. 70. This article is a compilation of three works by al-Rummani, al-Khattabi, and al-Jurjani, titled “Thalath Rasa’il fi’ l’ajaz Al-Qur’an,” published by Dar Al-Maaref in Egypt.



Allah proclaims: “‘It is’ Allah ‘Who’ has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin ‘and hearts’ of those who fear their Lord to tremble, then their skin and hearts soften at the mention of ‘the mercy of’ Allah” [Surah Az-Zumar, 23].

Allah also says: “Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah” [Surah Al-Hashr, 21].

Allah also says: “Indeed, when it is recited to those who were gifted with knowledge¹ before it ‘was revealed’, they fall upon their faces in prostration, * and say, ‘Glory be to our Lord! Surely the promise of our Lord has been fulfilled.’ * And they fall down upon their faces weeping, and it increases them in humility” [Surah Al-Isra, 107-109].

British theologian Karen Armstrong states:

“To this day, when the Qur'an is recited, it profoundly stirs the emotions of Muslims. They describe a feeling that, while listening to it, they are enveloped by a heavenly dimension. This experience is akin to Muhammad's encounter in the Cave of Hira, when an angel embraced him, or when he later perceived that unseen being filling every expanse of the sky within his sight.”⁽¹⁾

(1) “Muhammad: A Biography of the Prophet” by Karen Armstrong, p. 77

Over time, an individual may embark on a journey of repeatedly listening to the Qur'an with the intention of understanding its meaning. They then strive to implement its teachings in their daily life, evolving into a well-rounded and devout believer who comprehends the concepts of Islam and the essence of divine revelation. They seek to emulate Prophet Muhammad, who was an embodiment of the Qur'an living among people. Consequently, the impact of the Qur'an transcends transient moments and becomes deeper, more enduring, and firmly rooted. It can be described as the profound influence of the Qur'an in shaping and fortifying the character of individuals in harmony with Islamic ideals, contributing to the development of the cohesive faithful component within the broader framework of the Islamic community.

Certainly, this interpretation can manifest in anyone who comprehends the meanings of the Qur'an, applies its teachings, and lives by them, even if they have not listened to the original version revealed from heaven. Hence, this can also occur for non-Arabs who do not understand Arabic at all once they read and grasp the meanings, beliefs, and perspectives embedded in the Qur'an. These notions, convictions, and insights contribute to the establishment of a genuine sense of purpose in life, providing an alternative to what some perceive as the vacuity of Western culture and the erosion of meaning.



The author of “Al-Thilal” describes various aspects and manifestations of the Qur'an's influence, expressing wonder at its capacity to affect non-Arab speakers. He observes:

“The influence of Qur'anic speech differs from that of human speech in that it exerts a unique effect on the heart. To the extent that, on occasion, it can even impact those who do not understand a word of Arabic when they listen to its recitation. There are peculiar occurrences that defy explanation unless we consider the factors mentioned earlier -though these occurrences may not be the norm, they demand an explanation and rationale.”⁽¹⁾.

Even today, numerous examples persist illustrating the profound impact of the Qur'an on souls and the extent to which it has influenced the thoughts and hearts of even non-Arab individuals. One remarkable narrative in this regard is the account shared by Sheikh Fahd Al-Kandari in his program, “I Was Guided by the Qur'an.” He has engaged in numerous sessions with non-Arab individuals who do not comprehend Arabic at all. Nonetheless, they recount their experiences with the Qur'an, how they found belief and guidance, and how their lives underwent a profound

(1) “Fieh Thilal Al-Qur'an” (1786/3), Dar Al-Shorouk edition.

transformation upon encountering a verse or several verses from this remarkable scripture.

Furthermore, regarding the impact of the Qur'an on nations and its influence within the broader context of human civilization, I will delve into this subject in the chapter discussing the fruits of the Qur'an in Part Three of the book (Allah willing).

- Readers of the Qur'an never tire of revisiting its verses. On the contrary, the more one reads it, the sweeter it becomes, unlike other words that can grow tedious with repetition. This is an undeniable reality well-known to anyone who engages with the Qur'an.

Al-Rafi'i aptly expresses this by saying, **"The Qur'an does not wear out due to frequent recitation and extended repetition."**⁽¹⁾

Hence, when the mathematician Jeffrey Lange, who was an atheist and later embraced Islam (the reason for his conversion to Islam was his reading of a translation of the Qur'an's meanings), was questioned about: how he adapted to reading the Qur'an in the Arabic language despite its foreignness to him,

(1) "I'ajaz Al-Quran waa' Al-Balaghah An-Nabawiyah," p. 174.



he responded with a poignant analogy: **“Why does an infant feel comforted by their mother’s voice even though they do not understand it?!”**

- The Qur'an speaks to both the general public and experts, setting the gold standard for eloquence. As Ibn al-Atheer notes, the best speech is one esteemed by specialists while remaining accessible to the common people, who can comprehend its meaning.

Moreover, the literary style and word choice of any author can generally be categorized into two distinct approaches. One approach is characterized by loftiness and is understood primarily by highly educated specialists. Writers who employ this style often use specialized terminology that is challenging for the average person to comprehend and engage with. Consequently, these authors limit their audience to a select, well-educated group.

The other approach involves a more superficial, simple, and direct style. Writers of this type prefer the simplest words and phrases to ensure easy understanding and convey the intended meaning. However, this approach may come at the cost of the text's eloquence and the beauty of expression, or at the expense of the reader's ability to grasp deeper meanings. Consequently, authors adopting this style attract a readership from the broader population, particularly those who prefer simplicity. Nevertheless,

they may alienate educated readers who seek the intricacies of eloquence and the artistry of language in literary works.

The Qur'an, however, exhibits a unique and unparalleled quality. It caters to the desires and comprehension of every segment of society within a single verse, surah, or context, employing the same words and expressions. Its words and literary style are neither so intricate that only specialists can decipher them, nor so simple that they lose their miraculous nature, allowing human challenge and replication. The Qur'an balances these aspects; it was sent by the Lord of the Worlds to be a guide for all people. Therefore, it employs straightforward language and clear sentences, ensuring ease of understanding, as God describes the Qur'an in the following verse: "And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?" [Surah Al-Qamar, 17]. Allah also says: "Indeed, We have made this 'Quran' easy in your own language 'O Prophet' so with it you may give good news to the righteous and warn those who are contentious" [Surah Maryam, 97]. However, despite this easiness, we discover that the Qur'an also harbors the secrets of eloquence and expression which can only be comprehended by experts and scholars well-versed in knowledge and aesthetics.

Ibn al-Atheer states:

"When we examine the Book of Allah, the Most High and Blessed, which is the most eloquent of all speech, we discover

that it is both easy and smooth in its language, containing very few unfamiliar words. It was revealed during the time of the Arabs, and all its words are among the simplest and most commonly used. It serves as an exemplary model in this regard. The Prophet (PBUH) stated, **'Allah has not revealed anything similar to the Umm Al-Kitab in the Tawrah or the Injil. It is the seven oft-repeated verses,'** referring to the opening of the Book. If we scrutinize the words within, we find that they are easily comprehensible to everyone, including office workers and ordinary people, even if they do not grasp the intricacies of eloquence concealed within. The best speech is one that is acknowledged by experts for its virtue and is also comprehensible to the general populace. Hence, the words used in the Qur'an are both accessible and understandable. Those who adhere to the words of the Qur'an are content with them, surpassing all other words written in prose or poetic style."⁽¹⁾

- The Qur'an's ability to address profound existential questions that have long puzzled humanity. These include inquiries into the meaning of life, the purpose of human existence, the distinction of humanity through intellect and will, and the matter of the afterlife. For instance, the Qur'an

(1) "Al-Mathal Al-Sa'er" by Ibn al-Atheer (187/1).

responds to atheists who deny the existence of the Creator with the following verses: “Or are they ‘their own’ creators? * Or did they create the heavens and the earth? In fact, they have no firm belief ‘in Allah’,” [Surah At-Tur, 35, 36].

This response aligns with a logical rule known as “Al-Sabru wa al-Taqsim.”

Furthermore, the Qur’an addresses those who reject the concept of the Resurrection Day and the resurrection of bodies after they have turned to dust, as evident in the following verses: “Yet ‘some’ people ask ‘mockingly’, ‘After I die, will I really be raised to life again?’ * Do ‘such’ people not remember that We created them before, when they were nothing?” [Surah Maryam, 66-67].

The Qur’an presents a robust argument against Christians who believe that Christ is the Son of God due to his unique birth without a biological father. The response to this belief can be found in the following verses: “Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, ‘Be!’ And he was!” [Surah Ali ‘Imran, 59].

This rationale also follows a logical principle: If Christ is considered God or the Son of God due to his birth without a father, then, by applying the



principle of precedence, Adam would also be God or the Son of God since he was born without either a father or a mother.

However, Christians do not assert that Adam is the Son of God; rather, they regard him as a creation of God, similar to all other creatures.

- One of the hidden aspects of the Qur'an is its repetition of certain stories and themes, such as the narrative of Moses, the account of the creation of the universe, or the angels' prostration to Adam. The repetition of these situations and meanings within the Qur'an serves various purposes and holds wisdom, as noted by some scholars. These repetitions can serve to reinforce a warning, deliver a sermon, confirm an argument, remind humanity of the blessings they receive, and much more.

Al-Rafi'i (may Allah have mercy on him) pointed out another remarkable significance in this repetition. He explained that when the Qur'an challenged the Arabs to produce something comparable to it, and they proved unable to do so, additional verses were revealed with the same challenge, albeit in different rhetorical and literary styles and with variations in wording. This served to underline their inability to challenge the Qur'an. It's as if the Qur'an was challenging itself because there was no entity capable of challenging it. Regarding this, Al-Rafi'i expressed:

"The Qur'an repeats the same meaning in two or more ways, using different forms or expressions, and the people are still

unable to challenge even one of these variations. They remain incapable, unable to respond or speak. By Allah, this is even more miraculous and challenging for them. It is evidence that they have regressed from a state of psychological inability, where they still possess some capacity or the ability to find new arguments from time to time, to a state of inherent inability where interpreters cannot interpret, apologists cannot apologize, and the matter is not subject to pardon.”

- The Qur'an seamlessly combining elements of the unseen, legislative miracles, rational and demonstrative arguments, while still maintaining its aesthetic and rhetorical excellence! Many verses within the Qur'an not only contain elements of unseen or legislative miracles and rational evidence but also present these concepts in a manner that is artistically and rhetorically miraculous. These verses thus emerge as a seamless blend of form and substance, signifying both the overt and the concealed facets of divine wisdom!
- The revelation of some verses that contradict the actions of Prophet Muhammad (PBUH) at the time of their revelation. This serves as an indication that the source of the Qur'an is independent of the Prophet's person. Examples of this phenomenon include:

1. In the case of the death of his uncle Abu Talib, **the Prophet (PBUH) wished to seek forgiveness** for him, but a Qur'anic verse was revealed



that prevented him from doing so, as seen in the following verse: “It is not ‘proper’ for the Prophet and the believers to seek forgiveness for the polytheists, even if they were close relatives, after it has become clear to the believers that they are bound for the Hellfire” [Surah At-Tawbah, 113].

2. There are **verses of reproach** in the Qur'an where the Prophet (PBUH) is reproached to guide him towards the most ideal, appropriate, gentle, and righteous course of action when he makes decisions known as *Khilaf Al Awla* (making a wrongful judgment over what constitutes priorities in small matters). For instance:

- “May Allah pardon you ‘O Prophet’! Why did you give them permission ‘to stay behind’ before those who told the truth were distinguished from those who were lying?” [Surah At-Tawbah, 43].
- “He frowned and turned ‘his attention’ away, * ‘simply’ because the blind man came to him ‘interrupting’” [Surah ‘Abasa, 1-2].
- “while concealing within yourself what Allah was going to reveal. And ‘so’ you were considering the people, whereas Allah was more worthy of your consideration” [Surah Al-Ahzab, 37].
- “O Prophet! Why do you prohibit ‘yourself’ from what Allah has made lawful to you” [Surah At-Tahrim, 1].

These verses underscore that the Prophet is not the one controlling the contents of the Qur'an;

rather, he conveys what is revealed to him by Allah, as stated in the following verse: "It is only a revelation sent down 'to him'" [Surah An-Najm, 4].

3. The delay of revelation to the Prophet during times when he was in dire need of guidance to resolve a pressing issue. A notable instance is the Ifk (slander) incident, during which an urgent revelation was required to unveil the truth, as discussed in Part One. However, the revelation to the Prophet was delayed for an entire month, contrary to the typical human inclination for expediency in such circumstances!
- The Qur'an's challenge to all Arabs and people before its revelation is complete. The challenging verses were revealed during the period of revelation, before all the other various aspects of the miracle, such as the unseen and the legislative elements, were completed. This also confirms that the main miracle in the Qur'an is its eloquence and linguistic mastery. These miracles form the forefront of the challenge, explicitly mentioned by Allah (SWT) in the Great Qur'an.



- A Chapter on Al-Şarfah⁽¹⁾:

None of the discerning Arabs among the Companions and Followers, with their innate language mastery and refined taste, doubted that the Qur'an is, in itself, a miraculous work in terms of pronunciation and expressive ability.

However, the number of converts to Islam increased after them. People who were not Arabs and did not speak the Arabic language embraced Islam. Consequently, they did not grasp the eloquence of the Qur'an as those with an innate language mastery and refined taste before them. Some of them were astonished by the fact that the Qur'an challenged the Arabs and all people to produce something like it, or even one surah similar to it. They were stunned at the inability of all the language experts, including Arabs who denied the Messenger and were most eager to discredit his message through every means, to challenge the Qur'an and create something comparable to it.

(1) Linguistically, "Al-Şarfah" means to prevent, discourage, or divert. It has been mentioned in Sūrah al-A'rāf as follows: "I will turn away from My signs those who are arrogant upon the earth" [7:146].

In the Arabic language, "Al-Şarfah" is the infinitive form of the verb "Şarfa," which means "to turn something away from your face to another direction," as explained in "Tahtheeb al-Lughah" by Al-Azhari (161/12). For further details on the issue of "Al-Şarfah," you can refer to the research conducted by Dr. Abd al-Rahman al-Shehri, titled "The Theory of Al-Şarfah Regarding the Miracle of the Qur'an."

This matter prompted some of the Mu'tazalīs, philosophers, and theologians to propose a new theory known as "Al-Şarfah." This theory had no precedent in earlier thought and was entirely their creation.

"Al-Şarfah" suggests that Allah turned the Arabs away from challenging the Qur'an from the moment the Messenger of Allah issued the challenge. In this view, the Qur'an is not a miracle in itself; rather, its miraculous aspect is solely "Al-Şarfah."

The first person to introduce this theory was al-Naẓẓām, followed by figures such as al-Jahiz, al-Qadi Abdul-Jabbar, and others.

Supporters of this theory acknowledge that the Qur'an is a miracle and cannot be challenged. However, they assert that the essence of the miracle lies in "Al-Şarfah" itself. They believe that "Al-Şarfah" instilled an inability to challenge the Qur'an in the hearts of all people, particularly Arabs, during the period of the Qur'an's revelation. They do not believe that the core of the miracle lies in the Qur'an's eloquence.

According to their theory, "Al-Şarfah" does not prevent Arabs and people from creating literature, nor does it hinder them from arranging letters and words into rhetorical and literary texts unless they intend in their hearts to challenge the Qur'an with their work.

However, the truth is that "Al-Şarfah" theory is invalid, both in terms of religious law and logic, and it lacks any supporting evidence. In fact, the



evidence from religious law and logic entirely contradicts this theory. Moreover, this theory diminishes and undermines the value and eloquence of the Qur'an from an objective standpoint.

Furthermore, Muslim scholars throughout Islamic history have rejected and refuted "Al-Şarfah" theory. This is not a general inference but rather the consensus of specialist scholars, supported by the evidence and proofs mentioned above, which demonstrate the invalidity of this theory.

- **The evidence disproving the validity of the Al-Şarfah theory can be succinctly outlined through the following elements:**
- Believers in the Al-Şarfah theory are inherently followers of Islam and adhere to the authority of the Qur'an. Consequently, any proponent of this theory is obligated to substantiate their claims with evidence drawn directly from the Qur'an and Sunnah. The formulation of such a theory must be grounded in clear and authentic sources, precluding the arbitrary creation of theories without a foundation in transmitted evidence. In reality, Al-Şarfah theory lacks support from the Qur'an and Sunnah, both in explicit and implicit terms, contradicting the apparent meaning of the challenge verses comprehended by the Quraysh Arabs—the linguistic community to whom the Qur'an was first revealed. The companions and subsequent followers interpreted these verses as a genuine challenge to produce a work of comparable eloquence. Even

those opposing the Islamic Dawah, like Al-Walid bin Al-Mughirah, acknowledged the unique and unparalleled nature of the Qur'an's language when he listened to it for the first time, stating, "These words possess a sweetness unlike any other; they ascend from the highest pinnacle and descend from the loftiest summit, rendering all below it feeble and inconsequential."

- The challenge verses in the Qur'an inherently affirm the concept of human will and choice. In contrast, Al-Şarfah theory hinges on notions of coercion, control, and the negation of free will. A genuine challenge necessitates the existence of free will, as it forms the foundation for "the obligation," decision-making, and human actions in general.
- Al-Şarfah theory diminishes the wisdom of Allah, depicting Him as deceitful and absurd—attributes incompatible with His elevated nature. It raises questions about the appropriateness of Allah challenging people with tasks for which they lack the necessary tools to attempt, challenge, test, and affirm the Qur'an's status as a linguistic miracle.

How can Allah issue such a challenge when He is already aware that humanity lacks the means to meet it?

- Historical reality itself contradicts Al-Şarfah theory, rendering it untenable. Throughout history, individuals have made sincere efforts to challenge the Qur'an, such as Musaylimah the Liar and Ibn al-Muqaffa',



who repented upon contemplating verses from the Qur'an. Contemporary endeavors, like Anis Shoroush's book "Al-Furqan," similarly fail to undermine the Qur'an's unmatched eloquence.

These genuine attempts, even if unsuccessful and at times comical, serve as evidence of the theory's invalidity.

- Al-Şarfah theory diminishes the significance and intrinsic value of the Qur'an from an objective standpoint by rejecting its miraculous nature and asserting that the sole basis of its miracle lies in Al-Şarfah.

This creates an opportunity for atheists to challenge the Qur'an, asserting that it lacks miraculous qualities. However, a fair examination would reveal other dimensions of the Qur'an's miracle, such as unseen and legislative miracles, which will be discussed later.

- The Al-Şarfah theory closely resembles magic, as it suggests that individuals are incapable of constructing eloquent sentences "only" when attempting to challenge the Qur'an.

Al-Rafi'i succinctly characterizes this, stating,

"In essence, Al-Şarfah theory parallels the claim made by the Arabs: "saying, 'This 'Quran' is nothing but magic from the ancients" [Surah Al-Muddaththir, 24]. This claim, refuted by Allah, exposes the falsehood of those who made it, equating the expression of this claim with blindness, as indicated in the

verse: “Is this magic, or do you not see?” [Surah At-Tur, 15].
These two groups are not distinct; rather, they are akin to the same thing.”⁽¹⁾

In light of this, both Arab polytheists and proponents of Al-Şarfah theory have failed in their attempts to challenge the Qur’an. Instead of attributing their inability to the Qur’an’s inimitability and eloquence, they resort to baseless claims such as magic and Al-Şarfah. It would be more accurate and truthful for them to acknowledge the eloquence of the Qur’an as its true miracle!

Thus, Allah rebukes their assertions in the following verse, “Is this magic, or do you not see?” [Surah At-Tur, 15].

This clarifies that the Qur’an is not magical, and its inimitability does not stem from Al-Şarfah.

In reality, it appears that these individuals are blind to the truth.



(1) “I’ajaz Al-Quran waa’ Al-Balaghah An-Nabawiyah,” by Mustafa Sadiq Al-Rafi’i (Edition of Dar Al-Kitab Al-Arabi), p. 146.



- **Crucial Question:**

The crucial question often raised is:

If the primary aspect of the Qur'an's inimitability lies in its eloquence in the Arabic language, how can we claim that the Qur'an is a compelling argument against non-Arabs, who are not proficient in Arabic?

The answer to this question lies in: recognizing that non-Arabs are not directly exposed to the Qur'anic text but to translations of its meanings. While these translations lack the specific linguistic eloquence and rhetorical power found in the original text of Qur'an in Arabic, the miracle of the Qur'an extends beyond mere vocabulary and word choices. The Qur'an addresses fundamental existential questions, providing comprehensive insights into the origins of existence and addressing inquiries about meaning, purpose, and the end of the world. It delves into the nature of monotheism, refuting polytheism, paganism, and superstition in a way that resonates with human nature. Additionally, it explores the attributes of the One God, fulfilling a vital need for individuals to understand their Creator and the universe. Furthermore, the Qur'an encompasses aspects of the unseen and legislative miracles, which will be discussed in detail later.

Importantly, these facets of inimitability are inherent to the meaning and content of the Qur'an and are not confined to the specific language of

the text. Therefore, non-Arabic speakers, whether from the East or West, can grasp and engage with the Qur'an on a meaningful level.

Crucially, non-Arabs also have the capacity to recognize the miracle of eloquence itself. This realization becomes a compelling argument against them and a clear demonstration of the Qur'an's miracle and the authenticity of Islam. It stems from understanding the logical argument associated with the Qur'an's linguistic miracle. This argument is grounded in the inability of all specialists in the Arabic language, possessing the necessary innate or theoretical linguistic expertise, to challenge the Qur'an. It is a challenge posed by an illiterate Prophet against the entire world, including the most eloquent and distinguished Arabic speakers in history—some of whom were intensely motivated to negate the Islamic call due to conflicting interests.

As mentioned earlier, there is no need for me to possess magical abilities to recognize that what Moses brought was a divine miracle. Similarly, being an Arab is not a prerequisite for acknowledging that what Muhammad (PBUH) conveyed was a divine miracle surpassing human capability.

It suffices for me to grasp the logical argument, which asserts that if experts fail to meet the challenge, applying the principle of precedence



indicates that the rest of humanity will also fail. Understanding this concept is equally accessible to both Arabs and non-Arabs.

Following this clarification, it should not surprise us when considering the following anecdote: During a debate in London against Lawrence Krauss, a prominent advocate of atheism, the young British preacher Hamzah Andreas Tzortzes sought to substantiate the authenticity of Islam (most of the audience being non-Arabs). He initially expounded on the evidence of the Quran's eloquence, citing the associated logical argument⁽¹⁾. The evidence proved convincing and sufficient for them, despite their non-Arab background. This acceptance stems from the historical context of the challenge and the universal inability of all individuals to confront it, transmitted through a chain of transmission boasting the highest degree of historical authenticity.

Furthermore, it should not be surprising to discover that numerous non-Arabs in the West have embraced Islam after reading a translation of the meanings of the Great Quran and comprehending its inimitability. A compelling illustration of this phenomenon is demonstrated by Sheikh Fahd Al-Kandari in his program, which I highly recommend watching, titled "I was guided by the Qur'an." In this program, he presents influential examples centered around the profound meanings of the Qur'an.

(1) <https://www.youtube.com/watch?v=UfMuSHADmPm>

Additionally, there is a lecture that serves as a practical illustration of what a non-Arab can achieve through contemplating the meaning of the Qur'an—a practice unfortunately rare among most Arabs today. The lecture, titled "The Purpose of Life,"⁽¹⁾ is delivered by the American mathematician Jeffrey Lange. Formerly a Catholic and later an atheist, Lange converted to Islam after reading a translation of the meanings of the Qur'an, as he reveals in the introduction to his lecture.

These instances highlight the depth of understanding among Westerners regarding the miraculous nature of the Qur'an.



(1) <https://www.youtube.com/watch?v=cojNpwlkMmk>



Chapter Two

Miracles of the Unseen

Miracles of the unseen are considered conclusive evidence, leaving no room for doubt regarding the authenticity of Islam and the miraculous nature of the Qur'an. These miracles transcend subjective interpretation, presenting real, objective evidence.

The concept of miracles of the unseen is rooted in the fact that the Prophet (PBUH) foretold unseen events—past or future—whose occurrences precisely matched his predictions without any inaccuracies, not even once!

The term “miracles of the unseen” encompasses more than just future prophecies, as it refers to anything beyond human sensory perception. This includes past events, inaccessible and unknown, or future events yet to unfold. The unseen may also pertain to present events in distant, unreachable locations. Future prophecies stand out as the clearest form, given their nonexistence and the impossibility of the Messenger obtaining such information from any human source.

Informing about the unseen and delivering accurate future prophecies is a distinguishing characteristic of the prophets bestowed upon them by Allah, serving as evidence of their authenticity and prophethood, particularly when challenged by their people. The Quran asserts that

knowledge of the unseen belongs exclusively to Allah: “He is the⁷ Knower of the unseen, disclosing none of it to anyone” [Surah Al-Jinn, 26].

Several Qur’anic verses exemplify miracles of the unseen, such as:

- “The Romans have been defeated * in a nearby land. Yet following their defeat, they will triumph” [Surah Ar-Rum, 2-3].

These are verses from the beginning of Surat Al-Rum which encapsulate a narrative that merits retelling. They convey a message foreseeing the Persians’ triumph over the Romans, followed by a subsequent prediction that the Romans would overcome the Persians a few years after that battle. Remarkably, despite prevailing indicators favoring the Persians and strongly suggesting their imminent victory, the prophecy maintained its course. Consequently, upon the revelation of these verses, the disbelievers of Quraysh awaited the unfolding of this prophecy with anticipation because the unfulfillment of the prophecy would invalidate the Islamic call without necessitating wars, battles, or the sacrifice of lives and resources. The polytheists went to the extent of proposing bets as a media tactic to draw attention to the anticipated event post-verse revelation. Notably, Abu Bakr al-Siddiq engaged in such a bet (a practice later prohibited in Islam).

In summary, both Muslims and polytheists were eagerly awaiting the fulfillment of this prophecy, particularly because its verification could be promptly tested within a few years rather than an extended period.



In the context of this atmosphere, the prophecy indeed came to pass approximately nine years later, with the Romans defeating the Persians. The believers celebrated Allah's victory, while the hopes of the polytheists were dashed.

Here, some questions arise:

Why would Prophet Muhammad (PBUH) involve himself and his entire mission with this imminent prophecy? Despite spending his entire life and sacrificing for this dawah, starting from the day of his mission, and enduring all the abuse from his people.

Why would the Prophet (PBUH) predict something that was supposed to happen in his lifetime and would perhaps become evidence of either his authenticity or falsehood, especially considering Prophet Muhammad's carefulness and protectiveness of his dawah?

What is the basis for the confidence with which this man speaks, as if the curtain of the unseen had been revealed to him? What is the source of this confidence?

Then, why does God support a man (which some accuse of lying against God) with all this exceptional support?

Furthermore, the accusation from those denying the Prophet's authenticity implies that Allah intentionally confuses people between truth and falsehood, as well as between evidence of truth and evidence of

falsehood. This confusion supposedly leads people to be uncertain about their religion. How does this align with the notion of Allah being necessarily characterized by perfect wisdom and justice?

Engaging in a dialogue with someone questioning the authenticity of Prophet Muhammad, Dr. Hossam El-Din Hamed imparts profound insights. With a touch of irony, he paints a hypothetical scenario wherein the skeptical individual assumes the role of a prophet “like Muhammad.” Dr. Hamed then offers counsel, humorously providing guidance by saying:

“... Then, I want you to give up your lying in the best circumstances for lying and speak instead. However, the most necessary thing for a person who lies a lot is silence!

If your people ask you about the date of the Day of Resurrection, say: I do not know, and say: “That knowledge is with my Lord”!

If your people ask you about the date of the Roman victory over the Persians, say: “within three to nine years”!

If years pass and your prophecy does not actually happen, it is okay. The worst thing that could happen is that your lies will be exposed, your friends will turn against you, your enemies will expose you, and your family will abandon you. Despite their different actions, they will agree that you should be killed.

It is still okay! Even if they do kill you?! It is okay, isn't it?
Especially for a person who lies a lot!"⁽¹⁾

Indeed, this matter becomes evident to all rational individuals. If Muhammad (PBUH) were a liar or a soothsayer, it would have been more fitting for him to respond to the question: "When is the Day of Resurrection?" when it was posed to him.

"They ask you 'O Prophet' regarding the Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes" [Surah Al-A'raf, 187]. Predicting events that would transpire after his demise would have been a safer course for him than foretelling occurrences within his lifetime, particularly events set to unfold in just a few years, such as the "victory of the Romans over the Persians."

- Allah (SWT) says: "May the hands of Abu Lahab perish, and he 'himself' perish! * Neither his wealth nor 'worldly' gains will benefit him. * He will burn in a flaming Fire, * and 'so will' his wife, the carrier of 'thorny' kindling, * around her neck will be a rope of palm-fibre" [Surah Al-Masad, 1-5].

This is another prophecy outlined in the Qur'an, which Prophet Muhammad conveyed to his people. It foresaw that his uncle Abu Lahab

(1) The book "La' A'alam Huwiyati" by Dr. Hossam El-Din Hamed, pp. 56-57 - Tafkar Center for Research and Studies.

would persist as a disbeliever until his death, never embracing Islam. It is noteworthy that Abu Lahab lived for years after the revelation of this prophecy,

during which time he remained resistant to conversion. If Abu Lahab had merely feigned conversion to Islam and followed Prophet Muhammad, this could have cast doubt on the authenticity of Muhammad's dawah. This is because, during that period, he could have demonstrated to all people the falsehood of the Qur'an, yet he proved unable to do so!

Furthermore, I pose a question to those who accuse the Noble Messenger of falsehood: Why would the Prophet jeopardize himself and the mission he dedicated his life to, a mission for which he endured numerous sacrifices, merely to articulate prophecies about an outcome that could easily swing either way (assuming he is not a prophet)?

What is the source of this confidence with which this prophet speaks?!

Why would God, the Wise and All-Knowing, provide such substantial support for him (if he were lying against God), particularly with the provision of evidence?

Does this suggest that Allah aims to perplex individuals by narrowing the distinctions between authenticity and falsehood to such a degree that distinguishing between them becomes an insurmountable challenge?!

- Allah (SWT) says: “Most certainly, the One Who has ordained the Quran for you will ‘ultimately’ bring you back home ‘to Mecca’” [Surah Al-Qasas, 85].

This verse is interpreted (according to one of two interpretations⁽¹⁾) as a prophecy concerning the conquest of Mecca, representing a promise from Allah to the Prophet. This prophecy indeed came to fruition when the Prophet (PBUH) conquered Mecca in the eighth year after Hijra.

- Allah (SWT) says: “Allah willing, you will surely enter the Sacred Mosque, in security—‘some with’ heads shaved and ‘others with’ hair shortened” [Surah Al-Fath, 27].

This prophetic revelation describes the Prophet (PBUH) and his Companions entering the Sacred Mosque (Al-Masjid al-Haram) to perform Umrah, and this event unfolded as narrated in the Qur’an the following year after the Treaty of Hdaybiyyah⁽²⁾.

(1) The second interpretation suggests that the term “Ma’aad” (home) refers to the Day of Resurrection.

(2) In the year of Hdaybiyyah, the Prophet (PBUH) and his companions set out for the Sacred Mosque of Allah to perform Umrah. However, the Quraysh obstructed their plans. A treaty was eventually negotiated with the polytheists, stipulating that the Prophet (PBUH) and his Companions would return to Medina and, the subsequent year, come to Mecca for Umrah. This situation posed a psychological challenge for the Companions (RA) as they were prevented from entering the House of Allah after entering ihram. ‘Umar bin Al-Khattab (RA) said, “I went to the Prophet (PBUH) and said, ‘Aren’t you truly the Messenger of Allah?’ The Prophet (PBUH) said, ‘**Yes, indeed.**’ I said, ‘Isn’t our Cause just ...

- Allah (SWT) says: “‘Soon` their united front will be defeated and `forced to` flee” [Surah Al-Qamar, 45].

In another prophecy, the Qur’an foretold the Muslims’ triumph in the Battle of Badr.

On the night preceding the Battle of Badr, the Prophet (PBUH) was praying to his Lord, saying: **“O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth.”**⁽¹⁾

and the cause of the enemy unjust?’ He replied, ‘Yes.’ I said, ‘Then why should we be humble in our religion?’ He replied, ‘**I am Allah’s Messenger (PBUH) and I do not disobey Him, and He will make me victorious.**’ I said, ‘Didn’t you tell us that we would go to the Ka’ba and perform Tawaf around it?’ He replied, ‘**Yes, but did I tell you that we would visit the Ka’ba this year?**’ I said, ‘No.’ He said, ‘**So you will visit it and perform Tawaf around it.**’ “ [Sahih Al-Bukhari (2731)].

The Prophet and his companions did enter the Sacred House and performed the Umrah in the year following the Treaty of Hudaibiyyah.

(1) The narration is found in Imam Muslim’s Sahih (1763) and is attributed to `Umar bin al-Khattab, who stated: “When it was the day on which the Battle of Badr was fought, the Messenger of Allah (PBUH) cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet (PBUH) turned (his face) towards the Qibla. Then he stretched his hands and began his supplication to his Lord: **“O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou**



All the evidence I have mentioned is derived from the Qur'an, which is indisputably true, and these prophecies also carry truth in their connotations.

Therefore, I reiterate that the miracles of the unseen and the future prophecies in the Qur'an constitute conclusive evidence of the authenticity of Islam. This evidence is not based on impressions, estimates, or relativity; rather, it stands as an objective truth.

Another form of unseen miracles in the Qur'an involves the narratives of past prophets and nations. It is noteworthy that these stories were unknown to the Arabs, and the Messenger did not acquire them from any external source. Learning and memorizing such detailed narrations would have necessitated a considerable amount of time. If such learning had occurred, it would have become widely known, and the Messenger's source would have been evident to those near and far!

... will not be worshipped on this earth." He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: 'Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you.' So Allah, the Glorious and Exalted, revealed (the Qur'anic verse): "'Remember' when you cried out to your Lord for help, He answered, 'I will reinforce you with a thousand angels—followed by many others.'" [Surah Al-Anfal, 9]. So Allah helped him with angels."

With unwavering confidence, the Qur'an presents this aspect, challenging those who disbelieve in Muhammad to produce any proof that the Prophet acquired these stories from the People of the Book, stating: "This is one of the stories of the unseen, which we reveal to you 'O Prophet'. Neither you nor your people knew it before this. So be patient! Surely the ultimate outcome belongs 'only' to the righteous" [Surah Hud, 49].

Is it conceivable that after this challenge, anyone could doubt that the disbelievers of Quraysh, particularly keen on discrediting Prophet Muhammad's dawah, would withhold evidence if he (who live all his life among them in Mecca) had indeed visited someone to learn about the stories of previous peoples and prophets from them?

Especially when the Qur'an provocatively invited them to present their evidence, and yet they remained silent!

Most astonishingly, the Qur'an not only recounts the stories of the forefathers but also rectifies all contradictions and errors in them that run counter to reason and common sense.. This extensive topic will be addressed in Part Three, with the grace of Allah.

There are numerous examples from the authentic Sunnah of the Prophet that highlight miracles of the unseen and the fulfillment of certain



prophecies reported by the Messenger of Allah (PBUH), with the absence of any errors in these predictions. Among these instances are:

- - The Prophet (PBUH) foresaw empowerment and victory for himself during a period of weakness in Mecca, when companions were unable to even openly declare their conversion to Islam due to fear!⁽¹⁾

On the day of the Trench, the Prophet also foresaw victory and empowerment when he, along with the Muslims, was besieged in Medina by the “Al-Ahzab,” and all material means were exhausted.

Typically, the primary concern in such a situation would be how to ensure one’s own safety and that of those around them.

However, the Prophet (PBUH) responded differently. In this challenging circumstance, where some with weaker resolve might believe it to be the

(1) Al-Bukhari narrated in his Sahih (3612) on the authority of Khabbab bin Al-Arat, who said: “We complained to Allah’s Messenger (PBUH) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka’ba, leaning over his Burd (i.e. covering sheet). We said to him, ‘Would you seek help for us? Would you pray to Allah for us?’ He replied, **‘Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.’**

Muslims' end and the destruction of all, he was actively engaged in hammering the boulder with his ax while providing reassurance to his companions about the occurrence of victory and empowerment, expressing confidence by saying: **"Allāhu Akbar (Allah is Great)! I have been given the keys to Shām; I can see its red palaces at this very moment."** Then he said, **"Allāhu Akbar! I have been given the keys to Persia; I can see Madain's white palace."** Then he said, **"Allāhu Akbar! I have been given the keys to Yemen. By Allah, I can see the Gates of Sanaa at this very moment from here."**⁽¹⁾

- The Prophet (PBUH) foretold the martyrdom of Umar and Uthman (RA), and it indeed came to pass. As documented in Sahih Al-Bukhari, the

(1) The narration is found in Imam Ahmed's Musnad (18694) and is attributed to Al-Baraa bin Azib who stated: Al-Barā' ibn 'Āzib (rA) reports that while digging the trench outside Madinah to repel an approaching army, a massive boulder obstructed them and no ax could break it. With time running out, and with people's fears and hunger growing, the Prophet (PBUH) walked over and picked up the ax. He said, **"Bismillāh (In Allah's name),"** and hammered the boulder, reducing a chunk of it to rubble. He said, **"Allāhu Akbar (Allah is Great)! I have been given the keys to Shām; I can see its red palaces at this very moment."** Then he said, **"Bismillāh (In Allah's name),"** and hammered the boulder, reducing a chunk of it to rubble. He said, **"Allāhu Akbar! I have been given the keys to Persia; I can see Madain's white palace."** Then he said, **"Bismillāh (In Allah's name),"** and hammered the boulder and shattered the last chunk and said, **"Allāhu Akbar! I have been given the keys to Yemen. By Allah, I can see the Gates of Sanaa at this very moment from here."**

Prophet ascended Mount Uhud with Abu Bakr, Umar, and Uthman, then the mountain trembled beneath them. In response to this, the Prophet (PBUH) uttered: **“Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs.”**⁽¹⁾

In the end, Umar died as a martyr, and Uthman did as well, while the Messenger and Al-Siddiq died peacefully in their beds.

- The Prophet (PBUH) predicted a severe trial for Uthman bin Affan before his passing, foreseeing a good end to his life during that ordeal. This prophecy, documented in both Sahih Al-Bukhari and Sahih Muslim, recounts how the Prophet (PBUH) conveyed the good news to Uthman bin Affan of his eventual entry into Paradise following a calamity.⁽²⁾

This prophecy unfolded as a misguided group of Muslims, known in Islamic history as the “Kharijites,” rebelled against Uthman during his Khilafah, besieged him, and ultimately killed him while he was reciting the Book of Allah (SWT).

- - The Prophet (PBUH) also predicted the martyrdom of Ammar bin Yasser at the hands of al-Fi’ah al-Baghiyah (the transgressing group). This prophecy is documented in Sahih Al-Bukhari and Sahih Muslim. Al-Suyuti, commenting on a hadith transmitted by Ammar bin Yasser,

(1) Sahih Al-Bukhari (3675).

(2) Both Al-Bukhari (3674) and Muslim (2403) recorded this Hadith.

reported the Prophet (PBUH) saying: **“A group of rebels would kill you.”**⁽¹⁾

Indeed, a conflict arose between two factions of Muslims with opposing arguments. The righteous group, led by Ali bin Abi Talib, and the transgressing group, led by Muawiyah, as mentioned in the Qur’anic verse: “And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they ‘are willing to’ submit to the rule of Allah” [Surah Al-Hujurat, 9].

Ammar met his predicted fate, killed by the army of the transgressing group⁽²⁾ led by Muawiyah (RA).

(1) Both Al-Bukhari (447) and Muslim (2916) recorded this Hadith.

(2) It is important to clarify that the term “the transgressing group” is a religious legal term, not implying disbelief or hypocrisy like some would assume. Instead, it refers to a group that made an incorrect ijtihad (interpretation), leading to a conflict with another group that had the correct interpretation. Therefore, Allah (SWT) did not strip them of the attribute of faith and called both groups “believers”, even after their erroneous interpretation and the ensuing conflict. As Allah (SWT) stated: “And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they ‘are willing to’ submit to the rule of Allah. If they do so, then make peace between both ‘groups’ in all fairness and act justly. Surely Allah loves those who uphold justice” [Surah Al-Hujurat, 9].

- The Prophet (PBUH) foretold the death of Negus (al-Najashi) on the very day it occurred. On that day, the Prophet and his companions performed Salat al-Gha'ib, the Absentee funeral prayer in Islam, for him. Despite the considerable distance between Mecca and Abyssinia (al-Habasha), a journey that would normally take days and sleepless nights⁽¹⁾, the Prophet informed his companions of Negus's death on the same day it happened. Subsequently, the news arrived, confirming the accuracy of the Prophet's words.
- The Prophet (PBUH) predicted the downfall of Kisra (Chosroes) and Qaisar (Caesar). This prophecy is recorded in the two Sahih books, where the Prophet (PBUH) stated, "Kisra would die, and there would be no Kisra after him. Qaisar would die, and there would be no Qaisar after him, but you will distribute their treasures in the cause of Allah."⁽²⁾
- The Prophet (PBUH) informed his companions about the conquest of certain countries, whether during his lifetime or after his death. One example is his prophecy of the conquest of Egypt, where he said, **"You would soon conquer Egypt, and that is a land which is known (as the**

(1) This account is narrated by Muslim (951) on the authority of Abu Hurairah (RA), who reported that the Messenger of Allah (PBUH) announced the death of Negus on the day it occurred, leading the people in prayer with four takbirs.

(2) Both Al-Bukhari (3120) and Muslim (2918) recorded this Hadith.

land of al-qirat). So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood-tie or relationship of marriage (with them)."⁽¹⁾ This prophecy was fulfilled after his death during the reign of Khalifah Umar Al-Farouq when Egypt was conquered by the companion Amr ibn Al-Aas. Another example is the Prophet giving the good news to the Muslims on the Day of the Trench about the Conquest of the Levant, Persia, and Yemen⁽²⁾. These events occurred, and Allah honored those countries by introducing Islam into them.

- The Prophet (PBUH) predicted that Al-Hassan bin Ali would be the catalyst for establishing reconciliation between two significant groups of Muslims⁽³⁾. Al-Bukhari narrated in his Sahih that the Messenger of Allah (PBUH) said: **"This son of mine is a Saiyid (i.e., a noble), and may Allah make peace between two big groups of Muslims through him."** It happened as the Prophet foretold. Al-Hassan bin Ali became the Khalifah of the Muslims after the death of his father, Ali bin Abi Talib, but he relinquished the position only six months later to Muawiyah bin Abi Sufyan to prevent bloodshed among Muslims, reunite the nation, and

(1) Sahih Muslim (2543).

(2) Ahmad in his Musnad (18694).

(3) Sahih Al-Bukhari (2704).

preserve its unity. Consequently, Muslims named that year “am al-jama’ah” (the Year of Unity).

As you can see, dear reader, the presence and interconnectedness of examples in this form from the verses of the Qur’an and the hadiths of the Sunnah of Prophet Muhammad (PBUH), predicting some unseen matters and future events, all of which transpired without any error in the Prophet’s prophecies, are evidence that leaves no room for coincidence or any interpretation other than that Allah (SWT) revealed them to His Prophet. This confirms that he is a prophet supported by Allah (SWT).

“He is the⁷ Knower of the unseen, disclosing none of it to anyone” [Surah Al-Jinn, 26].

I conclude with the precious words of the writer Al-Rafi’i after recounting the story of the infidels throwing dust on the Prophet (PBUH), causing his daughter Fatima to cry. The Prophet said to her: **“My dear daughter, do not cry, for Allah shall protect your father.”**⁽¹⁾

(1) Narrated by Al-Dhahabi in “Tarikh Al-Islam” (613/1) on the authority of Urwa bin Al-Zubair, on the authority of Abdullah bin Jaafar, who said: After the demise of Abu Talib, an ignorant individual from the Quraish approached the Messenger of Allah (PBUH) and maliciously threw dirt on him. Upon returning to his residence, the Prophet’s daughter, with tears streaming down her cheeks, wiped the dirt from his face. The Prophet consoled

Al-Rafi'i, commenting on that scene, and we also echo those words with him, commenting on the scenes of miracles of the unseen that we mentioned:

“No, by Allah, no one says this word except a prophet that history existed in his great self before history existed in this world. His word is faith and trust as he speaks about what exists.”⁽¹⁾



... her, saying: **“My dear daughter, do not cry, for Allah shall protect your father.”** Al-Dhahabi said: Gharibun Moraslun.

(1) Refer to: “Wahi’ Al-Qalam” by Al-Rafi’i, p. 405 - Hindawi Foundation for Education and Culture.



Chapter Three

Legislative Miracle

The Qur'an articulates an intellectual and methodological stance on all ideas, theses, and philosophies. It encompasses a comprehensive legislative framework across various facets of life, comprising provisions and regulations that are indispensable for genuine well-being in alignment with human nature and humanity.

Within its legislative system, the Qur'an provides exhaustive discussions on subjects requiring detailed guidance for human understanding. Simultaneously, it encapsulates matters where intricacy is unnecessary or in areas where Allah has allowed space for human interpretation and creativity, adapting to the contextual variables of the environment and the prevailing circumstances of time and place.

Through its legislative system, the Qur'an offers a comprehensive approach to various aspects of life, encompassing: (1) The belief and perception of God and His attributes, the angels, the messengers, the books, the Day of Judgment, and destiny. (2) Worship, including its methods and conditions such as purity, prayers, fasting, and Hajj. (3) Essential interactions among people, such as buying and selling, leasing, partnership, inheritance, marriage, divorce, etc. (4) Penalties and guidelines for resolving

disputes, encompassing discretionary (ta'zir), hudud, retaliation (qesas), and other criminal rulings.

Jaafar bin Abi Talib (RA) adeptly highlighted the virtues of Islamic law, explaining how it played a pivotal role in their acceptance of the religion and transformation of their behavior, lifestyle, and overall outlook on life. This stemmed from their firsthand experience of its beauty and perfection. In response to Al-Najashi, the King of Abyssinia, who inquired about Islam, Jaafar said: **"O king! We were immersed in the depths of ignorance and barbarism; we adored idols, lived in unchastity, consumed the dead bodies, and spoke abominations. We disregarded every feeling of humanity, and the duties of hospitality and neighborliness were neglected. We knew no law but that of the strong. Then, Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware. He called to the Oneness of Allah and taught us not to associate anything with Him. He forbade the worship of idols and enjoined us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of neighbors and kith and kin. He forbade us to speak evil of women or to eat the substance of orphans. He ordered us to**



shun vices, abstain from evil, offer prayers, render alms, and observe fast.

We believed in him ...”⁽¹⁾

The Qur'an delineates a comprehensive approach to matters of politics and governance, the state's interactions with society, its relations with other states, as well as guidelines on issues like war and peace, treaties, and covenants. Furthermore, it offers insights into societal matters and outlines mechanisms for rectifying societal imbalances, such as hisbah, and the jurisprudence of enjoining good and forbidding evil which are not only rights but also duties within the Muslim community.

The enormity of knowledge embedded in these subjects is staggering. One can envision the vast expanse of science and learning required to delve into even a single facet of these human and social topics.

To grasp the magnitude of this knowledge, one need only peruse the multitude of legal, jurisprudential, doctrinal, and other works spanning the entirety of Muslim history, covering a span of fourteen centuries. These texts focus solely on extracting rulings, principles, beliefs, and legislation from the Holy Qur'an and the authentic Sunnah.

Does it not defy reason to think that the originator of this extensive

(1) This narration is found in Imam Ahmad's Musnad (1740), and Ahmad Shaker, in "Tahqiq al-Musnad" (180/3), stated that its chain of transmission is authentic and is also found in "As-Silsilah As-Sahihah" (578/7).

body of knowledge, spanning numerous disciplines, necessitating a multitude of scholars and research centers in each field for its comprehension, is a solitary individual?

Al-Qadi Ayyad eloquently discusses that facet of the Qur'an's inimitability, asserting,

«Among its remarkable aspects is the Quran's comprehensive embrace of sciences and knowledge previously unknown to the Arabs and even to Muhammad (PBUH) before his prophethood. These insights were beyond the awareness of scholars from any nation, absent from their literature. The Qur'an expounds upon legal knowledge, underscores rational methodologies, and counters diverse perspectives with compelling evidence expressed in accessible language and transparent objectives. Although pseudo-intellectuals endeavored to furnish proof akin to the Quran's, they found themselves unable to do so. As Allah (SWT) states: "... Can the One Who created the heavens and the earth not 'easily' resurrect these 'deniers'?" [Surah Ya-Sin, 81], and "Say, 'O Prophet,' 'They will be revived by the One Who produced them the first time ...'" [Surah Ya-Sin, 79].

Furthermore, "Had there been other gods besides Allah in the heavens or the earth, both 'realms' would have surely been corrupted," as indicated in the Qur'an, covering biographical

sciences, accounts of nations, sermons, wisdom, narratives of the hereafter, and principles of morality and virtuous deeds. Allah (SWT) says: “We have left nothing out of the Record” [Surah Al-An’am, 38], “We have certainly set forth every ‘kind of’ lesson for people in this Quran” [Surah Ar-Rum, 58], and “We have revealed to you the Book as an explanation of all things” [Surah An-Nahl, 89]»⁽¹⁾.

What is remarkable is that the originator of all this is an illiterate individual who neither reads nor writes. Furthermore, he lacks a team of specialists or researchers to consult, seek assistance from, or refer to. Additionally, he lived in a society recognized in human history as an ignorant one. This society was devoid of science, knowledge, or the arts, except for language, awareness of wars, and the basic industries related to warfare!

This raises another question: If the Messenger (PBUH) was illiterate and did not seek assistance from anyone (even if he desired help, there would be no one within that ignorant society to benefit from), then what is the source of the knowledge, sciences, rulings, and legislation in all fields found in the Quran and Sunnah?! Thousands of books have been written to

(1) “Ash-Shifa bi Tareef Haqooq al-Mustafa” by al-Qadi Ayyad (340/1, 341), published by the Dubai International Holy Quran Award, Research and Studies Unit.

analyze and interpret the sciences, knowledge, and rulings encompassed by them.

The only valid answer is that it originates from a source independent of the Prophet—an intelligent, wise source that comprehends people well and understands what makes them virtuous. This source transcends time and place: “How could He not know His Own creation? For He ‘alone’ is the Most Subtle, All-Aware” [Surah Al-Mulk, 14].

Regrettably, the issue of Sharia has been significantly and intentionally distorted. This distortion originated in the West with the rise of Orientalism in the post-colonial era. Subsequently, their adherents, including Arabs and Muslims, began echoing these unfounded suspicions.

The West has employed its diverse media platforms to consistently and purposefully misrepresent venerable Islamic terms like Sharia, jihad, caliphate, hudud, and others. This concerted effort has led to the creation of a pervasive sense of fear towards Islam and its practices, commonly referred to as Islamophobia. For instance, international news channels such as Sky News, Fox News, and others consistently portray news or topics related to Islam in a negative light!

The distortion of Islamic law in the media is not indicative of any inherent defects within it. The reasons behind this distortion can be attributed to the following: (1) Some individuals may have specific political

agendas and utilitarian interests that incentivize them to distort Sharia law, particularly its provisions and legislation that conflict with Western modernity ideals, going beyond reasonable discussion. (2) Ignorance of Sharia law⁽¹⁾, its objectives, and its comprehensive nature, especially from a

(1) Ignorance of Sharia is sometimes rooted in a lack of understanding of the context of revelation. Suspicion may be based on weak or inauthentic hadiths or common misconceptions without valid legal evidence. For example, some people, especially in the Far East, mistakenly believe that Muslims worship a structure or stone during Hajj rituals! This misunderstanding stems from ignorance of basic Islamic principles, where prostration is for Allah and not for a structure or stone, as clarified in the Qur'an: "let them worship the Lord of this 'Sacred' House" [Surah Quraysh, 3]. The issue is purely a matter of rituals, servitude, and submission to Allah (SWT), unrelated to a stone described by Umar Al-Farouq (RA) as "doing no harm nor benefit."

Ignorance of Sharia law may result from a lack of understanding of its correct interpretation. This can manifest as a misinterpretation of established legal texts, exemplified by the widespread misunderstanding of the statement attributed to the Messenger of Allah: **"I have been commanded to fight the people until they bear witness that there is no god but Allah."** This misconception erroneously suggests that Islam advocates the indiscriminate killing of all people, a perspective rooted in a failure to grasp the context in which the hadith was revealed. Possible accurate interpretations of this hadith include: (1) The statement specifically targets the polytheists in Mecca. An alternate narration clarifies this by specifying "...to fight the polytheists..."—a reference unrelated to the People of the Book. Islam addresses the People of the Book in the context of hadiths that provide them with the choice between converting to Islam, paying Jizyah, or engaging in war against Muslims. (2) The general nature of the statement is tempered by other hadiths that explicitly prohibit fighting non-combatants, such as women, children, the elderly, monks, the infirm, and hired servants. Additionally, the Arabic term "people" can ...

scientific and theoretical perspective, may contribute to the misrepresentation of it in the media. (3) Some individuals may lack the ability to analyze and differentiate between theoretical origins and the actual practices that claim to uphold those origins. This is evident in groups that use terms like Sharia, jihad, and the caliphate while deviating from their true meanings and objectives, as seen in organizations like ISIS. However, this cannot be an excuse for the West to challenge the theoretical origin and intellectual structure.

Individuals who distort and challenge Sharia law frequently view it through a narrow perspective, constraining it to a handful of laws that appear to contradict specific principles within the Western modernist system, exemplified by hudud, for instance. However, it is crucial to recognize that hudud constitutes only a segment of the penal code within

denote a specific group, as emphasized in the Qur'anic verse: "Those who were warned, 'Your enemies have mobilized their forces against you, so fear them,'" [Surah Ali 'Imran, 173].

Furthermore, historical evidence supports the fact that when the Prophet conquered Mecca, he did not engage in mass killing or persecution but instead showed clemency, except for those individuals for whom a different fate was decreed by Allah. If the suspicious interpretation of the mentioned hadith implied the indiscriminate killing of all people, the Messenger of Allah would have waged war against Muslims, hypocrites, and People of the Book without offering them the choice between Islam, paying jizyah, or facing war—an outcome that contradicts historical reality and is deemed implausible.



Sharia. As previously mentioned, Sharia encompasses all facets of life, including beliefs, worship, social interactions, economics, politics, law, society, etc.

Discussing legislative suspicions without delving into the root cause of the issue is inherently unfair. This root cause is identified as the authority of the prevailing culture, which typically aligns with the culture of the militarily and economically dominant nation. It is observable that, on numerous occasions, the culture of the victorious and powerful nation exerts influence on the cultures of defeated nations, shaping their civilization, traditions, and customs.

In his “Introduction,” Ibn Khaldun articulates this phenomenon:

“Individuals facing defeat often lean towards emulating the victorious in emblem, uniform, style, and various other facets.

This inclination arises from a perception that the victor is flawless and perfect, either due to the defeated person’s idealization of the victor or a misguided attribution of their own defeat to the supposed perfection of the victor, rather than acknowledging natural reasons for defeat. Consequently, the defeated individual imitates the victor in beliefs, a phenomenon recognized as imitation. This emulation may extend to the belief that defeat was not a result of sheer force or fanaticism, but rather a consequence of the ideas and

doctrines embraced by the victor. This further solidifies the trend of the defeated adopting the victor's clothing, horse, weaponry, and overall lifestyle."⁽¹⁾

The contemporary era is characterized by the dominance of Western culture and the principles of modernity. Its intellectual framework is intricately tied to a series of often superficial and unsubstantiated slogans, encompassing a range of concepts such as various freedoms, human rights in a general sense and, particularly, women's rights, equality, democracy, the right of nations to determine their destinies, as well as inclinations towards materialism and scientism.

The pervasive influence, dissemination, and ascendancy of Western culture intensify in this age, propelled by the forces of globalization, technological advancements, the proliferation of communication channels, and an open exchange of cultural and cognitive ideas. Consequently, these Western notions have found an expedited route to permeate, disseminate, and dominate the collective human consciousness, especially among those lacking a firm foundation in belief strength and cultural identity, rendering them susceptible to ideas that challenge their cultural identity.

(1) "Muqadimat Ibn Khaldun" (Part 1, Chapter 23).



Within the Muslim community, grappling with Islamic texts in the context of the prevalent Western culture has led to the emergence of three distinct groups:

First Group: This faction critically engaged with Western ideas, subjecting them to doctrinal and intellectual scrutiny. They evaluated these foreign concepts judiciously, rejecting elements in conflict with established evidence while accepting those aligned with sound reason and authentic religious teachings. Additionally, they interpreted ambiguous aspects in accordance with established principles of interpretation, avoiding succumbing to the pressures and authority of the prevailing culture.

Second Group: Members of this group, feeling overwhelmed by the prevalence of Western culture, succumbed to it entirely, placing their belief in Western values over divine rule. Consequently, they readily rejected religious texts, including verses, hadiths, and established legislation, solely because of their contradiction with prevailing Western ideas. “Who could be a better judge than Allah for people of sure faith?” [Surah Al-Ma’idah, 50].

Third Group: This group, too, has succumbed to a form of defeatism, albeit a concealed one that reveals itself through the strong influence of Western ideas and a preconceived belief in the supremacy of Western preferences. However, they retain a vestige of faith and religious conviction

that prevents them from outright rejecting clear legal texts. Consequently, they resort to interpreting these legal texts in a manner that aligns with and is compatible with Western ideas.

Therefore: “The Prevalence of the Dominant Culture” guides them toward **“The Modernist Interpretation of Their Heritage.”**⁽¹⁾

- For further clarification, consider the example:

The punishment for apostasy (leaving Islam after being a Muslim) is among the Islamic laws that attract the most scrutiny and criticism, particularly within the context of Western modernist ideals centered around the concept of freedom. It serves as a compelling illustration of the extent to which Muslims are influenced by modernity and the authority of the prevailing culture.

It is crucial to note that the religious legal penalty for apostasy is grounded in authentic religious evidence, as reliable hadiths prescribe death for the apostate after fulfilling necessary conditions.

Throughout Islamic history, there has been unanimous agreement among Muslims that the apostate must face capital punishment (death), with no recorded suspicions or criticism from any Arab or non-Arab nation. Therefore, the question arises: Where does the perceived problem lie?

(1) These titles are associated with two significant works by the writer Ibrahim Al-Sakran.



The issue originated with the crystallization and dissemination of Western modernity's ideas, encompassing its dimensions and slogans, particularly the banner of freedom. This phenomenon emerged around the nineteenth century, marked by Western writers and thinkers delving into the study of Islam. Concurrently, a cadre of orientalist surfaced, casting suspicions on Islam, either in ill faith or through intentional distortions, likely fueled by a preconceived awareness of its role in fostering Muslim pride and jihad for the sake of Allah. Some sought to understand Eastern cultures and religions through questioning. Irrespective of their motives, a faction of Muslim writers, swayed by the influence of Western culture, adopted the suspicions of orientalist, presenting them unabridged in their writings and articles. In these works, Islam was criticized under the guise of heritage critique, religious discourse renewal, etc.

Consequently, Muslims' perspectives on the penalty for apostasy diverged. Some embraced its legitimacy, submitting to the command of Allah (SWT) and elevating His sovereignty above personal inclinations. Others categorically rejected the legislation, asserting its conflict with modern-era principles, including individual freedom. A third group sought a middle ground, interpreting the penalty in harmony with modernist ideas without forsaking divine governance. For instance, some proposed that apostasy pertained to betrayal of the nation or state, akin to high treason in state laws. Others posited that the penalty required the individual to be

outside the Muslim community, extending beyond mere disbelief post-faith. Several additional modernist interpretations exist, and it is not feasible to address them all comprehensively.

Historically, the consensus among Muslims on legislating the penalty for apostasy endured for approximately twelve centuries without contention or dispute. However, in the last century or two, as modernity's ideas proliferated, dissent arose. This example underscores that the crux of the matter lies not in the objective evaluation of legislating the penalty for apostasy but rather in the sway of the prevailing culture, its governance, and its influence on the collective human mindset.

We revisit the discussion of Sharia law, emphasizing its significance in addressing humanity's need for legislation and law originating from a fixed, absolute source and a transcendent reference. This necessity is crucial for the well-being of individuals, preventing the descent into relativity and fluidity, and preserving the essential conditions and authority of the law. These conditions include its absolute constancy and binding nature applicable to all.

John Locke, a prominent theorist of liberalism, recognized the perilous implications of this concept. He articulated his concern by stating,

“Finally, those who deny the existence of God cannot be tolerated. Promises, covenants, and oaths, serving as the



bonds of human society, hold no value for atheists. The denial of God, even if only in thought, results in the disintegration of all things.”⁽¹⁾

Therefore, we observe that when secular and non-religious societies establish laws to govern the state, society, and individuals, with the intention of making them fixed and applicable to everyone, they contradict the essence of their secularism. One of the fundamental aspects of secularism is relativity and fluidity.

If we assert that laws must be immutable to be binding and enforceable, a crucial question arises:

Who, among humans, possesses the authority to establish these absolute and non-relative laws to meet their primary condition?

In response to this query, the German philosopher Immanuel Kant addresses the issue in his work “Universal Natural History and Theory of the Heavens,” stating:

“Man is an animal that requires a master while living among his species because he will undoubtedly misuse his freedom in relation to his peers. Therefore, a law must be instituted that places restrictions and limits on his freedom because his

(1) Excerpt from “A Letter Concerning Toleration” by John Locke (p. 57) - Supreme Council of Culture.

animal inclinations lead him to transgress. Hence, there must be a master who compels him to obey a power recognized by all, which is the law.”⁽¹⁾

Kant then poses another question:

“But how do we acquire this master?

Because he can only be a human being, and yet that too would be an animal and therefore in need of a master.

Thus, there is no way to establish how a person can acknowledge a supreme master of general justice who judges fairly for the sake of fairness.”

Concluding his thoughts, Kant declares:

“This is impossible. From this crooked wood (referring to man), we cannot make anything straight. How can the shadow of a stick be straight if the stick is crooked?”

Immanuel Kant demonstrated exceptional skill in analyzing and presenting the problem. According to him, the law must originate from an absolute, unchanging source that transcends all notions of justice, making it incompatible with a relative and imperfect human origin.

(1) Excerpt from “Universal Natural History and Theory of the Heavens” by the German philosopher Immanuel Kant has been translated by Abdul Rahman Badawi (pp. 162-163).



To elaborate further on what Kant left incomplete, it is proposed that this ultimate source is none other than the Qur'an, revealed by the Master whom Kant sought.

The Messenger of Allah (PBUH) stated: **"The Master is Allah, Blessed and Exalted,"**⁽¹⁾ signifying the One with the right to sovereignty and legislation.

Indeed, if morality derives its value from no other world, then it becomes mere empty nonsense.

The existence of Allah, the Creator of the universe and humankind, possessing absolute wisdom and justice, inherently suggests the necessity of an absolute, constant source emanating from this God. This description exclusively applies to the Qur'an among all the books claiming to be attributed to the Lord God. The clarity of this distinction will be apparent as we delve into the comparison between religions in Part Three.

In truth, when modern national states, often in a secular form, were unable to establish an absolute reference and a fixed source of law and legislation, they appropriated the right to create such a reference for themselves!

(1) Narrated by Abu Dawud (4808), authenticated by Al-Albani.

Modern centralized states have assumed a godlike status, becoming the source of all absolute values and legislation.

In his book “Political Theology,” the German philosopher Carl Schmitt discussed his ideas concerning the modern nation-state. He emphasized how the state has appropriated all the concepts of theology that were traditionally claimed by the church. Schmitt contends,

“The concepts within the modern state theory, all of which hold significance, are secularized theological ideas. This is not only due to their historical development, wherein concepts were transferred from theology to the theory of the state, transforming God Almighty into the Almighty Lawgiver, for instance. It is also a result of their methodological structure, which needs to be understood to consider the sociology of these concepts.”⁽¹⁾

Thus, Schmitt attempts to demonstrate the close relationship between theology and the science of legislation. Political theory addresses the state in a manner akin to how the Church addresses God. Ultimately, these secular cognitive models, such as the modern state’s model here, have no recourse but to appropriate some of the sanctity of revelation and borrow

(1) Quote from “Political Theology” by the German philosopher Carl Schmitt (p. 49) - Translation: Rania Al-Saheli and Yasser Al-Saroot - Published by the Arab Center for Research and Policy Studies.

certain ultimate legislations from religion. They then repackage them with new secular terminology to maintain consistency with the new cognitive model or deceptive paradigm.

Consequently, the state has evolved into a surrogate for God!

Man-made law has emerged as a substitute for God's law!

The flag has become an alternative symbol to the cross,

the national anthem a substitute for hymns!

Human centrality has replaced God centrality,

and citizenship has supplanted the concept of loyalty and disavowal of religion and belief!

Sacrifice and death for the sake of nationalities have become alternatives to jihad and martyrdom for the sake of Allah!

All of this underscores the idea of humanity's essential need for a fixed, absolute source transcending time and space. Their lives are incomplete without it. Even if they need to challenge their intellectual frameworks to establish this source on a cognitive basis, as was done by proponents of the modern national state when they positioned the state as the fixed center instead of God.

Therefore, Allah's wisdom was to send down a book to His creation containing rulings and legislation across various fields essential for their

lives. This book elaborates on necessary details and condenses what doesn't require detailed discussion. It also allows ample room for human interpretation and creativity within specified controls and frameworks for human benefit.

As this source or book must exist, given the requirements of Allah's wisdom and justice, it is the Qur'an and nothing else. All other books claiming to belong to the Lord God have been distorted and changed, as will become evident in Part Three.

The Qur'anic Islamic law is a pragmatic legal system that aligns with reason, common sense, and the inherent nature of the human soul, promoting what is beneficial for it.

Unlike an idealistic law rooted in philosophical idealism, such as Christianity in the New Testament, which addresses only a singular aspect of complex human nature—illustrated, for instance, in the Gospel of Matthew (5:39): “if anyone slaps you on the right cheek, turn to him the other also.”

In contrast to the stringent biblical laws applied to the children of Israel, where there was no room for forgiveness in retaliation, as seen in the Book of Exodus (21:23-25): “But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.”

The Qur'an's law, characterized by universality and comprehensiveness, does not confine itself to the legislations of any specific people, location, or time. Being a final law suitable for every era and place, it embodies balance and realism by combining retaliation with the possibility of forgiveness, as exemplified in verse: "We ordained for them in the Torah, 'A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth—and for wounds equal retaliation.'" [Surah Al-Ma'idah, 45]. Subsequently, the Quran paves the way for forgiveness, as expressed in: "But whoever waives it charitably, it will be atonement for them" [Surah Al-Ma'idah, 45].

It also further reinforces this concept in: "If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient" [Surah An-Nahl, 126].

The reason why this Qur'anic law is consistent with nature and the complex human nature is that "It is a revelation from the 'One Who is' All-Wise, Praiseworthy" [Surah Fussilat, 42], the one who said about himself "How could He not know His Own creation?" [Surah Al-Mulk, 14].



- **The principle of “Muḥkam and Mutashābih” (clear and ambiguous):**

It serves as a swift general rule enabling Muslims to address suspicions regarding Sharia law in a logical manner.

Grounded in the belief in Allah’s absolute wisdom, it asserts that Allah (SWT) legislates with a purpose, whether known to humans or not. Our lack of understanding does not negate the existence of that purpose. While numerous resources explore the detailed objectives of certain rulings and legislations, this book refrains from delving into these due to the expansive nature of the topic.

However, I would like to highlight a **general methodological rule** for addressing suspicions cast on Islam in a logical manner consistent with the innate workings of the mind. This rule is, in fact, a divine principle established in the Qur’an, specifically in Surah Al Imran, known as the “Muḥkam and Mutashābih” rule⁽¹⁾.

(1) The Muḥkam and Mutashābih have been defined in various ways in the books of the sciences of the Qur’an. However, the intended meaning here aligns with Ibn Jarir’s interpretation: “The Muḥkam (Clear) is that which has only one interpretation, and the Mutashābih (Ambiguous) is that which has multiple interpretations.” The Muḥkam is characterized by a clear meaning, while the Mutashābih is marked by obscurity and can be classified into two types: relatively ambiguous and absolutely ambiguous. The distinction ...



Examining all these uncertainties, whether in legislation, rulings, incidents from the Prophet's biography, or Qur'anic verses and hadiths, reveals that they fall into the category of speculative Mutashābih. That is, they can be interpreted in multiple ways, and their purpose is subject to subjective interpretation and consideration.

Those who challenge Islam tend to distort it by attributing specific meanings to it, making it appear conflicting with current customs and traditions influenced by the prevailing global civilization, particularly Western modernity's ideas. This influence is particularly noticeable in social issues related to personal freedoms, women's freedom, human rights, citizenship, and others. This controversy was absent in previous centuries regarding matters like jihad, the penalty for apostasy, early marriage for women, polygamy, inheritance provisions, etc. It only emerged with the rise and dissemination of Western modernity's ideas.

If a rational and conscious human being possesses conclusive and robust evidence affirming the authenticity of a matter, their logical stance should not involve abandoning or doubting it solely due to the presence of a speculative Mutashābih element within it. Conversely, the approach of those with a troubled heart, who propagate uncertainties, revolves around

lies in the fact that the "absolutely ambiguous" can only be understood by Allah, while the "relatively ambiguous" is unclear to some individuals but not to others.

fixating on the Mutashābih and often interpreting it, neglecting the definitive evidence or not giving it due consideration. Essentially, their sole concern lies in leading Muslims astray from their religion.

Allah has proclaimed: “He is the One Who has revealed to you ‘O Prophet’ the Book, of which some verses are precise—they are the foundation of the Book—while others are elusive. Those with deviant hearts follow the elusive verses seeking ‘to spread’ doubt through their ‘false’ interpretations—but none grasps their ‘full’ meaning except Allah. As for those well-grounded in knowledge, they say, ‘We believe in this ‘Quran’—it is all from our Lord.’” [Surah Ali ‘Imran, 7].

If controversies arise concerning legislations and rulings falling into the category of speculative Mutashābih, the definitive Muḥkam serves as the conclusive evidence affirming the authenticity of Islam, as discussed in this book. When a person is conclusively and convincingly shown with irrefutable evidence that Islam is the true religion of Allah, they cannot dismiss that definitive and decisive truth merely due to speculative Mutashābih. Even if the detailed purpose behind it is unknown to them; doubt can never eradicate certainty.

“Most of them follow nothing but ‘inherited’ assumptions. ‘And’ surely assumptions can in no way replace the truth” [Surah Yunus, 36].

- **When does suspicion render a religion null and void?**

Some argue that suspicions exist regarding Islam, Christianity, and Judaism. If so, either all these suspicions would serve as grounds for refuting and rejecting the religions, or they would have no impact at all based on the concepts of Muḥkam and Mutashābih. Consequently, none of them can be refuted, and thus all remain authentic!

However, it is crucial to note that this assertion is flawed. The suspicions raised against Islam differ from those against Christianity and Judaism. Suspicions regarding the latter two, whether in their doctrinal principles or holy books, are profound and clash with essential knowledge, such as the stable nature or preliminary sciences like rational axioms. They may even lead to contradictions between two Muḥkam texts, definitively meaning that they cannot be combined or interpreted. Numerous examples illustrate this, such as describing God with imperfect attributes unsuitable for Him, depicting prophets with unseemly characteristics, and discrepancies in Muḥkam matters related to a single incident mentioned multiple times in the Holy Bible. These examples will be thoroughly discussed in Part Three.

Upon examining the suspicions cast upon Islam, it becomes evident that they predominantly fall under the category of speculative Mutashābih. These suspicions can be addressed through a rational and logical

methodology, specifically the “rule of the Muḥkam and Mutashābih.” A rational individual should not dismiss a definitive matter solely based on suspicion, just as certainty should not be disregarded due to mere suspicion. Certainty remains intact unless it contradicts an equivalent certainty.

“Most of them follow nothing but ‘inherited’ assumptions. ‘And’ surely assumptions can in no way replace the truth” [Surah Yunus, 36].

Hence, it is inaccurate for anyone to assert that Islam, like other religions, is besieged by an extensive array of suspicions, rendering it not significantly distinct from other faiths. The crux of the matter lies not in the quantity of suspicions but rather in the nature of these suspicions, even if they are singular. As mentioned earlier, suspicions regarding the Holy Book differ from those pertaining to the Great Qur’an. Suspicions concerning the Holy Book align with the Muḥkam type, capable of eroding certainty and faith. Conversely, suspicions about Islam and the Qur’an are of the speculative Mutashābih type, which does not diminish certainty and faith.



- **The Theory of the Center:**

A concise theory designed for a quick comprehension of various detailed legislations.

After thoroughly examining the general methodology of Muḥkam and Mutashābih to address suspicions against Islam logically, flexibly, and reassuringly, without instilling doubt in the minds or hearts of believers in this great religion, I would like to present a more detailed theory. This theory aims to shed light on many legislations that often face distortion and criticism, particularly those conveying the essence of Sharia law's supremacy. Examples include penalties for apostasy, loyalty and disavowal (al-wala' wa'l-bara'), jihad, and other legislations conflicting with the ideas of the prevailing Western modernity system.

To begin, it's essential to clarify that the Qur'an establishes the principle of choice and will as the foundation of obligation. Consequently, if someone is coerced into converting to Islam, the conversion is deemed invalid since it wasn't a product of their own choice and will: "Let there be no compulsion in religion" [Surah Al-Baqarah, 256].

"Whoever wills let them believe, and whoever wills let them disbelieve." Surely We have prepared for the wrongdoers a Fire" [Surah Al-Kahf, 29].

This verse underscores the individual's responsibility for choices made willingly and emphasizes accountability before Allah, serving as a form of delayed warning.

To unravel the truth behind any system, intellectual framework, or philosophical ideology, it is imperative to comprehend the center upon which the system is built. This center serves as the origin and foundation for all details and legislation. Furthermore, a system may enact stringent laws to safeguard this center from potential misuse.

For instance, in the context of a modern national state in its centralized form, the state itself functions as the core administrative and institutional entity with its own untouchable prestige. To protect this center (the state's prestige), any attempt to undermine it is met with the severest legislation and laws enacted by the state, such as the penalty for high treason, which is typically death in most countries.

Islam, beyond being a religion, encompasses its own intellectual system. To gain a comprehensive understanding of Islam, encompassing its provisions, legislation, origins, and branches, it is imperative to delve into the core of its system—the foundation upon which it stands. This center is dedicated to safeguarding the final divine message and the true religion bestowed by Allah upon all people until the Day of Judgment. Its purpose is to shield this divine message from any attempts at tampering or distortion, and to assert the supremacy of Allah's Word and rulings over all other



religions and nations on Earth, as articulated in the verse: “He is the One Who has sent His Messenger with ‘true’ guidance and the religion of truth, making it prevail over all others, even to the dismay of the polytheists” [Surah At-Tawbah, 33]. Similar to other systems, any endeavor to undermine this central tenet warrants the strictest legislation and rulings, including penalties for actions like apostasy.

However, allowing unrestricted conversion to Islam followed by apostasy, without imposing a significant penalty, poses a risk of destabilizing this religion—the true faith revealed by Allah. This could potentially create chaos, temptation, and doubt, particularly among individuals with fragile faith or those new to the religion.

“A group among the People of the Book said ‘to one another’, “Believe in what has been revealed to the believers in the morning and reject it in the evening, so they may abandon their faith” [Surah Ali ‘Imran, 72].

This implies that permitting unrestricted conversion to Islam, followed by apostasy without imposing a significant penalty and consequences, may encourage individuals of prominence, intellectuals, and those holding elevated status (referred to as elites in current terminology, encompassing cultural, political, social, material, or economic spheres) who harbor animosity towards Islam to feign conversion to Islam at any given time. This act aims to attract Muslims, especially those who might be swayed by outward appearances and enticed by positions of authority. Subsequently,

as Muslims gather around them, placing increased trust in these individuals and anticipating positive outcomes, those feigning adherence to Islam declare their lack of conviction in the religion, expressing an intent to apostatize in favor of what they perceive as a superior belief system. This scenario could significantly tempt and instill doubt among Muslims about their faith while also dissuading non-Muslims from considering the adoption of this religion.

Hence, the legislation of the capital punishment for those who renounce Islam⁽¹⁾ serves as a deterrent against individuals attempting to destabilize the foundational principles of the Islamic system. It is crucial to note that the implementation of this penalty is solely within the jurisdiction of the legitimate state judiciary and requires approval from the ruling authority; it is not to be carried out by individual citizens. Furthermore, the execution of this punishment mandates strict adherence to specific

(1) In Al-Bukhari's Sahih (6878), the Messenger of Allah (PBUH) is reported to have stated: **"The blood of a Muslim who testifies that none has the right to be worshipped but Allah and that I am His Messenger cannot be shed except in three cases: in retaliation for murder, for a married person committing illegal sexual intercourse, and for someone reverting from Islam (apostate) and leaving the Muslim community."**

For a more in-depth exploration of this topic, you may refer to the works of Muhammad Baraa Yassin in "The Punishment of Apostate in Islamic Law and the Answer to the Oppositions of Deniers" or Dr. Saad Al-Marsafi's "The Hadith on the Punishment of Apostasy in the Light of the Principles of Modernization, Narration, and Knowledge."



conditions. These conditions encompass advising the apostate to repent and dispelling any misconceptions or doubts regarding the religion, as suspicions render the prescribed penalties (hudud) null and void. Consequently, only an apostate harboring malicious intentions towards the religion and its adherents is subject to punishment.

Based on the aforementioned, the focus of the discussion revolves around the center of the system and its significance to the system's body, its members, and its parties. Conflict and disagreement are fundamentally disputes over the centers of gravity and the foundation of perspectives on life and existence. In general, I hold the belief that the sanctity of the state's prestige cannot surpass the sanctity of religion. Preserving the ultimate message of Allah, which He revealed to all people, encompassing the meaning of life and accurate perceptions of God, is undoubtedly superior and more crucial than safeguarding the prestige of the homeland's soil with its virtual borders.

If we examine other legislation, such as jihad at-talab (offensive jihad), we find that its primary goal is to uphold the Word of Allah and the supremacy of His rulings and legislation on earth. Its purpose is to call people to Islam and to remove any obstacles preventing the dissemination of Allah's message. This includes the removal of tyrannical rulers who hinder the spread of Islam, persecute its followers, and distort its teachings. The aim is to create two distinct categories of individuals in the world:

Muslims who can freely practice their religion under the rule of Islamic law, and peaceful polytheists—either dhimmis who maintain their religion and live under just Islamic governance or covenanters who have agreed with Muslims to temporarily abstain from conflict, as well as trustworthy individuals with secured status, such as ambassadors. The Qur'an states: "...until there is no more persecution, and 'your' devotion will be to Allah 'alone'" [Surah Al-Baqarah, 193].

Hence, it was imperative to remove those tyrannical rulers to safeguard the integrity of the Islamic system and to ensure the unadulterated transmission of the divine message to the people, allowing for a proper understanding of Islam. This preservation of the religion's essence is crucial to enable individuals to make informed choices about their faith, unencumbered by distortions that hinder a correct perception of Islam. Consequently, the fundamental principle of free will, which underpins obligation, can be realized. Each individual is then at liberty to choose their beliefs, be it faith or disbelief, assuming full responsibility for the repercussions of that decision.

Moreover, individuals can make these choices in a secure environment, free from coercion or persecution that might influence their will and decisions. It is conceivable that someone might conceal their Islamic beliefs due to fear of a tyrannical ruler. In such cases, the individual falls into the category of a compelled person, subject to different legal considerations



that we won't delve into here. In any case, every person is accountable and must bear the consequences of their choices.

“And say, ‘O Prophet,’ ‘‘This is’ the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve.’ Surely We have prepared for the wrongdoers a Fire” [Surah Al-Kahf, 29].

Let me, dear reader, share with you another matter that may seem improbable, but in reality, it is imminent and within the same context. This pertains to the United States of America, which asserts the adoption of a system grounded in human values and champions the ideals of freedom, equality, and democracy, striving to disseminate them globally.

Did not America occupy the state of Iraq under the pretext of rescuing the Iraqi people from their ruler, Saddam Hussein? Was it not their stated aim to ensure that the Iraqi people could live under the umbrella of these human values of freedom and democracy?

Can we not view America's actions as a form of offensive jihad, driven by the perceived necessity to oust an unjust ruler (as perceived by them) obstructing the diffusion of Western values to the Iraqi people?

This question can be extended to encompass all the wars that America and other Western countries have waged against Third World nations in the modern era.

I understand the underlying rationale that propelled them to seek the supremacy of Western civilization's ideas, regardless of their validity. However, my primary concern revolves around two key points:

Firstly: Does America genuinely aim to propagate a morally sound value system with a solid cognitive foundation to the world?

If we move beyond this foundational question, a second point arises: Has America effectively translated its proclaimed values and moral system into tangible actions, particularly in its efforts to export these principles to places such as Iraq?!

Reality presents a contrasting testimony. Despite America advocating for human rights, it resulted in the tragic death of over a million children.

The lofty ideals of freedom and human dignity were contradicted by inhumane violations at Abu Ghraib prison.

The challenges faced by the West are intricate. Part of it is linked to the theoretical foundation of knowledge, while the other part pertains to practical application. In contrast, Islam boasts a clear value and moral system with a cognitive foundation rooted in monotheism, evident in all aspects of life. Islam's sole objective is to share this system with people globally, emphasizing the importance of delivering this message through dawah and allowing individuals the freedom to choose their path.

However, if Muslims encounter a people whose ruler obstructs the delivery of dawah, distorts the image of Islam, and prevents people from choosing their fate, then it becomes permissible for Muslims to remove such a tyrannical ruler and their supporters by force. This action is not directed against the defenseless and peaceful population but aims to enable Muslims to call and invite these people to Islam, delivering Allah's message. Subsequently, individuals can make informed choices about their destiny, allowing Allah's rulings and law to prevail, leading to justice and security in their country.

Therefore, it has become evident to us that one of the outcomes of legislating offensive jihad in Islam is the augmentation of an individual's freedom to determine their destiny, endowing them with complete responsibility for bearing the consequences of their choices in the afterlife. The primary objective of offensive jihad, as asserted by the majority of Muslim scholars, is not to indiscriminately kill infidels merely based on their disbelief. Otherwise, the wise Law would not have prohibited the killing of the elderly, women, children, and monks in their cells⁽¹⁾ during combat. If

(1) Al-Bukhari (3015) and Muslim (1744) narrated on the authority of Abdullah bin Umar (RA), who stated: "During some of the Ghazawat of Allah's Messenger (PBUH) a woman was found killed, so Allah's Messenger (PBUH) forbade the killing of women and children." Moreover, according to Abu Dawud (2614) and Anas bin Malik (RA), the Messenger of Allah (PBUH) said: **"Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's**

mere disbelief were a sufficient reason for killing, the monk would be the most deserving of death, as he is naturally the most devoted adherent to the infidel doctrine and repeats its phrases the most.

More than merely safeguarding the sanctity of innocent human lives during combat, Islamic law extends its protection to encompass the rights of animals and the environment, predating such considerations by many centuries. The Messenger of Allah (PBUH) explicitly prohibited the unnecessary cutting down of trees, the destruction of plants, and unnecessary killing of living creatures⁽¹⁾. In stark contrast, examination of

... Messenger. Do not kill a decrepit old man, or a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well."

(1) The narration regarding this is found in Al-Bayhaqi (18150) through the account of Salih bin Kaysan, who stated: Yahya related to me from Malik from Yahya ibn Said that Abu Bakr as-Siddiq was sending armies to ash-Sham. He went for a walk with Yazid ibn Abi Sufyan who was the commander of one of the battalions. It is claimed that Yazid said to Abu Bakr, "Will you ride or shall I get down?" Abu Bakr said, "I will not ride and you will not get down. I intend these steps of mine to be in the way of Allah."

Then Abu Bakr advised Yazid, "You will find a people who claim to have totally given themselves to Allah. Leave them to what they claim to have given themselves. You will find a people who have shaved the middle of their heads, strike what they have shaved with the sword. I advise you ten things: Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly. '... and means for Allah to prove who 'is willing ...



the Old Testament, revered by Christians and Jews, reveals commands to the children of Israel that advocate the indiscriminate destruction of all life in territories they engage in war with. These directives include the merciless killing of women, children, animals, trees, and plants, and even advocate the gruesome act of slitting the stomachs of pregnant women!⁽¹⁾ A comprehensive discussion of this matter will be presented in Part Three, with the will of Allah.

If we delve into other aspects of legislation, such as loyalty and disavowal (al-wala' wa'l-bara'), which entails showing loyalty to fellow believers while disavowing polytheism and its adherents, we discover that its objective is to safeguard the purity of the faith by maintaining a clear distinction from divergent ideologies and beliefs. The aim is to prevent the dilution of truth by mingling it with falsehood, as articulated by Allah (SWT) in the following verse: "so Allah may separate the evil from the good. He

to` stand up for Him and His messengers without seeing Him. Surely Allah is All-Powerful, Almighty' [Surah Al-Hadid, 25]." Then he left.

(1) The First Book of Samuel, chapter 15, verse 3: "Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys."

In Hosea 13:16, the verse reads: "The people of Samaria must bear their guilt, because they have rebelled against their God. They will fall by the sword; their little ones will be dashed to the ground, their pregnant women ripped open."

will pile up the evil ones all together and then cast them into Hell. They are the 'true' losers" [Surah Al-Anfal, 37].

Therefore, by applying the theory of determining the system's center of gravity and its correlation with legislation, we can comprehend numerous Islamic regulations, especially considering that the issue we encounter in Islam is distinct from other ideologies. For those who subscribe to Islam and acknowledge its authenticity, it is the genuine religion of Allah, the purpose for which He created humanity and the universe.

When we extend this theory to other intellectual systems, such as the Western modernist paradigm, we observe that the focal point of its system revolves around the ideals of Western modernity—materialism, secularism, and democracy. Conversely, in Muslim countries, the nucleus of the system centers around religion—belief, worship, conduct, and social interactions.

The profound disparity between the cores of Western and Islamic systems becomes evident, notably in the West's astonishment at the reactions of Muslims to the publication of offensive images of the Holy Prophet. These reactions include large-scale demonstrations, calls for boycotting Western products, and even appeals to Arab governments to open the door to jihad. On the flip side, Muslims are perplexed by a state like France, which consistently champions freedom, enacting laws that criminalize questioning the Holocaust—a phenomenon intricately linked to



Western modernity⁽¹⁾. An illustrative example is the imprisonment of the French philosopher Roger Garaudy (who converted to Islam in Algeria) for questioning the Holocaust.

Furthermore, we, as Muslims, find it intriguing that Western countries, spearheaded by America, seem to persecute any scientist who questions the authenticity of the theory of evolution, even when their methodology and evidence adhere to scientific standards. A compelling example supporting this assertion is the documentary film “Expelled.” This behavior can be attributed to the theory of evolution being a crucial component of Western materialistic modernity. It biologically establishes differences between human races, reinforcing the centrality of the white man at the apex of the Darwinian pyramid through the concept of “Social Darwinism.”

When we shift our focus from the West and the Arab world to the Far East, specifically countries like China and Japan, we observe a distinctive societal structure. In these nations, the core of the system is neither religion nor the tenets of material modernity, nor even the state with its institutions. Instead, the center of the system is the emperor himself!

(1) For those seeking further insight into this subject and a deeper understanding of the relationship between these ideologies, it is recommended to read the book “Modernity and the Holocaust” by the Polish sociologist Zygmund Bauman.

This perspective is illuminated by the experience of Chinese paleontologist Jin Yuan Shen, who, while delivering a lecture in America critical of the theory of evolution, was met with an unexpected and severe attack in a country that boasts of its freedoms. Reflecting on this, he made a noteworthy statement that encapsulates the Theory of the Center:

“In China, you can criticize Darwin, but you cannot criticize the ruler!

In America, you can criticize the ruler, but you cannot criticize Darwin!”





- **Summary of the Chapter**

In this chapter, I aim to clarify two key points. Firstly, I intend to establish a logical argument supporting the authenticity of Islam. This argument is based on the vast knowledge, rulings, and legislation found in the Qur'an across various domains. It is implausible that this wealth of information could have originated from the person of Muhammad (PBUH), his immediate surroundings, or the society in which he was raised. Such knowledge could not have been acquired from any human source; rather, it can only be comprehended through the lens of revelation and prophethood.

The second point addresses suspicions raised against Sharia law, particularly those claiming it contradicts contemporary customs. These suspicions, rooted in speculative *Mutashābihat*, should not serve as evidence against the authenticity of Islam. Such suspicions often stem from perspectives influenced by Western modernity, the dominant civilization today. Importantly, these suspicions do not inherently contradict reason and nature but rather challenge specific mindsets shaped by contemporary Western ideas. It is crucial to recognize that these suspicions have a purpose, an intrinsic element of Allah's wisdom. The challenge lies in understanding this purpose, not in its absence. Therefore, these concerns

should not be a basis for doubting the authenticity of Islam, especially when I have presented compelling evidence supporting its veracity.

“Most of them follow nothing but ‘inherited’ assumptions. ‘And’ surely assumptions can in no way replace the truth” [Surah Yunus, 36].





Chapter Four

Scientific Miracles

Humanity is currently witnessing a profound scientific revolution across various fields, particularly in the natural sciences. The language of experimental science has now become the predominant global discourse.

It is important to note that the Qur'an is not a scientific textbook; rather, it serves as a guidance book for humanity, elucidating the purpose of existence, the approach to life, and the eventual fate of the world.

“Ramaḍān is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the decisive authority” [Surah Al-Baqarah, 185].

As mentioned earlier, revelations, including the Qur'an, extensively delve into crucial matters for humanity, offering detailed guidance when necessary, such as in matters of beliefs and acts of worship. However, in areas where detailed guidance is unnecessary, the Qur'an provides concise summaries. Additionally, it allows for human creativity and interpretation in other matters. This adaptability renders the Qur'an relevant for every time, place, and level of human knowledge.

Among the matters for which the Qur'an allows human creativity is the exploration of natural sciences. It discusses only specific topics in detail, including the universe, celestial bodies, living organisms, mountains, rain,

clouds, and fetal development, among others. These specific intersections between natural science and the Qur'an serve as subjects for research, whether they align with or contradict each other.

Before delving into the areas of intersection between the Qur'an and experimental science⁽¹⁾, it is crucial to emphasize that the Qur'an establishes significant meanings and starting points related to humanity's relationship with nature. For instance:

- the Qur'an encourages individuals to comprehend and reflect upon nature.

It provides foundational principles that not only motivate individuals but also assist them in exploring the horizons of scientific research. It encourages the understanding of the mechanisms underlying the functioning of the universe and nature. Numerous verses advocate contemplation, reflection, consideration, and research, affirming that nature is comprehensible and realizable because Allah has designed it to operate according to universal laws.

(1) To elaborate on this matter, refer to the book "Islam and Science" by Dr. Hesham Azmi, published by the Baraheen Center.

“Do they not ever reflect ...?” [Surah Al-Ghashiyah, 17], “Do you not understand?” [Surah Al-Baqarah, 44], “Will you not then see?” [Surah Al-Qasas, 72].

“We will show them Our signs in the universe and within themselves until it becomes clear to them that this ‘Quran’ is the truth” [Surah Fussilat, 53].

“Have they ever reflected on the wonders of the heavens and the earth” [Surah Al-A’raf, 185].

“Say, ‘O Prophet,’ “Travel throughout the land and see how He originated the creation ...” [Surah Al-’Ankabut, 20].

“Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason” [Surah Ali ‘Imran, 190].

Collectively, these texts convey that the comprehension of cosmic and natural phenomena, along with the discovery of their governing laws, is both possible and permissible for the human mind.

- The Qur’an establishes a crucial idea regarding the nature of man’s relationship with nature, emphasizing that humans should not fear or feel intimidated and perplexed by it.

Nature is subjugated and prepared for man, following universal divine

laws. Consequently, it falls within the scope of Allah's power who is described as wise and merciful. Therefore, there is no need to fear nature's wrath; instead, one should fear displeasing Allah.

Hence, the Qur'an dispels the feelings of ambiguity and fear towards nature that haunted individuals unfamiliar with Allah's revelation. The spirit of the Qur'an instills confidence in humanity's ability to comprehend nature and understand some of its mechanisms.

This perspective stands in contrast to other religions and books that instill fear, dread, and hostility towards nature, presenting it as an inscrutable and unpredictable force.

Muslim philosopher and President of Bosnia, Alija Izetbegović, affirms this viewpoint, stating,

"The Qur'an does not contain ready-made scientific facts, but it does instill a fundamental scientific attitude—a concern for the external world and nature that is uncommon in religions.

The Qur'an references many natural phenomena, urging humanity to engage with it. The command to gain knowledge (through reading) aligns with the idea of divinity and is issued in the name of Allah: "Read, 'O Prophet,' in the Name of your Lord Who created ..." [Surah Al-'Alaq, 1].

According to this perspective, man does not merely observe, research, and understand nature as a self-created entity, but

rather as a universe crafted by Allah. Consequently, observation is not aimless or indifferent but a blend of knowledge, curiosity, and religious admiration. Many descriptions of nature in the Qur'an are highly poetic."⁽¹⁾

Allah has proclaimed: "Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—"in all of this" are surely signs for people of understanding" [Surah Al-Baqarah, 164].

- The Qur'an establishes something deeper and far beyond a mere understanding of cosmic phenomena and realizing their laws. It aims to enable humanity to truly benefit from the remarkable progress achieved in the natural sciences by contemplating them in terms of their purpose. It encourages individuals to always strive to connect scientific observations with a contemplative sense that enhances the believer's faith in their Creator, who has mastery over everything. Consequently, science, within this framework, avoids falling into the pitfalls of

(1) This insight is drawn from "Islam Between East and West" by Alija Izetbegović (p. 289).

materialism and reductionism, remaining imbued with purpose and value.

“We will show them Our signs in the universe and within themselves until it becomes clear to them that this ‘Quran’ is the truth” [Surah Fussilat, 53].

Therefore, the Qur’anic discourse does not offer an explanation of the field of natural sciences to enable human creativity and effort in interpretation and exploration. It fosters creativity while dispelling feelings of ambiguity and fear towards nature that have persisted in humanity for many centuries. Additionally, the Qur’an emphasizes the purpose dimension of science, highlighting contemplation and the connection between scientific discoveries and the attributes of the Great God.

It is observed that, within the Qur’anic discourse, limited detailed discussions about certain scientific issues, such as the spheres, the sun, the moon, the sphericity of the earth, the mountains, the formation of clouds and rain, and the development of the fetus, can be found. In these specific issues, the intersection occurs, creating a dialectical relationship between the Qur’an and experimental science. This may manifest in agreement and



inimitability, discordance and contradiction, or reconciliation and interpretation, all subject to certain methodological controls.⁽¹⁾

This implies that the potential for a scientific miracle in the Qur'an exists as long as there is room for intersection with science. However, given the limited scope of this intersection within the Qur'anic discourse, the space for scientific miracles is consequently restricted.

After thorough research and scrutiny, it becomes evident that there are two levels of scientific miracles in the Qur'an:

- **Level One:** This level, despite often being overlooked, holds paramount importance and clarity. It asserts that the Qur'an, in presenting scientific and natural phenomena, remains untouched by the prevailing scientific knowledge of the time when the Prophet (PBUH) lived. Much of that knowledge now contradicts established scientific facts, a result of advancements in monitoring devices and the human capacity to observe previously unseen aspects.

(1) Practical examples of this intersection include: the sphericity of the Earth and the theory of evolution. Both require detailed research and the application of deterministic and speculative methodologies to uncover the truth, whether through agreement, contradiction, or correct interpretation and reconciliation, rather than fabrication. For further details on these issues, refer to the books "Islam and Science" and "Guided Evolution between Science and Religion" by Dr. Hesham Azmi, both published by Baraheen Center.

Remarkably, the Qur'an, revealed fourteen centuries ago to a man in the Arabian Peninsula among a people lagging behind contemporary nations, does not conflict with recent scientific discoveries. The Qur'an addresses various scientific aspects, such as the movement of celestial bodies, the sun, the moon, the heavy clouds' obedience to Allah, the process of rain formation, the stability of mountains, and the development of the fetus. Furthermore, it delves into profound subjects like the story of existence, the universe's origin, the beginnings of life, man's relationship with nature, and other topics that would captivate any writer, inspiring them to delve into and eloquently express the scientific data and information prevalent in their era. To a point that nearly every ancient human-authored book dealing with natural scientific issues contained errors. Aristotle, revered as the "Father of Philosophy" and "The Great Teacher," authored a book on physics and the natural sciences, much of which has been proven incorrect. However, this is not an indictment of Aristotle, as he, like any individual, was shaped by his environment and the knowledge available during his time.

If we examine the time period in which the Prophet (PBUH) lived and the cultural context from which he emerged, we find an abundance of natural scientific information prevalent at the time. This information, widely known and accepted, included notions such as the Earth being flat and the theory of the dwarf man, which proposed that from the first moment in the

mother's womb, a man is a dwarf with complete limbs, gradually growing over time. However, the Qur'an does not make reference to any of this erroneous information.

Dr. Maurice Bucaille asserts:

“Without any preconceived notions and with complete objectivity, I find myself turning first to the Qur'anic revelation, searching for the compatibility between the Qur'an's text and the data of modern science. Although I had partial knowledge from some translations that the Qur'an describes various natural phenomena,

a careful examination of the Arabic text revealed to me that there is no assertion in the Qur'an that can be criticized from a scientific standpoint in this modern era.”⁽¹⁾

- **Level Two:** It asserts that the Qur'an has detailed references to certain scientific information. With the progress and development of science, coupled with the discovery of precise monitoring devices enabling us to observe previously unseen realms, whether at the level of the atom or the galaxy, it has been established that this information aligns accurately

(1) “The Bible, the Qur'an, and Science” by the French writer Maurice Bucaille, p. 20, Islamic Office Edition, translated by Sheikh Hassan Khaled.

with recent discoveries. Remarkably, this alignment was unbeknownst to anyone at the time the Qur'an was revealed.

Indeed, this level of inimitability does not necessitate Muslims burdening the Qur'an with certain issues. One example alone suffices to underscore its miraculous nature.

Verses addressing natural scientific issues should be subjected to a specific, rigorous methodology to affirm their status as evidence of scientific miracles. This ensures a respectful examination of Allah's verses, avoiding deviation from the path of sound scientific research. It is imperative to adhere to the interpretations of the Companions and Followers, staying true to the intended meanings of the language and guarding against deviant interpretations. Straying from these principles does more harm than good, as truth can only be derived from truth. Therefore, it is essential to weigh the conclusiveness and speculativeness of both the interpretations of the Qur'anic verse and the scientific issue being referenced.

Among the verses that serve as evidence for the second level of scientific miracles are those that detail the stages of the development and formation of the fetus in the womb. It commences with the mention of "a drop of mixed fluids," referring to the amalgamation of the man's semen and the woman's fluids. This description is articulated in the Qur'an through the words of Allah (SWT): "For indeed, We alone created humans from a



drop of mixed fluids, ‘in order’ to test them, so We made them hear and see” [Surah Al-Insan, 2]. Allah, the Most High and Blessed, also says: “And He created the pairs—males and females— * from a sperm-drop when it is emitted” [Surah An-Najm, 45-46]. This contradicts the widely held belief at the time that the fetus forms through the combination of a man’s semen and a woman’s menstrual blood, leading to the explanation for the cessation of menstrual blood during pregnancy⁽¹⁾.

The Qur’anic miracle persists in its precise depiction of subsequent stages in fetal development. The initial mixture of fluids from the man’s semen and the woman’s fluids transforms into “a clinging clot,” then “a lump of flesh.” Subsequently, the skeletal and muscular systems take shape, as stated in the book of Allah (SWT): “then placed each ‘human’ as a sperm-drop in a secure place, then We developed the drop into a clinging clot, then developed the clot into a lump ‘of flesh’, then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators” [Surah Al-Mu’minun, 13-14].

(1) Aristotle adhered to this erroneous theory, and its influence extended across ancient civilizations worldwide. It even found its way into the Holy Bible, as indicated in Wisdom (7:2): “in a ten-month period—body and blood, from the seed of a man, and the pleasure that accompanies marriage.”

These precise descriptions in the Qur'an are remarkably compatible with recent discoveries made through modern devices, as highlighted by the renowned embryologist Keith Moore who said,

"I was pleased to participate in elucidating those verses and hadiths that discuss creation in the Holy Qur'an and the Noble Hadith. It is evident to me that this information must have come to Muhammad from God because it was only recently discovered, centuries after, and this convinces me that Muhammad is the Messenger of God."⁽¹⁾

While there are additional scientific references in certain Qur'anic verses, as discussed by Muslim scholars, they necessitate further research and scrutiny. If these references are substantiated with confirmed evidence, they could serve as conclusive proof of the authenticity of Islam.

One such reference involves:

- "He has placed into the earth firm mountains" [Surah An-Nahl, 15].

The interpretation by Al-Tabari and others, asserting that "Ar-Rawasi" refers to mountains⁽²⁾. According to this interpretation, the verse signifies that Allah (SWT) has placed mountains to stabilize the earth and prevent it from shaking.

(1) <https://youtu.be/h0uzTjfAlPO>

(2) Refer to "Tafsir al-Tabari" (183/17).



Modern science has indeed validated that mountains play a crucial role in maintaining the Earth's balance and preventing seismic activity. In another Qur'anic verse, mountains are described as pillars or "pegs" for the Earth: "and 'made' the mountains as 'its' pegs" [Surah An-Naba, 7].

This scientific reference, recently discovered, was unknown during the time of Prophet Muhammad (PBUH), adding to the remarkable insights found in the Qur'an.

These scientific references, among numerous others, unequivocally validate the existence of scientific marvels within the Qur'an, providing indisputable evidence of the profound knowledge possessed by the One (Allah) who articulated its words. Nevertheless, I included these scientific references merely for the purpose of presenting them alongside other pieces of evidence, aiming to enhance certainty and faith. The intention was not to treat them as the sole, independent proof of the authenticity of Islam. Muslims should discern and accurately distinguish between different levels of evidence, selecting the most suitable one based on the circumstances at hand.

Regarding the distortions introduced by some individuals engrossed in scientific miracles, who interpret Quranic verses in unintended ways to align with scientific theories or hypotheses that fall short of sound speculation, such endeavors are invalid and inappropriate when discussing

the tenets of Allah's religion and substantiating its authenticity. As mentioned earlier, if evidence exposes the unreliability of an argument or proof, it is deemed invalid as conclusive evidence and is only referenced for contextual purposes.

It is noteworthy that proponents of that trend emphasizing scientific miracles as a primary means to establish Islam's authenticity often present evidence based on Quranic verses with speculative significance and multiple interpretations. Furthermore, scientific knowledge primarily consists of explanatory theories based on sensory observations⁽¹⁾, which

(1) Expanding on this point, I will provide an example to illustrate the distinction between observed scientific facts and explanatory theories:

Take gravity, for instance; it stands as an undeniable scientific fact evident when we toss an object upward, and it promptly succumbs to Earth's gravitational pull.. This observable phenomenon is universally acknowledged.

When scientists sought to investigate and comprehend this occurrence, they formulated hypotheses and applied the experimental method. The hypothesis capable of predicting and explaining the largest number of observations became the one adopted by science, thereby solidifying it as the prevailing theory concerning the phenomenon.. It's important to note that science offers an opinion rather than the entire narrative. While some individuals believe that what science deduces through these propositions is unquestionable, reality suggests otherwise.

A compelling illustration of this is Newton's interpretation of gravity, which held sway as the scientific consensus for an extended period with unwavering support. Subsequently, Einstein introduced an alternative theory to elucidate gravity, earning broader acceptance



continually evolve with advancements in monitoring technology. Science depends on the best explanations available at a given time, but these explanations are subject to change. For instance, what was once the leading explanation for gravity is now considered obsolete, replaced by a new understanding. Science, with its theories and hypotheses, remains in a perpetual state of movement, development, and change.

Furthermore, there is an additional challenge in the realm of science and the theory of knowledge known as incomplete induction, a topic

... and greater explanatory power. Consequently, it supplanted Newton's theory as the new scientific consensus, and the cycle continued.

Another example is: The resemblance among living organisms in external morphology, anatomy, and the genes constituting the DNA genetic code, including the same nitrogenous bases (GTAC),

is an observable scientific fact that cannot be denied. Scientists endeavored to elucidate this phenomenon, formulating hypotheses. Some proposed that this similarity results from a shared origin, positing that all creatures trace back to a common ancestor. This concept forms the basis of the theory of evolution, offering an explanation for the observed similarities. Despite the criticism that this approach embodies materialistic reductionism—seeking to explain nature solely from within and eschewing metaphysical considerations—and the acknowledgment that the hypothesis of evolution has limited explanatory power for some, it has become the predominant language of atheistic, reductive materialistic science, given the absence of alternative explanations. Nevertheless, an alternative theory exists, boasting a broader explanatory scope. This theory provides insight into phenomena that elude explanation through evolution alone, such as the mind, consciousness, and will. It suggests that the similarity among beings is attributed to the unity of the Maker. “That is’ the design of Allah, Who has perfected everything” [Surah An-Naml, 88].

expounded upon by philosophers of science such as Karl Popper. This predicament undermines the certainty of scientific theories currently embraced, as well as other hypotheses, reducing them from certainties to mere conjectures and possibilities.

This situation arises from the ambiguity present in certain verses of the Qur'an, lacking definitiveness in their meaning, juxtaposed with speculative scientific theories or hypotheses. Consequently, establishing definitive evidence and clear proof that can be relied upon becomes an elusive task⁽¹⁾.



(1) For a more in-depth exploration of this theme, refer to the book "Scientific Miracles, Where to?" authored by Dr. Musa'ed Al-Tayyar and published by Dar Ibn Al-Jawzi.



- **Summary of Part Two**
- **Facets of the Miracle of the Qur'an**

In this section, we have presented multiple pieces of evidence supporting the idea that the Qur'an is a miraculous book, not only in terms of words and structure but also concerning its profound meaning. Consequently, various forms of miracles coalesce within it, forming a complex miracle that leaves a wondrous impact on everyone who listens to it or "lends an attentive ear."

Sheikh Muhammad Abu Zahra, in his book "Al-Mu'ajizah Al-Kubra, Al-Quran," affirms,

"The Qur'an attains the highest level of elucidation, encompassing its words, tones, and meanings. Moreover, it excels in the illustrative images embedded in its words and expressions. Each phrase penetrates the mind and imagination, giving rise to a complete illustrative image distinguished by its magnificence and precision of depiction. Indeed, every word alone projects an illustrative image, and when combined with other words, another image is formed. This is in addition to the musical resonance that stimulates the ears and hearts, conveying precise meanings, clear truths, and laws that

regulate relationships and guide upright human behavior along the straight path.”⁽¹⁾

- The Qur’an’s inimitability, evident in both its words and structure, manifests as a miracle of eloquence. This phenomenon is apparent to every human being worldwide, as the Qur’an challenges language specialists across humanity to produce something comparable – a challenge they all fail to meet despite their fervent attempts to invalidate the Islamic call. This eagerness is demonstrated in their wars against the Messenger and those who embraced Islam and followed him, wherein they invested considerable effort, money, and family resources. Remarkably, the one issuing the challenge was an illiterate individual without knowledge of reading or writing.

Comprehending this facet of the eloquent miracle, both in its form and its logical, rational argument, is evident to all. One does not need to be an Arab, let alone a specialist in Arabic language, eloquence, and literature, to recognize this miracle. Just as one does not need to be a magician to acknowledge the miraculous nature of what Moses (PBUH) accomplished when challenging magic specialists and winning the challenge, despite Moses being illiterate in magic.

(1) “Al-Mu’ajizah Al-Kubra, Al-Quran,” (p. 66).

The inability to meet this challenge was conspicuous among the ancient Arabs during the time of the Prophet, individuals renowned for their innate mastery of language. This inability also resonates in the hearts of those ancient Arabs who embraced the religion of Allah merely upon hearing the recitation of Qur'anic verses. They recognized the distinction from human speech at first glance.

We recognize the unique nature of the Quran through individuals who came after its revelation, delved into the study of the Arabic language, specialized in it, and attained a level of scientific appreciation for its linguistic excellence. These scholars then conveyed their acknowledgment by recognizing this aspect as a miraculous feature of the Qur'an.

Some among them attempted to challenge the Quran but were unsuccessful, notable examples being Musaylimah and Ibn al-Muqaffa. The latter eventually repented and withdrew from his challenge due to the apprehension instilled by the verse: "But if you are unable to do so—and you will never be able to do so—then fear the Fire fuelled with people and stones, which is prepared for the disbelievers" [Surah Al-Baqarah, 24].

- Furthermore, the miraculous nature of the Qur'an, particularly in terms of its meaning, is evident in various forms, including:

The miracles associated with the unseen, legislative, and scientific realms, as previously mentioned.

The Qur'an's inimitability is highlighted through its profound responses to existential questions concerning the narrative of creation, the cosmic perspective, the purpose of existence, destiny, and fate. As we emphasized earlier, this is akin to a vast sea, wherein anyone entering without the vessel of pure revelation is destined to be overwhelmed.

- The miraculous nature of the Qur'an lies in its rational establishment of the principles of belief, along with its adept responses to the questions posed by disbelievers, as exemplified below:

Atheists who deny creation are addressed with the following verse: "Or were they created by nothing, or are they 'their own' creators? * Or did they create the heavens and the earth? In fact, they have no firm belief 'in Allah'," [Surah At-Tur, 35, 36].

Atheists who deny the resurrection find their response in the following verse: "Yet 'some' people ask 'mockingly', 'After I die, will I really be raised to life again?' * Do 'such' people not remember that We created them before, when they were nothing?" [Surah Maryam, 66-67].

Polytheists, entrenched in their belief in multiple deities, receive a response through the following verse: "Allah has never had 'any' offspring, nor is there any god besides Him. Otherwise, each god would have taken away what he created, and they would have tried to dominate one another. Glorified is Allah above what they claim!" [Surah Al-Mu'minun, 91].

“Had there been other gods besides Allah in the heavens or the earth, both ‘realms’ would have surely been corrupted. So Glorified is Allah, Lord of the Throne, far above what they claim” [Surah Al-Anbya, 22].

Christians, asserting that Christ was the Son of God due to his unconventional birth without a human father, are met with a rejoinder in the form of the following verse: “Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, “Be!” And he was!” [Surah Ali ‘Imran, 59].

All these images and examples affirm the miraculous significance of the Quran, particularly considering that the one who articulated it was an illiterate person—the most honorable of creation—emerging in a society devoid of civilization, philosophy, and science. This society’s sole acquaintance was with language, encompassing its arts, magic, and eloquence.

These facets of the miracle, both in wording and structure, as well as in meaning and its diverse manifestations, serve as a response to those who wrongly accused Prophet Muhammad (PBUH) and the Great Qur’an.

- Some accused the Qur’an of being a psychological revelation, akin to hallucinations and fantasies limited to the mind of its possessor.

However, these individuals, whether unintentionally or intentionally, overlooked the fact that hallucinations are confined to the human mind

from which they originate, often in a state of weakness or lack of awareness. This is especially true when considering a perceptive human mind.

How can such hallucinations manifest as unseen miracles, future prophecies, legislative knowledge, dispassionate monotheistic doctrinal meanings, rational foundations, and moral virtues? All of these are formulated in literary rhetorical images that surpass human capabilities!

- Others accused the Messenger of being a social reformer or a contemplative philosopher who loved wisdom and knowledge. However, those who made such claims, whether unintentionally or intentionally, overlooked the fact that a reformer or philosopher does not transcend the realm of human capability. They are unable to surpass it or elevate their contemplation and mysticism to the miraculous dimensions we previously mentioned.

Furthermore, those accusing the Messenger of this also intentionally disregarded the distinction that reformers and philosophers have their own distinct method, which differs entirely from the approach of the prophets, or what we referred to as the common prophethood phenomenon.

Reformers and philosophers typically strive for ethical conduct, benevolent treatment of people and nature, the reduction of worldly

desires, and the prevention of corruption on earth—all of which are commendable goals.

However, this stands in stark contrast to the priorities of the prophets. The prophets, as their foremost concern, advocate for the oneness of Allah through worship, the rejection of all forms of polytheism and sin, discussions about Allah and His attributes, the Judgement Day, Heaven and Hell, revelation, the purpose of existence, the Holy Books, guidelines for worship, and establishing a connection with God, the Creator.

Therefore, based on this understanding, Allah (SWT) affirmed the authenticity of Prophet Muhammad (PBUH) by stating, “say, ‘I am not the first messenger ever sent’” [Surah Al-Ahqaf, 9], “In fact, he came with the truth, confirming ‘earlier’ messengers” [Surah As-Saffat, 37], “Indeed, We have sent revelation to you ‘O Prophet’ as We sent revelation to Noah and the prophets after him” [Surah An-Nisa, 163].

- Furthermore, some individuals have accused the Messenger of being influenced by the scriptures of the People of the Book, including the Jews and Christians. In response to these accusations, we would like to highlight the following: The aspects of the miracle of eloquence and the miracle of the unseen are considered appropriate responses to such claims, as these miracles have no relation to the previous scriptures in any way.

Those who accuse the Messenger, do they even remember the people from whom the Prophet emerged and among whom he lived for such an extended period? Who exactly were the scholars from whom the Prophet acquired knowledge about the prophets, ancient civilizations, the story of the beginning of existence and life, and the unseen details about the conception of God, heaven, hell, and other matters?!

How is it that no one knew about this when the entire biography of the Prophet was transmitted to us?

How did this happen when the Arabs of Quraish had no knowledge of the previous scriptures, as evident in their only source expressing their culture, pre-Islamic poetry, which lacks any mention of Jewish or Christian biblical terms or theological expressions?

“This is one of the stories of the unseen, which we reveal to you ‘O Prophet’. Neither you nor your people knew it before this. So be patient! Surely the ultimate outcome belongs ‘only’ to the righteous” [Surah Hud, 49].

How did the Prophet remember all this information, the source of which we are unaware of—when and where he acquired it? Especially, when considering that the Qur’an was revealed to him, verse by verse, over a span of 23 years?



If that is not sufficient, let me surprise you by noting that the revelation brought by Prophet Muhammad (PBUH) contradicted many narrations in previous scriptures (the distorted Torah and Gospel)!

These contradictions pertain to pivotal foundational matters, such as elevating Allah in the Quran above and clearing Him from any shortcomings attributed to Him in those scriptures, and similarly, the prophets were presented differently than what was attributed to them in those scriptures. Additionally, the Quran contradicts those scriptures in some historical narrations with extremely important doctrinal connections, such as the crucifixion of Christ, linked to the doctrine of sin and redemption.

There are also contradictions between the Quran and previous scriptures in all texts that defy clear reason and the innate human nature.. We will delve into these details in the third chapter, Allah willing.

However, the question at hand is: How could Prophet Muhammad have disagreed with those from the People of the Book who purportedly taught him?

Moreover, who guided him in discerning between accurate narrations to uphold and false ones to dismiss? How then did he justify calling out those who allegedly taught him, accusing them of disbelief, distorting the books of Allah, and rejecting the prophets—paralleling his accusations against the Jews and Christians?

If those who claimed to have instructed him allowed him such freedom, why did they not caution the public about his teachings? Why didn't they declare that he had learned from them?

Additionally, if they indeed concurred with his actions, why did they not assume the responsibility of rectifying people's beliefs themselves, as they were supposedly the chosen ones?

After all these considerations, how is it possible that they ultimately followed him and acknowledged him as a messenger and prophet? This is reminiscent of individuals such as Waraqah bin Nawfal, Abdullah bin Salam, Salman Al-Farisi, Buhairi Al-Rahib (if the story holds true), Ka'b Al-Ahbar, and many others.

"Was it not sufficient proof for the deniers that it has been recognized by the knowledgeable among the Children of Israel?" [Surah Ash-Shu'ara, 197].

- Moreover, some individuals have contended that the Qur'an is not a miracle for non-Arabs who are unaware of its eloquence. We assert that non-Arabs are cognizant of all the facets of the miracles within the meaning of the Qur'an that we previously mentioned. These include miracles of the unseen, along with responses to crucial questions and rational foundations, known as rational transmission evidence.

Thus, the Qur'an is also a miracle for non-Arabs.

Moreover, non-Arabs can comprehend the logical argument associated with the miracle of eloquence. This argument is grounded in the notion of specialists' inability to meet the challenge.

I am firmly convinced that, no matter how much effort I put into discussing the Qur'an and emphasizing its miracles, its greatness will always be more profound for those who read it and immerse themselves in its details than can be encapsulated by mere phrases and words.

May Allah be pleased with Ikrimah, who consistently read the Qur'an, paused to contemplate its words, and engaged with its meanings, saying: "The Book of my Lord! The Words of my Lord!"⁽¹⁾ He was aware that the Qur'an differs from human speech as much as there is a distinction between the living and the dead, for they are both bodies, just as they are both words and language.

Yet, the living remains alive, and the dead remains dead.



(1) "Musnad al-Darami" (3614), "al-Hakim in al-Mustadrak" (5110), and "Ibn al-Mubarak in al-Jihad" (56). The text reads: Ikrimah would take the Qur'an, place it on his face, cry, and declare, "The Book of my Lord! The Words of my Lord!"



Part Three

**A Comparison between
the Qur'an and Preceding
Holy Books**



Preface

In Parts One and Two, we discussed establishing the authenticity of Islam by establishing a direct connection between Islam and Allah through two main axes: The Messenger and the Qur'an.

The approach employed in this Part differs somewhat. Here, I have integrated two methods to ascertain the authenticity of Islam:

The first is an exclusionary approach: This method relies on a logical rule known as "Al-Sabru wa al-Taqsim" (testing and dividing). It involves narrowing down all possible possibilities to a specific number, then excluding and invalidating those that lack evidence. This ensures that the only remaining possibility, which cannot be invalidated or ruled out, is the correct one.

The second is a deductive approach: Here, we have established a direct relationship between the content of the Qur'an and the inherent understanding of God, His attributes, and the nature of true religion.

One might inquire whether the rule of testing and dividing in the part on comparing religions is applicable only if there is prior certain knowledge that the true religion still exists among the religions now. We exclude what

has been proven false by evidence until we are left with a religion whose falsehood we cannot prove. However, the question arises:

Why are we certain that the true religion actually exists among the world's religions now?

Is it not possible that all these religions are either false in origin or have undergone distortion and loss?

The reality is that the true religion of Allah not only currently exists among the various religions of the world but also manifests itself in its correct and pure form as revealed by Allah. This certainty is not merely a dogmatic faith; rather, it stems from the assertion I made at the outset of this book regarding the imperative nature of communication between humanity and its Creator through the divine message or religion that He has bestowed upon them⁽¹⁾. This pathway serves as the means to realize the divine purpose behind the creation of humankind—by virtue of the existence of that divine message and its revelation to humans in its unaltered form, precisely as Allah (SWT) disclosed it. This ensures the fulfillment of His will and wisdom.

Consequently, there are two pivotal principles upon which the criterion for testing and dividing between religions is grounded:

(1) Kindly refer to the chapter on the necessity of messages at the beginning of the book for a comprehensive exploration of this topic.

1- The imperative presence of a true religion among humans, as it aligns with the wisdom of Allah.

2- The truth is singular and not manifold. Upon examining various religions, it becomes evident that they fundamentally differ from each other in their perceptions of God, His attributes, and numerous universal principles. Therefore, the true religion is singular and nothing more.

There is another aspect specific to the true religion of Allah and its nature, namely that it must be superior and prevail over other religions. The evidence supporting its authenticity, particularly in its origins, should be clear. Furthermore, it must align with common sense and not contradict any essential sciences. The absence of clarity in Allah's religion and the lack of evidence supporting its authenticity would imply a flaw in God's wisdom. It would suggest that God left humanity, His creation, in a state of confusion without guidance, lacking clarity, and it would also imply a deficiency in God's justice. This is because God would be burdening humanity with responsibilities beyond their capacity, leaving them adrift between the realms of truth and falsehood, only to later hold them accountable for choices made under such circumstances. Additionally, such a situation would imply a limitation in Allah's power, as He would be unable to preserve His religion and ensure its dominance over other false religions by providing sufficient, clear evidence of its authenticity.

Moreover, the authentic religion we seek and aspire to embrace must unequivocally assert its heavenly origin, substantiating this claim with compelling evidence, verses, and proofs. Consequently, we exclude from our quest for the divine message any doctrines, man-made philosophies, and prevalent earthly religions. This particularly applies to the East Asian region⁽¹⁾, encompassing Buddhism, Hinduism, Confucianism,

(1) Some individuals criticize the lack of news coverage regarding messengers in the East Asian region, given its rich history and significant human gatherings. Conversely, messengers and messages appear to be concentrated in the Middle East region, specifically, rather than elsewhere. This issue has led some to question matters of religion and the concept of prophethood. While the message itself is fundamental, an alternative perspective, more convincing and consistent according to some researchers, suggests that these religions might be remnants of heavenly messages. In this view, figures like Buddha and others could be messengers from Allah, but their messages were lost over time, leaving no definitive evidence to confirm or deny the authenticity of this notion.

This alternative perspective gains support from the Qur'an, which asserts that all nations and peoples have received messages from heaven in the verse: "We surely sent a messenger to every community, saying, 'Worship Allah and shun false gods.'" [Surah An-Nahl, 36]. It confirms that every nation has been sent a messenger, as stated in the verse: "There is no community that has not had a warner" [Surah Fatir, 24]. The Qur'an also mentions the existence of many messengers about whom little is known, as expressed in the verse: "There are messengers whose stories We have told you already and others We have not" [Surah An-Nisa, 164].

Regardless of whether these religions were initially man-made or originally heavenly religions sent down by Allah's messengers, only to be lost over time, the outcome remains the same. Our focus here is not to debate this matter further. What is clear is that the ...

Zoroastrianism, and other similar belief systems. Thus, our exploration is confined solely to religions purporting to emanate from a celestial source.

In light of this, we can categorize the religions existing in the world today into two main groups:

Non-heavenly Religions: These religions do not assert divine revelation as their source but rather originated through the reflections of various philosophers, sages such as Buddha, and certain extremist Sufis who advocated for the unity of existence. These thinkers dedicated extensive periods to contemplating nature and human conditions, resulting in the development of ethical and value systems. The objective of these systems is to reform the spiritual and moral aspects of individuals, as well as to improve interpersonal relationships. Notably, these religions often show minimal concern, and at times none at all, towards the concept of divinity and its centrality. While some require belief in a supreme being and an absolute spirit of existence, without specific features or attributes, others like Buddhism do not impose such beliefs. Their understanding of divinity often revolves around the idea of the unity of existence, positing that everything in existence represents images and manifestations of God. The

religions in the East Asian region today do not claim to be heavenly religions revealed by God, and therefore, the sought-after religion of Allah and His final message cannot be found among them.

rituals and meditations performed by adherents aim to achieve unity with nature, leading to the sanctification of nature or certain forms thereof, coupled with a prohibition on causing harm to nature.

Hence, in the quest for the true religion revealed by Allah to the world, these religions are not subjects of inquiry. As previously mentioned, they explicitly deny any heavenly revelation, attributing their origins to the Earth. The term “religions” is even debated among scholars and researchers in the philosophy of religions. However, considering their rituals, communal activities, and spiritual perspectives, they are metaphorically referred to as religions. The Qur'an, in describing them, states: “You have your way, and I have my Way” [Surah Al-Kafirun, 6].

Heavenly Religions⁽¹⁾: These are religions that assert their revelation from heaven. They constitute complete, organized religions with books of celestial origin, and they emphasize the centrality of divinity as the

(1) I have used the term “heavenly religions” based on the assertion by their adherents that these religions derive from heavenly revelation, a characterization reflected in the Qur'an, as articulated in the following verses: “They have been deceived in their faith”, “those who have divided their faith.” In the context of discussing the true religion, we say: that the heavenly religion is singular, namely Islam. This assertion is upheld, even with the recognition that divine messages and laws were numerous and delivered by multiple prophets, as indicated by the hadith: **“The prophets are paternal brothers; their mothers are different, but their religion is one.”** (Narrated by Ahmad, 9634, authenticated by Ahmad Shaker).

foundational element for their doctrinal and legislative systems. Despite differences in their perceptions of God, they share a comprehensive outlook on existence and life, encompassing concepts of origin, purpose, and ultimate destiny.

As such, these religions become the focal point of investigation and consideration in this part, as they lay claim to divine attribution. Notably, the religions under scrutiny include Islam, Christianity, and Judaism.

Before embarking on the comparative exploration of religions, it is imperative to establish certain rules and principles to ensure the validity of the reasoning and safeguard it from logical fallacies:

- The authenticity of the true religion, sought amidst the diverse array of religions that Allah has revealed to humanity, must be distinctly apparent. This requirement aligns with Allah's wisdom and justice, as dictated by Sharia law. Allah, in His wisdom, does not intend to confound His creation between truth and falsehood. Moreover, the revelation of religion and the associated message is a manifestation of His wisdom in creating man, and part of this wisdom involves the prevalence of the true religion over others. This prevalence should be evident through reasoned argument, supported by evidence and proof obtained through objective and impartial consideration in the quest for truth.

- The foundational framework for researching and comparing religions lies in examining the overarching belief systems upon which each religion is constructed, rather than delving into specific sub-topics. This logical approach aligns with the adage: "Secure the throne (first), then etch (its design)."

The subjects of research and consideration will encompass each religion's perception of God and His attributes, along with central beliefs deemed prerequisites for an individual's conversion to the religion in this worldly life and for attaining salvation in the afterlife. These elements, which I term "the keys to religion," serve as the basis for evaluating the authenticity of each religion. Each religion has its unique set of keys that express its truth, and these keys warrant scrutiny, as they contain clear evidence of the authenticity of the true religion and, conversely, evidence debunking false or distorted religions. The clarity of the true religion and its superiority over others must be evident in its origins and overall concepts, as previously mentioned.

- The most effective method for discerning the true religion when comparing different belief systems is to explore the Holy Book associated with each religion. The Holy Book serves as the authentic embodiment of the respective religion, encapsulating its theoretical and cognitive aspects. Relying on the interpretations of scholars or historical

events, which may be subject to correctness or error, is not conducive to a thorough investigation and comparison of religions.

In light of this, I will conduct a comparative analysis of three major religions by examining their Holy Books: the Holy Bible of Judaism (Old Testament), the Holy Bible of Christianity (Old Testament with New Testament), and the Holy Quran of Islam.

This comparative study will focus on five key elements that serve as criteria for identifying the true religion. The assessment will involve comparing how each religion's Holy Book fulfills these elements with their requisite existential fulfillment. In simpler terms, it entails comparing the depiction of each element in the Holy Book with its corresponding reality, as perceived by the human mind. The five criteria for evaluating the true religion are as follows:

- 1) Attributes of God.
- 2) Characteristics of the prophets.
- 3) Preservation from distortion.
- 4) The reasonableness of universal beliefs, their alignment with innate human nature, and the logical coherence between them.
- 5) The tangible outcomes or fruits of practicing the religion.



An Overview of the Bible

If our comparison among the three religions relies primarily on the holy books of each respective faith, it is essential for us to possess a general understanding of the holy books of the Jews and Christians. The following provides an explanation:

The Jewish Holy Book comprises four main parts:

1- The Torah, the books of Law, or the Tanakh: It consists of five asfar (books)⁽¹⁾: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

2- Historical and Prophetic Books: It consists of twelve books: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Esther, Ruth, Nehemiah, and Ezra.

3- Nevi'im (Prophets): It is divided into major prophets, totaling five books, and minor prophets, comprising twelve books.

4- Ketuvim (Writings): It consists of five books, including the Psalms and the Song of Songs.

Thus, the Jewish Holy Book comprises 39 books or scrolls.

(1) The term "safar" means "book," as stated in the Holy Qur'an: "The example of those who were entrusted with 'observing' the Torah but failed to do so, is that of a donkey carrying books (asfara)" [Surah Al-Jumu'ah, 5]. Each book consists of a number of chapters, akin to surahs in the Qur'an, and each chapter comprises numbers similar to verses.

The Jewish Holy Book, known as the Old Testament, is an integral part of the Christian Holy Book. In The Gospel of Matthew, chapter 5, verse 17 (Matthew 5:17), a text attributed to Christ states the following: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.” Here, “The Law” refers to the law of Moses and its rulings recorded in the Torah, while “The Prophets” pertains to the rulings and commandments of the Prophets documented in the remaining books of the Old Testament.

Therefore, the Christians Bible comprises two main parts: The Old Testament, shared with the Jews, and the New Testament, which we will now discuss.

In summary, the categorization of the holy books for comparison is as follows:

The Old Testament: Shared by both Jews and Christians. Therefore, any contradiction or flaw in it serves as an argument against both groups.

The New Testament: Unique to Christians. Consequently, any contradiction found within it is an argument applicable solely to Christians.

The Quran: The sacred text of the Muslim faith.

The term “Old Testament” is a Christian designation rather than a Jewish one. Christians coined this term because, in their theological framework, there are two testaments: one preceding Christ, known as the

Old Testament, and one following Christ, known as the New Testament. In contrast, Judaism recognizes only a single testament.

The New Testament comprises four main sections:

1- The Gospels: These are narratives about the life, teachings, death, and resurrection of Jesus Christ. There are four Gospels: Matthew, Mark, Luke, and John.

2- The Acts of the Apostles: It is authored by Luke and serves as a continuation of his Gospel. The Gospels, including Luke's, provide an account, based on the writers' beliefs and recorded events, of Christ's life from his birth to his crucifixion, followed by his resurrection. Subsequently, Christ commands the apostles to preach Christianity and ascends to heaven, taking his place at the right hand of the Lord. While the Gospels conclude at this juncture, Luke proceeds in the Book of Acts of the Apostles to narrate the apostles' preaching endeavors and their efforts to spread Christianity in various countries.

3- The Epistles (Letters): This section includes seven letters written by apostles and disciples like Peter, John, James, and Judas. Additionally, there are fourteen books attributed to Paul, addressing the people of the countries where he preached. Some note that Paul's contribution to the New Testament exceeds that of Christ, leading to speculation about his role as the true founder of Christianity.



4- The Book of Revelation of John: A symbolic book that has been the subject of various interpretations by scholars.

The New Testament comprises a total of 27 books.

Therefore, the Christian Bible comprises the Old Testament, which consists of 39 books. When combined with the New Testament, the entire Bible consists of 66 books.

It is worth noting that Catholics and Orthodox Christians include seven additional books in the Old Testament, referred to as the Deuterocanonical books. Consequently, their Bible totals 73 books. However, Jews and Protestants reject these additional books, labeling them as pseudo-books or apocrypha.

- **It is essential to recognize that:**

The original texts of the books of the Bible are entirely lost. The existing books are translations of ancient manuscripts that are significantly removed in time from the original text. We will delve into this topic in the chapter on preservation and distortion in this part, Allah willing.



Chapter One

Attributes of God

This chapter serves as the initial criterion distinguishing the authentic message of Allah. Its purpose is to draw comparisons among the Qur'an, the Old Testament, and the New Testament by examining the attributes of God mentioned in each book. The aim is to juxtapose these attributes with the qualities of perfection that the human mind inherently associates with the Creator of the universe, one who brought it into existence ex nihilo. The qualities in question are those that the human mind can generally perceive by observing the universe and its creatures, as they naturally align more closely with the known than the unknown.

The God responsible for the creation of this marvelous universe, characterized by precision and mastery, possesses qualities that the human mind can fathom through contemplation of the world, nature, and even self; "We will show them Our signs in the universe and within themselves until it becomes clear to them that this 'Quran' is the truth" [Surah Fussilat, 53].

What, then, are these qualities that humanity instinctively expects to hear from God when He speaks of Himself?

- The Creator of the universe must inherently possess existence and life.

- The one responsible for the creation of this wonderful, flawless, and intricately designed universe must be distinguished by supremacy, wisdom, power, knowledge, and experience. After all, He created the universe using His knowledge and directed its course with His power and wisdom.
- The Creator of a universe governed by strict laws and disciplined balance must embody justice and be free from injustice.

“It is not for the sun to catch up with the moon,¹ nor does the night outrun the day. Each is travelling in an orbit of their own” [Surah Ya-Sin, 40].

“He has created everything, ordaining it precisely” [Surah Al-Furqan, 2].

- The one responsible for crafting this beautiful universe must be characterized by perfection and majesty, devoid of shortcomings and defects.
- Furthermore, the Creator of the universe must also exhibit transcendence—transcendence of status, sublimity, and essence. He has no equal or superior among His creatures, standing distinct and superior to them. He is not part of the material nature of the universe. As mentioned earlier, God predates the universe in time and stands apart from it in place. Just as a carpenter who fashions a chair from wood cannot be considered made of wood by any sane person, God is likewise

separate from His creation in place and precedes it in time, possessing a nature entirely distinct from it. This comprehension underscores the imperative that this God stands free from any semblance and remains uninvolved in the presence or manifestation within any of His creations.

“There is nothing like Him” [Surah Ash-Shuraa, 11].

- The Creator of the universe is characterized by oneness; He is one God and not multiple gods. As mentioned in Part Two on the miracle of the Quran, the unity of nature is represented by the oneness of its laws and the unity of its basic structure (the atom), which comprises all its different elements. Additionally, the unity of the biological structure, exemplified by the cell with its genetic code consisting of the same letters, forms the basis of all diverse life forms. This confirms the oneness of God, the Creator, and establishes that the source of the entire organic and inorganic world is singular.

Furthermore, the precision and mastery evident in the universe, which neither fails nor breaks, further affirm this unity. If there were other gods in the universe besides Allah, it would lead to corruption. The existence of multiple gods would result in each vying for supremacy, attempting to impose their will, thereby corrupting and destabilizing the universe. The presence of more than one god implies incomplete and non-absolute power and will for each, while God, by definition, must possess absolute power.



These attributes constitute a subset of God's qualities, comprehensible to the mind through simple observation and contemplation of the universe, humanity, and all other forms of creation.

The validity of these attributes is reinforced by scientific advancements, increased knowledge levels, and observational devices that unveil aspects previously unseen. Furthermore, the exploration of nature and the laws governing it serves to confirm these attributes.

In this chapter, we will present the attributes of God as described in the holy books. Subsequently, we will compare and assess them against the attributes of perfection that the mind inherently ascribes to the true God. This evaluation aims to determine which attributes align most consistently with those established through reason.

- Attributes of God in the Old Testament:

The Old Testament extensively addresses God and His attributes, either through direct mention or by presenting stories and situations that reflect His attributes. In this discussion, I will highlight some of the attributes of the God of the Old Testament, providing supporting evidence for each:

- A **racist nationalist God** with a preference for the sons of Shem, Noah's son, over the sons of Ham, Noah's son, without any fault on their part.

The Old Testament reveals that God decreed that Canaan, the son of Ham and grandson of Noah, and his descendants would serve the sons of Shem!

This decree is found in the Book of Exodus, where it is narrated that Noah consumed wine until he became intoxicated and exposed himself. Ham, upon seeing his father in this state, informed his brothers Shem and Japheth, who covered Noah with a cloak. When Noah awoke, he relayed a divine revelation to them, stating that God had decreed a curse upon Canaan, the son of Ham!

Questions naturally arise from this narrative. What transgression did Canaan commit, considering he had no direct involvement in the aforementioned incident?

Why was he singled out for the curse, while his brothers, also sons of Ham and equally innocent, were not mentioned in the divine decree? What actions by Ham led to the curse upon his son Canaan?

Why did the God of the Old Testament refrain from punishing Noah, who, as falsely claimed by the Jews, became intoxicated and exposed himself but decree a curse upon one of the sons of Ham!?

Furthermore, why did this God, as asserted by the Jews, decree that the descendants of Canaan, the son of Ham, would become servants and slaves to the descendants of Shem?



The basis for these claims is found in the Book of Genesis (9:20-27): “20 Noah, a man of the soil, proceeded to plant a vineyard. 21 When he drank some of its wine, he became drunk and lay uncovered inside his tent. 22 Ham, the father of Canaan, saw his father naked and told his two brothers outside. 23 But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s naked body. Their faces were turned the other way so that they would not see their father naked. 24 When Noah awoke from his wine and found out what his youngest son had done to him, 25 he said, ‘Cursed be Canaan!

The lowest of slaves

will he be to his brothers.’

26 He also said,

‘Blessed be the Lord, the God of Shem!

May Canaan be the slave of Shem.

27 May God extend Japheth’s territory;

may Japheth live in the tents of Shem,

and may Canaan be the slave of Japheth.’”

Hence, Jews worldwide, nowadays, particularly those within the Zionist entity, frequently invoke the slogan of anti-Semitism to confront other global communities, and their Protestant allies stand in solidarity with them.

One of the nationalistic and racist depictions in the Old Testament is that God favors the children of Israel, viewing them as superior even if they commit crimes or rebel against God's command. This concept is encapsulated in the doctrine of election (God's chosen people), asserting the presence of God in the Jewish people and the superiority of the Jewish race. Consequently, the Jewish religion is inherently national, exclusively tied to the children of Israel. Notably, Jews do not engage in proselytizing and do not encourage opponents to convert to Judaism (unlike Muslims and Christians)!

- Deuteronomy 14:2: "For you are a people holy to the Lord your God. Out of all the peoples on the face of the earth, the Lord has chosen you to be his treasured possession."
- Leviticus 20:24 (from the King James Version): "I am the LORD your God, which have separated you from other people."
- Leviticus 20:26 (from the English Standard Version): "You shall be holy to me, for I the Lord am holy and have separated you from the peoples, that you should be mine."
- An **oppressive, vengeful God**, instructing the children of Israel to eliminate individuals from other nations who do not belong to their community. This depiction highlights a state of perpetual conflict between the Israelites and the children of Canaan, influencing their perspective and treatment of anyone outside their community. Often,



those not belonging to the children of Israel are commonly referred to as the Gentiles or the Goyim. Examples of such commands include:

- God instructed Joshua bin Nun⁽¹⁾ to lead the children of Israel against the Amalekites, who were identified as Palestinians at that time. However, the objective was not to invite them to the true religion but to carry out a complete and comprehensive annihilation of every aspect of their lives. Shockingly, this directive spared no one, including children, women, the elderly, and even animals!

The First Book of Samuel, chapter 15, verse 3: “Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.”

Joshua 6:21 (in the King James Version): “And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.”

“Utterly destroyed” is a biblical term signifying the complete annihilation of all aspects of life.

(1) The Prophet of God, Joshua bin Nun, is mentioned in some hadiths of the Sunnah of the Prophet and is also referenced in the Holy Qur'an in Surat Al-Kahf. In this context, he is identified as the boy who accompanied Moses before his encounter with Al-Khidr (PBUH). Joshua is the same individual mentioned in the Old Testament, where an entire book is dedicated to him, bearing his name.

- A God who orders the killing of children and the slitting of pregnant women's bellies!

Hosea 13:16: "The people of Samaria must bear their guilt,
because they have rebelled against their God.

They will fall by the sword;

their little ones will be dashed to the ground,

their pregnant women ripped open."

Psalms 137:9 from the King James Version (KJV) of the Bible reads:
"Happy shall he be, that taketh and dasheth thy little ones against the
stones."

Isaiah 13:15-18 (English Standard Version): "Whoever is found will be
thrust through,

and whoever is caught will fall by the sword.

Their infants will be dashed in pieces

before their eyes;

their houses will be plundered

and their wives ravished.

Behold, I am stirring up the Medes against them,

who have no regard for silver

and do not delight in gold.

Their bows will slaughter the young men;

they will have no mercy on the fruit of the womb; their eyes will not pity children.”

- King Saul requested a harsh and bloody tribute from David. Under the guidance of the Lord, Saul asked David to obtain a hundred ghulfah⁽¹⁾ from the Palestinians as a means of seeking revenge against them! In response, David slew two hundred of them and presented their ghulfah to Saul. Later, Saul acknowledged that he recognized the Lord’s support for David!!

The First Book of Samuel 18:25-28 (New International Version): “25 Saul replied, ‘Say to David, ‘The king wants no other price for the bride than a hundred Philistine foreskins, to take revenge on his enemies.’” Saul’s plan was to have David fall by the hands of the Philistines. 26 When the attendants told David these things, he was pleased to become the king’s son-in-law. So, before the allotted time elapsed, 27 David took his men with him and went out and killed two hundred Philistines and brought back their foreskins. They counted out the full number to the king so that David might become the king’s son-in-law. Then Saul gave him his daughter Michal in marriage. 28 When Saul realized that the Lord was with David ...”

In numerous texts from the Old Testament, God encourages the

(1) Ghulfah and Qulfah: refers to the foreskin, the loose skin covering the end of the penis. (For further information, you may refer to “Ta’arifat Fiqhiyah,” p. 159.)

children of Israel to engage in acts of violence and terror, urging them to shed the blood of those who are not part of their community. This includes children, women, and the elderly. The texts also describe gruesome actions such as opening the bellies of pregnant women and advocating for the annihilation of all forms of life, including animals!!

- **A God who, like humans, experiences fatigue from extensive work and takes moments to rest!**

The Book of Genesis describes God, stating that He grew weary after completing the creation of the heavens and the earth in six days. Consequently, He dedicated the seventh day to rest!

Genesis 2:1-3: "Thus the heavens and the earth were completed in all their vast array. By the seventh day, God had finished the work he had been doing; so on the seventh day, he rested from all his work. Then God blessed the seventh day and made it holy because on it he rested from all the work of creating that he had done."

- **A God who, like humans, requires sleep!**

Psalms 44:23-24 (from the King James Version) reads: "Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression?"

- **A God who shares similarities with humans, being ignorant of certain matters. Things often unfold differently than he anticipated or believed, and he even experiences regret for his actions.** For instance,
 - the Lord's unawareness of Adam's hiding place in Paradise after consuming the forbidden fruit is documented in the Book of Genesis (3:9): "But the Lord God called to the man, 'Where are you?'"
 - The Lord expressed remorse for creating man upon witnessing the extent of their corruption and wickedness, almost as if God lacked knowledge, much like humans who are often unaware of certain things!

Genesis 6:5-6 from the Bible states: "The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. And the Lord regretted that he had made man on the earth, and it grieved him to his heart."

- The Lord expressed remorse for making Saul the king of Israel!!

1 Samuel 15:10-11 (NIV): "Then the word of the Lord came to Samuel: 'I regret that I have made Saul king...'"

- **God wrestled with Jacob (PBUH) from night until dawn, and the Lord could not escape Jacob. As a result, He had to bless Jacob, who then acquired the nickname Israel, or in Hebrew, "Isra'a El," signifying the one who sara'a (wrestled) with the Lord!**

Genesis 32:24-30 from the New International Version (NIV): "So Jacob was left alone, and a man wrestled with him till daybreak. When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. Then the man said, 'Let me go, for it is daybreak.' But Jacob replied, 'I will not let you go unless you bless me.'

The man asked him, 'What is your name?' 'Jacob,' he answered.

Then the man said, 'Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome.' Jacob said, 'Please tell me your name.' But he replied, 'Why do you ask my name?' Then he blessed him there. So Jacob called the place Peniel, saying, 'It is because I saw God face to face, and yet my life was spared.'"

This depiction may suggest a perceived limitation in God's abilities, as it implies that one of His creations, Jacob (PBUH), demonstrated a capability that exceeded God's own!

- **The God of Israel, in the Old Testament, directed his prophet Hosea to marry a woman known for her promiscuity!**

The command from the Lord to Prophet Hosea is documented in the Book of Hosea (1:2). According to the New International Version (NIV) translation, Hosea 1:2 reads: "When the Lord began to speak through Hosea, the Lord said to him, 'Go, marry a promiscuous woman and have



children with her, for like an adulterous wife this land is guilty of unfaithfulness to the Lord.”

- **A God who promotes betrayal, treachery, and deception as means to achieve goals and objectives:**

This is clearly depicted in the Book of Genesis (Chapter 27), which narrates the story of Jacob obtaining the blessing from his father Isaac through deception, deceit, and lies.

The narrative unfolds as follows: Isaac, having grown old and lost his sight, desired to bestow the blessing upon his eldest son, Esau. He instructed Esau to go hunting and prepare a meal for him on the same day to receive the blessing.

Rebekah, Isaac’s wife, who favored Jacob over Esau, overheard this and conspired with Jacob to deceive Isaac. They agreed to have Jacob prepare the meal ahead of Esau and to place goat fur on Jacob’s hands, giving them a rough texture similar to Esau’s calloused hands from labor.

Jacob followed through with the plan, securing the blessing through falsehood and deception!

Upon discovering the deceit, Esau sought another blessing from Isaac, but Isaac declared that Jacob had become his master, and Esau would be his brother’s servant⁽¹⁾!

(1) For those seeking the complete narrative, it is available in Genesis chapter 27.

This story holds significant importance in the Jewish religion and the Old Testament. It recounts how Jacob, also known as Israel, acquired the blessing from his father Isaac, thereby gaining divine favor and selection. This divine preference extended to his descendants, the children of Israel, and ultimately to the chosen people, the Jews, according to their beliefs!

This matter is undoubtedly perilous, as it fosters a set of erroneous beliefs contrary to God and His prophets. The means employed by Jacob to attain a matter as sacred as this—one that purportedly underpins the holiness of the people of Israel and God's presence among them—were, in fact, grounded in falsehood, deceit, and Machiavellian tactics. What is perplexing is that the God of the Old Testament seemingly condoned and acknowledged Jacob's blessing despite the dubious methods employed. Consequently, this narrative has been enshrined as sacred text and a source of inspiration, providing a troubling example of how goals and objectives can be pursued. ⁽¹⁾

(1) This text, as I mentioned earlier, effectively espouses Machiavellianism (the belief that the end justifies the means) par excellence, centuries before Machiavelli articulated his ideas in his book "The Prince." Consequently, it should not be surprising when observing practices exhibited by the Zionist entity, including the violation of covenants and agreements, as well as the utilization of deception and cunning. It is now apparent that these actions may be driven by secular, pragmatic, and atheistic motives for some, while for others, it constitutes a religious commitment to their God—a dedication to a method attributed to their prophets and an application of principles found in their Holy Book.



Hence, the following are the attributes ascribed to God in the Old Testament:

- A God with a prejudiced, nationalist disposition, favoring the children of Israel over all other races, irrespective of their adherence to God's commands and laws!
- A God who prompts the children of Israel to oppress and annihilate those outside their community, including children, women, and the elderly, extending to the complete destruction of all aspects of life, including animals!
- A God who reserves salvation exclusively for the children of Israel, thereby exhibiting characteristics of injustice.
- A God characterized by imperfect qualities such as fatigue, inability, forgetfulness, primitiveness, remorse, and ignorance, resembling created beings in their imperfections.
- A God seemingly inherent in nature, manifesting in his creations and not distinct from them!
- A God who seemingly condones treachery and betrayal.

Therefore, it becomes evident to us that the attributes ascribed to the God of the Old Testament are in direct contradiction to the qualities we would associate with the true God—the Creator of the universe, who brought it into existence from nothing, as discussed earlier. Consequently,

the Old Testament cannot be considered the authentic book that accurately represents the true Allah. Consequently, Judaism and Christianity are not the religions that Allah revealed and approved for all of humanity.





- Attributes of God in the New Testament (According to the interpretation of the Church in its various sects)⁽¹⁾:

The New Testament addresses God and His attributes in certain instances. However, the passages in the New Testament discussing God are often similar and lack clarity. Consequently, the Church endorsed specific

(1) The treatment of the New Testament in this context differs somewhat from that of the Old Testament. This distinction arises because the general doctrines of the Christian religion are not explicitly mentioned in the New Testament, making them challenging to infer. However, these doctrines were established and confirmed by the early Church Fathers through councils convened to delineate the principles of Christian faith. Therefore, in this chapter, we will discuss the attributes of God as currently believed by Christians in their various sects. This reflects the prevailing perception of God in the Christian mindset, a perception that has been shaped primarily by the words and interpretations of the Church Fathers, even when it appears to contradict the Holy Bible.

Indeed, this aligns with how Allah (SWT) describes them in the Qur'an, as stated in the verse: "They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah" [Surah At-Tawbah, 31].

According to the narrations, Adi bin Hatim (RA), a companion of the Prophet who initially adhered to Christianity but later embraced Islam, expressed astonishment upon hearing that verse. He said to the Prophet, "We do not worship them (in the sense of prostrating to them and explicitly believing that they are gods)." In response, the Prophet (PBUH) said to him: **"Don't they forbid what Allah allows, so you forbid it? Don't they allow what Allah forbids, so you allow it?"** Adi said: "Yes." The Prophet (PBUH) said: **"That is how you worship them."** The narration is found in Al-Tirmidhi (309) and has been authenticated by Al-Albani in "As-Silsilah As-Sahiha" (3293).

understandings of God through ecumenical councils convened to establish doctrines and Christian laws of faith.

I will now outline some of the attributes of God in Christianity as outlined in the Bible or sanctioned by the Church, using the following elements:

- **An incarnate God manifested in the form of Christ, who appeared in human form.** This concept is reflected in the belief that Christ is God incarnate in the flesh.

Despite the widespread acceptance of this belief among Christians, across various denominations and sects, it's worth noting that the New Testament lacks a definitive text explicitly supporting this idea. Some texts are speculative in their interpretation, potentially implying the divinity of Christ, but they should be juxtaposed with other definitive passages indicating the humanity of Christ and his subordinate status compared to God.

While certain New Testament passages are commonly cited by Christians as evidence of Christ's divinity, these texts, upon closer examination, may not explicitly prove divinity. Conversely, there exist numerous clear and decisive texts affirming that Christ is essentially a human messenger. For instance, Christians often point to the Gospel of John (10:30), where Christ declares, "I and the Father are one," as evidence



of Christ's divinity. However, a nuanced interpretation suggests that this unity is in essence and nature, or possibly in path and method. This interpretation aligns with similar expressions found in the Holy Qur'an: "Surely those who pledge allegiance to you 'O Prophet' are actually pledging allegiance to Allah" [Surah Al-Fath, 10], and the saying of Prophet Muhammad (PBUH) as well: "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah," as narrated by Al-Bukhari (2957) and Muslim (1835). Importantly, these comparisons do not equate Prophet Muhammad with Allah in nature and essence.

On the other hand, a clear and explicit indication of the humanity of Christ can be found in the Gospels when examining specific texts. For instance, in the Gospel of John (17:3), Christ addresses the Father, stating: "Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent."

In another instance in the Gospel of John (8:40), Christ speaks to the Jews: "But now you seek to kill me, a man who has told you the truth that I heard from God."

Moreover, in the Gospel of John (20:17), Christ says, "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

Additionally, Christ consistently affirms his subordinate status to the

Father, emphasizing his lack of knowledge about the exact time and date of the Hour, a matter known only to the Father and not even to the angels. This portrayal seemingly contradicts his divinity!

As stated in the Gospel of Mark (13:32): "But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father."

Furthermore, during the crucifixion, as per the Gospel of Matthew (27:46), Christ's voice was heard addressing the Father: "Jesus cried out in a loud voice, 'Eli, Eli, lema sabachthani?' (which means 'My God, my God, why have you forsaken me?')."

Furthermore, none of the disciples of Christ themselves comprehended that Christ was God or the Son of God. Consequently, we find Peter, the chief disciple and the foundation of the church, stating in his testimony before the Jews, as recorded in the Book of Acts of the Apostles (2:22), when they inquired about Christ following accusations of blasphemy: "Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders, and signs, which God performed among you through him, as you yourselves know."

I would like to conclude this topic with a significant statement by Bishop Shenouda III, responding to a direct question about how to believe in the divinity of Christ, given that he did not declare himself as a god nor instructed people to "Worship (him)." Bishop Shenouda III replied, stating:



“If he had claimed to be a god, they would have stoned him. Similarly, if he had commanded people to worship him, they would have stoned him as well. His message would have been prematurely terminated. People cannot tolerate such a thing. Instead, he explicitly told his disciples in John (16:12): ‘I have much more to say to you, more than you can now bear.’”(1)

In reality, these words defy the imagination of a rational person within the context of discussing a divine message that God sent from the outset to reach His creation, unambiguous, pure, and clear. The divine purpose could be fulfilled through it, establishing the argument against His servants, “that those who were to perish and those who were to survive might do so after the truth had been made clear to both.” No one will have any argument after the Messengers. “‘All were’ messengers delivering good news and warnings so humanity should have no excuse before Allah after ‘the coming of’ the messengers. And Allah is Almighty, All-Wise” [Surah An-Nisa, 165].

Furthermore, the Holy Book itself, through Christ, refutes any suggestion that he concealed matters related to religion and belief, choosing instead to announce them to the people with complete clarity. This is evident when Christ addressed the priests, as documented in the Gospel of John (18:20): “I have spoken openly to the world,” Jesus replied.

(1) “Years with People’s Questions: Doctrinal and Theological Questions” by Pope Shenouda III, pp. 46, 47.

"I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret."

Hence, Bishop Shenouda's assertions lack validity, as neither reason nor scriptural evidence supports the justifications he provided.

- **A God who is impossible to exist; a god that is singular yet comprises three distinct and independent persons (the Father, the Son, and the Holy Spirit):**

According to Christian belief, the Father is considered perfect God, the Son is perfect God, and the Holy Spirit is perfect God. Notably, the Father is neither the Son nor the Holy Spirit.

Nevertheless, Christians ultimately assert that the Father, the Son, and the Holy Spirit constitute one God!

In essence, this belief implies a trinity of gods, despite any claims to the contrary. These hypostases could be interpreted as attributes of a single entity, but this would mean that each hypostasis is not a complete, independent entity—a notion Christians reject.

On the other hand, if these hypostases are considered separate entities, the belief aligns with polytheism, a position inconsistent with the monotheistic principles found in the Old Testament, a text Christians also uphold!



Consequently, the doctrine of the Trinity appears to unavoidably fall into either polytheism or rational impossibility, both of which are substantial grounds for questioning the validity of this foundational belief.

Hence, the concept of the Trinity exists solely in the minds of those who adhere to Christian beliefs within various churches and sects worldwide. Remarkably, this theological construct finds no explicit mention within the entirety of the Bible. Upon closer examination and reflection, the Old Testament, despite its foundational role in Christian doctrine, notably omits any reference to the Trinity.

The absence of explicit Trinitarian references continues into the New Testament, with only two texts providing a semblance of support. One such passage is found in the Gospel of Matthew (28:19), where, according to Christian belief, Jesus addresses his disciples post-resurrection: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

However, a critical analysis reveals that this text does not explicitly affirm the doctrine of the Trinity, as it refrains from stating that the three entities are inherently one. The use of the conjunction “and” does not imply their ultimate unity; rather, it signifies their distinctness as three entities. This perspective aligns with the language used in the Quran, where Allah declares, “Allah ‘Himself’ is a Witness that there is no god ‘worthy of

worship⁷ except Him—and so are the angels and people of knowledge. He is the Maintainer of justice” [Surah Ali ‘Imran, 18].

This Quranic passage does not propose that angels and people of knowledge are gods like Allah, let alone a unified God. The question then arises: How do Christians derive the concept of the Trinity from the text in the Gospel of Matthew?

The second text referencing the Trinity, often cited by Christians as evidence due to its explicit mention of the Trinity, is, in fact, an extraneous and unoriginal text, according to biblical criticism scholars. They proclaim that this text, appearing in the First Epistle of John 5:7 (1 John 5:7), which states: “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one,” is not attributed to Christ himself but is claimed to be from John the Apostle. Moreover, they state that it is not present in any of the ancient Greek versions; rather, it was introduced after the sixteenth century⁽¹⁾. Consequently, many modern

(1) The commentary on this addition in the text of the First Epistle of John, as presented in “Da’irat Al-Ma’arif Al-Kitabiyah” (3/295 - Dar Al-Thaqafa edition), sheds light on the matter: “At times, additional elements emerge to bolster a theological idea, as exemplified by the inclusion of the phrase: ‘For there are three that bear record in heaven’... Notably, this phrase is absent in any Greek manuscript predating the fifteenth century. It is plausible that this phrase originally surfaced as a marginal comment in a Latin manuscript rather than as a deliberate insertion into the biblical text. Subsequently, one of the scribes may have incorporated it into the body of the text.”



versions either only include the original part: “For there are three that bear record in heaven,” without indicating the inserted addition. Examples include the translations of the Jesuit Fathers, the Catholic translation, and the Good News translation. Alternatively, some versions place the addition in the margin, as seen in the Common Arabic Translation, or enclose it in parentheses, as observed in the Al-Hayat translation.

As mentioned, the inserted addition “and these three are one”⁽¹⁾ does not exist in the original ancient Greek versions, which serve as sources for modern translations and copies. The Arabic Van Dyke translation version is nearly the sole exception, incorporating that text into the original Bible. The renowned physicist Isaac Newton, who held theological interests, addressed this issue in a well-known letter titled “A Historical Account Of Two Notable Corruptions Of Scripture: The Trinity and Incarnation.”⁽²⁾ Newton highlighted a crucial point: The mention of this passage in the First

(1) The original text, devoid of this extraneous addition, reads: “For there are three that bear record in heaven.” This version poses no issue and bears no relevance to the doctrine of the Trinity. Notably, it closely aligns with the Qur’anic verse: “Allah ‘Himself’ is a Witness that there is no god ‘worthy of worship’ except Him—and so are the angels and people of knowledge. He is the Maintainer of justice” [Surah Ali ‘Imran, 18], and with another Qur’anic verse: “Yet ‘if you are denied, O Prophet,’ Allah bears witness to what He has sent down to you—He has sent it with His knowledge. The angels too bear witness. And Allah ‘alone’ is sufficient as a Witness” [Surah An-Nisa, 166].

(2) The Nama’a Center for Research and Studies has translated the letter by Sir Isaac Newton.

Epistle of John was notably absent in theological discussions about the Trinity from the time of Jerome⁽¹⁾ and for an extended period afterward. Nevertheless, it is now widely regarded as the singular, clear, and significant biblical text supporting the concept of the Trinity. Consequently, it has become the most renowned and frequently cited passage by Christians to substantiate the Trinity in contemporary times!⁽²⁾

In summary, the foundational belief and central doctrine in the Christian faith, which addresses the nature of God, His reality, and the origin of His attributes, and encompasses dimensions and necessary requirements in the servant's perception of his Lord and his relationship

(1) Jerome (347-420 AD): was the first to translate the Bible from Greek and Hebrew into Latin. The renowned Latin translation, known as the "Vulgate", is attributed to him.

(2) In his renowned letter titled "A Historical Account of Two Notable Corruptions of Scripture: The Trinity and Incarnation," published in the Nama'a Center edition (p. 56), Sir Newton states: "Nowadays, the text is on everyone's lips, extensively employed to prove the Trinity. Undoubtedly, the ancients would have utilized it similarly if it had been present in their books. However, in all our examinations of disputes, letters, sermons, and other writings of the Greeks and Latins, we have not once encountered this text." Continuing, he adds: "The writings of individuals in that era were remarkably numerous and prolific. There is no subject or biblical text they did not repeatedly discuss. The text 'I and the Father are one' from the Gospel of John is mentioned everywhere. In contrast, the text of the three who are in heaven and are one is not found in a single instance for a long time. It gradually began to creep into the Latin versions through Jerome's copy during the eras of ignorance. When quoting the testimony of 'the three in heaven,' they would delete it, both before and during Jerome's time."



with Him, find no mention or supporting evidence in the entire Old Testament. As we know, the Old Testament is replete with instances discussing trivial details and mentioning matters with no religious repercussions, while at the same time, it conspicuously neglects to address the truth of God and His most important attributes!

Furthermore, this doctrine is absent from the New Testament except in two instances, as previously mentioned. One of these instances is attributed to Christ in the Gospel of Matthew, yet its indication of the Trinity is not entirely clear and cannot be definitively inferred. Conversely, the other text is not uttered by Christ himself but is ascribed to John the Apostle. It also contains an unoriginal inserted addition, as explained earlier⁽¹⁾.

(1) Consider the central doctrine of monotheism in Islam, which holds a significance akin to the doctrine of the Trinity in Christianity. Both doctrines can be viewed as the bedrock of faith and belief, shaping the attributes of God within their respective religions. The central tenet of monotheism in Islam permeates the entire Qur'an from start to finish. It serves as the guiding principle that intricately weaves together all verses of the Qur'an into a cohesive and transparent covenant.

The entirety of the Qur'an revolves around monotheism, encompassing discussions on the importance of Allah's oneness and the correct path to attain it. It also addresses the rejection of polytheism, delves into the lives of the messengers whose primary call to humanity is monotheism, and explores the consequences and rewards awaiting monotheists in this world and the bliss awaiting them in the afterlife. Conversely, it ...

- **A God who is unjust**, as He holds humans accountable for a sin they did not personally commit – specifically, the sin of Adam, who is believed to have eaten from the tree of knowledge according to their claims. This perceived transgression is said to be inherited by all descendants of Adam. Consequently, the fundamental perception of humanity becomes one of condemnation, viewing humans as inherently evil and destined for destruction. The exception is made for those who believe that God incarnated and became human in the form of Jesus Christ. Jesus is seen as the Redeemer and Savior, freeing the descendants of Adam from the inherited sin that they themselves did not commit.

This perception of human salvation forms a central doctrine, serving as the foundation for the Christian conception and narrative known as the doctrine of sin and redemption. However, this doctrine raises questions about the justice of God. As previously mentioned, it ascribes to God the attribution of holding humans accountable for mistakes they did not personally commit. Moreover, it introduces descriptions that appear incongruent with the divine essence, such as God incarnating in human form while embodying characteristics of human deficiency, including weakness, incapacity, and dependence on life necessities such as eating,

examines the fate of those who reject monotheism in this world and the ensuing torment in the afterlife. This thematic clarity, consistency, and hierarchical structure persist throughout the Qur'an.



drinking, and solitude. Additionally, it recounts instances of God enduring insults from both Jews and Romans, reaching the point where they spat in his face before crucifying and abandoning him in front of the public.

Despite the central role that the doctrine of redemption plays in the cosmic narrative of the Christian religion, and the assertion that the entire fate of humanity hinges on belief in it, there exists an insufficient foundation that aligns consistently with this centrality. The biblical evidence used by Christians to derive the doctrine of sin and redemption from the Old Testament lacks clarity in its meaning. Similarly, the evidence from the words of Christ, as found in the Gospels of the New Testament, is neither clear nor specific regarding the crucifixion's explicit purpose of atoning for Adam's original sin. Therefore, it cannot be relied upon, as noted in the Gospel of Matthew (1:21), which states: "She will give birth to a son, and you are to give him the name Jesus because he will save his people from their sins." Additionally, the Gospel of John (3:16) states: "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life." Also, the Gospel of Matthew (20:28) states: "Just as the Son of Man did not come to be served but to serve, and to give his life as a ransom for many."

It is evident from these texts that they carry a general meaning: Christ, like other prophets, came to guide people on how to overcome polytheism

and sins by obeying Allah alone and following His commands. The mission of prophethood, conveying Allah's message, demands great effort and hardship due to the substantial challenges and severe afflictions that prophets face. In this sense, the prophet was sent by Allah to be a servant rather than a master, sacrificing his time and the joys of life to save people from the torment of the Day of Judgment.

Thus, we do not find a direct, explicit mention of the doctrine of Christ, the Redeemer of humanity from the original sin, except in Paul's letters in the New Testament. He is the one who invented the idea of the obligatory relationship between the occurrence of forgiveness and the shedding of blood; Forgiveness of sins does not occur except through the shedding of blood. This idea, of course, is completely contradictory to the Old Testament, which pointed out in several texts the possibility of forgiveness from God without killing or bloodshed in return; If God wants to pardon, He pardons, and God also forgives the sins of those who repent, as the Book of Ezekiel says (18:21-22): "But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die. None of the offenses they have committed will be remembered against them. Because of the righteous things they have done, they will live." As stated in the Book of Ezekiel (18:27-28): "But if a wicked person turns away from the wickedness they have committed and does what is just and right, they will save their

life. Because they consider all the offenses they have committed and turn away from them, that person will surely live; they will not die.”

Thus, it becomes clear to us, as I mentioned earlier, that the conditional relationship between God’s forgiveness of all human beings from Adam’s original sin and the shedding of blood, such that God will not forgive that sin that was attached to all of the sons of Adam except through murder or blood shedding, is a relationship that did not exist and had no foundational Biblical basis before Paul, and thus the actual founder of the doctrine of sin and redemption was Paul the Apostle.

Paul says in his letter to the Hebrews (9:22): “...without the shedding of blood, there is no forgiveness of sins.”

He says in his letter to the Romans (5:10): “For if, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!”

Then he also confirms this in his letter to the First Corinthians 2:2 (1 Corinthians 2:2): “For I decided to know nothing among you except Jesus Christ and him crucified.”

It is noteworthy that, according to the Gospels, none of Christ’s disciples were present at the crucifixion. Consequently, there exists no reliable, authentic, and connected report detailing that pivotal historical

moment. The Gospel of Mark (14:50) records the statement: "Then everyone deserted him and fled," recounting the disciples' actions when temple guards apprehended Christ for trial before the chief priests and Pilate following Judas' betrayal. This trial ultimately led to his crucifixion. Additionally, the Gospel of Mark highlights Peter's (the rock of the church) stance that night when Christ denied three times, coinciding with the rooster crowing twice consecutively.

Corroborating this account, the Gospel of Matthew (26:57) affirms the disciples' position during the crucifixion, emphasizing their departure and flight. None of them bore witness to the incident, as it is stated: "Then all the disciples deserted him and fled."

- **The New Testament portrays God as a Lamb**, as indicated in the Book of Revelation (17:14): "They will wage war against the Lamb, but the Lamb will triumph over them because he is the Lord of lords and the King of kings."

While this description uses a simile, it is certainly not a suitable representation of God.

- **A God who is racist nationalist**, as evident in the story of the Canaanite woman found in the Gospel of Matthew (15:21-28) and the Gospel of Mark (7:24-30). In these passages, the woman approached Christ, prostrating herself and seeking his assistance. However, Christ's



response was shocking, as he said, “It is not right to take the children’s bread and toss it to the dogs.”

According to Christians, this statement is attributed to God Himself, as they believe Christ is the incarnation of God in human form and the hypostasis of the Word. Consequently, the text portrays God as unjust and racist, particularly towards the Canaanites, without apparent justification. Christ’s characterization of the Canaanites and the woman as dogs adds to this perception, despite her humble and disappointed reply: “Yes, it is, Lord. Even the dogs eat the crumbs that fall from their master’s table.” Christ further reinforces this stance by stating, “I was sent only to the lost sheep of Israel.”

This text challenges the Christian doctrine of redemption, which asserts that Christ, as the incarnate God, descended to save humanity from sin. However, the passage implies that he was exclusively sent to the children of Israel, contradicting the universal nature of redemption!

Consequently, this text undermines the Christian religion, suggesting it is a national faith limited to the children of Israel. Such an interpretation dismantles the foundational principles of redemption and challenges the entire concept of the Christian religion. It’s worth noting that the architect of many Christian theological doctrines was Paul the Apostle, not Christ. Among the notions attributed to Paul is the idea that Christianity is a

universal religion, a perspective that conflicts with the exclusivity implied by the aforementioned text.

- **The God depicted in the New Testament is portrayed with human imperfections;** He was born in Mary's womb and resided there until His emergence into the world as an infant. He nursed from His mother's breast, engaged in ordinary human activities such as eating, drinking, and using the toilet. Subsequently, He experienced oppression throughout His life, culminating in the Jews taking control, subjecting Him to torture, humiliation, spitting on His face, and ultimately crucifying Him!

These attributes of imperfection are inconsistent with the nature of God.

Hence, the following are the attributes ascribed to God in the New Testament:

- An incarnated God manifesting in humans.
- A God characterized by every human deficiency.
- A God represented by three distinct yet complete entities, exhibiting clear polytheistic elements.
- A God deemed impossible to exist in reality or even to be imagined in the mind due to the doctrine of the Trinity, which is fraught with



contradictions. It posits the coexistence of three complete gods while maintaining their oneness as a single god! ⁽¹⁾

- A God who experienced death and was crucified on the cross!

(1) Things can be categorized into four groups based on their existence or non-existence: First Section: Entities that possess both internal existence and perception in the mind (subjective) and also have a tangible external existence in reality (objective). Examples include: everything we encounter in life, such as humans, animals, plants, and inanimate objects. Second Section: Entities lacking an external, objective existence but having an internal perception in the abstract mind, suggesting their possible existence without supporting evidence. Examples include superhuman beings like Superman, mythical creatures like a winged horse, and mermaids. Third Section: Entities with a real existence but without a conceptualization in the mind. An illustration of this is the attributes of Allah, like the hand and face, which we believe truly exist, yet we lack a mental conception of their form in this worldly life. The knowledge of their form is entrusted to Allah (SWT). Fourth Section: Entities lacking both real existence and a mental concept. This section is distinct from the preceding three since all previous sections fall within the realm of possibility (possible existence or occurrence), even if only theoretically. Such entities can exist in the true religion because they are not inherently impossible, though they may be perplexing at times, like the existence of angels or jinn. However, the fourth section consists of the impossible, unable to exist under any circumstances. An example of the impossible is the fusion of two opposites, like something existing and not existing simultaneously in the same place, or existing in two different places simultaneously. Another instance is the mathematical contradiction $[1+1+1=1]$, and the concept of a part being greater than the whole. This category, by definition, cannot be part of the true religion.

The doctrine of the Trinity, as we mentioned, falls into this fourth type—impossible both theoretically in the mind and practically in reality—because it combines two opposites.

- A God who is deemed cursed! The Old Testament, integral to Christian beliefs, designates anyone hung on the cross as cursed, as articulated in the Book of Deuteronomy (21:22-23): “If someone guilty of a capital offense is put to death, and their body is exposed on a pole, you must not leave the body hanging on the pole overnight. Be sure to bury it that same day because anyone who is hung on a pole is under God’s curse. You must not desecrate the land the Lord your God is giving you as an inheritance.” In his letter to the Galatians (3:13), Paul reiterated the description of God as cursed in a more explicit manner. He referenced a passage from the Book of Deuteronomy to underscore that this curse was directly applicable to the person of Christ. Paul stated, “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.”
- A God perceived as unjust, holding people accountable for sins they did not commit!
- A seemingly powerless God unable to forgive Adam’s sin, even though expressing a desire to do so, except by descending to Earth, incarnating in Christ, and undergoing crucifixion to serve as a ransom for humanity, raises questions about divine attributes!



In light of these considerations, it becomes evident that the attributes of the God portrayed in the New Testament diverge significantly from the envisioned characteristics of the true God—the Creator of the universe from nothingness—established at the inception of that chapter.

Consequently, the New Testament does not authentically represent the true nature of God, and Christianity, therefore, does not align with the religion Allah intended for all people and was pleased to reveal.

- **Note:**

It is essential to contemplate a significant aspect—the attributes of God in the Old Testament starkly differ from those in the New Testament. Nevertheless, Christians maintain their belief in both Testaments, asserting that they represent divine revelations expressing the same God!

In the Old Testament, God is depicted with characteristics such as racism and a penchant for bloodshed. This is exemplified by instances where He commands the killing of Gentiles or Goyim, as referred to by the Jews. In various texts, there are explicit orders for the extermination and annihilation of certain groups, as seen in the command given to Joshua to enter the Amalekites, annihilate them, and take them as slaves, sparing no one - be it a woman, child, old man, or even an animal!

Conversely, the God of the New Testament is portrayed with qualities of passivity, submission, weakness, and a willingness to endure injustice and corruption. This is evident in a saying attributed to Jesus Christ in the Gospel of Matthew (5:39): "But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also."

I find myself most perplexed by the mindset of Christians who combine these seemingly contradictory texts and still believe that their source ultimately stems from the same God!



- Attributes of God in the Qur'an:
- **A singular God without any partners.**

The Qur'an is, in fact, replete with verses emphasizing pure monotheism. The evidence within it affirming the oneness of God and rejecting polytheism is too abundant to enumerate comprehensively. I will highlight only a few examples:

Allah, the Most High and Blessed, proclaims: "Say, 'O Prophet,' 'He is Allah—One 'and Indivisible' ..." [Surah Al-Ikhlās, 1].

Allah also says: "And who could be more astray than those who call upon others besides Allah—'others' that cannot respond to them until the Day of Judgment, and are 'even' unaware of their calls?" [Surah Al-Ahqāf, 5].

Allah also says: "And Allah has said, 'Do not take two gods. There is only One God. So be in awe of Me 'alone'.'" [Surah An-Nahl, 51].

Allah also says: "Your God is 'only' One God. There is no god 'worthy of worship' except Him—the Most Compassionate, Most Merciful" [Surah Al-Baqarah, 163].

Moreover, the Qur'an explicitly distances God from polytheistic descriptions found in the Bible, such as the divinity of Christ, the concept of the Trinity, and other depictions that are incompatible with monotheism. For instance:

Allah, the Most High and Blessed, proclaims: "Those who say, "Allah is the Messiah, son of Mary," have certainly fallen into disbelief. The Messiah 'himself' said, "O Children of Israel! Worship Allah—my Lord and your Lord." Whoever associates others with Allah 'in worship' will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers" [Surah Al-Ma'idah, 72].

Allah also says: "Those who say, "Allah is one in a Trinity," have certainly fallen into disbelief. There is only One God. If they do not stop saying this, those who disbelieve among them will be afflicted with a painful punishment" [Surah Al-Ma'idah, 73].

Allah also says: "They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god 'worthy of worship' except Him. Glorified is He above what they associate 'with Him'!" [Surah At-Tawbah, 31].

Allah also says: "And say, 'All praise is for Allah, Who has never had 'any' offspring; nor does He have a partner in 'governing' the kingdom; nor is He pathetic, needing a protector. And revere Him immensely.'" [Surah Al-Isra, 111].



The Qur'an also presents compelling evidence and logical analogies demonstrating the impossibility of multiple gods—a concept some refer to as evidence of impossibility. It provides several illustrative examples:

Allah, the Most High and Blessed, proclaims: “Had there been other gods besides Allah in the heavens or the earth, both ‘realms’ would have surely been corrupted. So Glorified is Allah, Lord of the Throne, far above what they claim” [Surah Al-Anbya, 22].

Allah also says: “Allah has never had ‘any’ offspring, nor is there any god besides Him. Otherwise, each god would have taken away what he created, and they would have tried to dominate one another. Glorified is Allah above what they claim!” [Surah Al-Mu’minun, 91].

- **A God beyond all imperfections.**

Allah has proclaimed: “There is nothing like Him” [Surah Ash-Shuraa, 11].

Allah also says: “And there is none comparable to Him” [Surah Al-Ikhlās, 4].

Allah also says: “Do you know of anyone equal to Him ‘in His attributes’?” [Surah Maryam, 65].

Allah also says: “they cannot encompass Him in ‘their’ knowledge” [Surah Taha, 110].

- **A God who neither gives birth nor is born.**

Allah, the Most High and Blessed, proclaims: "He has never had offspring, nor was He born" [Surah Al-Ikhlâs, 3].

Allah also says: "He is the Originator of the heavens and earth. How could He have children when He has no mate? He created all things and has perfect knowledge of everything" [Surah Al-An'am, 101].

- **A God characterized by absolute power, negating any form of inability.**

Allah, the Most High and Blessed, proclaims: "And He is Most Capable of everything" [Surah Al-Ma'idah, 120].

Allah also says: "And Allah is fully capable of doing all things" [Surah Al-Kahf, 45].

Allah also says: "But there is nothing that can escape Allah in the heavens or the earth. He is certainly All-Knowing, Most Capable" [Surah Fatir, 44].

- **A God exemplifying perfect justice, eradicating any form of injustice.**

Allah, the Most High and Blessed, proclaims: "And your Lord will never wrong anyone" [Surah Al-Kahf, 49].

Allah also says: "Your Lord is never unjust to His creation" [Surah Fussilat, 46].

Allah also says: "And they will be judged in all fairness, and none will be wronged" [Surah Yunus, 54].



Allah also says: “Indeed, Allah never wrongs ‘anyone’—even by an atom’s weight” [Surah An-Nisa, 40].

- **A God for all people, free from nationalism and racism.**

He is a God who does not show favoritism at the expense of others. Instead, He calls all people to know one another without discrimination based on color, race, or gender. He emphasizes that differentiation among them is rooted in piety, faith, and good deeds. Allah, the Most High and Blessed, states: “All praise is for Allah—Lord of all worlds” [Surah Al-Fatihah, 2].

Allah also says: “Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures” [Surah Al-Isra, 70].

Allah also says: “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you” [Surah Al-Hujurat, 13].

- **A just God who does not hold anyone accountable for a sin they did not commit.**

In this context, the Qur’an distances God from attributes of injustice, which Christians associate with Him through the doctrine of original, inherited sin.

Allah has proclaimed: "Every soul will be detained for what it has done" [Surah Al-Muddaththir, 38].

Allah also says: "No soul burdened with sin will bear the burden of another. And if a sin-burdened soul cries for help with its burden, none of it will be carried—even by a close relative" [Surah Fatir, 18].

Allah also says: "We have bound every human's destiny to their neck. And on the Day of Judgment We will bring forth to each 'person' a record which they will find laid open. * 'And it will be said,' 'Read your record. You 'alone' are sufficient this Day to take account of yourself.'" [Surah Al-Isra, 13-14].

- **A God who created humanity, instilling innate goodness and human nature, and holds individuals accountable only for the evil and corruption they commit.**

Allah, the Most High and Blessed, proclaims: "the natural Way of Allah which He has instilled in 'all' people" [Surah Ar-Rum, 30].

Unlike Christianity, in the Qur'an, God created humans and instilled in them inherent goodness. The primary perception of humanity is centered on goodness and salvation, not on evil and sin.

Allah also says: "So be steadfast in faith in all uprightness 'O Prophet'—the natural Way of Allah which He has instilled in 'all' people. Let there be



no change in this creation of Allah. That is the Straight Way, but most people do not know” [Surah Ar-Rum, 30].

- **A God free from the concepts of fatigue and the need for rest.** The Qur’an refutes the notion from the Old Testament’s Book of Genesis, which claims Allah created the heavens and the earth in six days and rested on the seventh day.

Allah has proclaimed: “Indeed, We created the heavens and the earth and everything in between in six Days, and We were not ‘even’ touched with fatigue” [Surah Qaf, 38].

“Al-Laghoob,” as per the original Quranic wording, denotes fatigue and exhaustion.

- **A God characterized by vast knowledge, eradicating any form of ignorance,** with nothing hidden from Him.

Allah has proclaimed: “Allah has ‘perfect’ knowledge of all things” [Surah Al-Baqarah, 231].

Allah also says: “Surely nothing on earth or in the heavens is hidden from Allah” [Surah Ali ‘Imran, 5].

Allah also says: “Not ‘even’ an atom’s weight is hidden from your Lord” [Surah Yunus, 61].

- **A God who forgets nothing.**

Allah, the Most High and Blessed, proclaims: "And your Lord is never forgetful" [Surah Maryam, 64].

Allah also says: "My Lord neither falters nor forgets 'anything'" [Surah Taha, 52].

Allah also says: "Allah has kept account of it all, while they have forgotten it. For Allah is a Witness over all things" [Surah Al-Mujadila, 6].

Hence, it becomes clear that the Qur'an's primary focus is to rectify the human perception of Allah and His attributes, integral to preserving the essence of the religion and the message of monotheism. The correction in the Qur'an involves affirming Allah's (SWT) attributes of absolute perfection, rejecting any attributes of imperfection that are incongruent with His glory, and affirming His transcendence beyond any resemblance to His creation. Allah (SWT) elucidates the Qur'an's methodology in addressing His attributes which is employing evidence to establish His freedom from imperfections, as stated in: "There is nothing like Him, for He 'alone' is the All-Hearing, All-Seeing" [Surah Ash-Shuraa, 11].

Allah (SWT) has never been described in any existing book in the world today with attributes similar to those as described in the Qur'an—attributes of absolute perfection, free from any deficiency or defect. The Qur'an safeguards the understanding of Allah's attributes in their pure, flawless form, leaving no room for human tampering through interpretation or

likening Allah to any of His creation or visualizing Him in any manner. According to the Quranic perspective, there is nothing comparable to Allah. If the Qur'an ascribes to Allah those qualities that He affirmed for Himself in His Book and through His Messenger, it represents complete perfection in what befits Him, Glory be to Him. This holds true even if these attributes are among those that humans can also be described with—albeit in a way that befits them as creatures—such as existence, life, mercy, power, hand, face, and others. Merely sharing names does not imply sharing essential qualities. Hence, the Qur'an takes great care to prevent any erroneous understanding or corrupt interpretation by incorporating signals and controls that unequivocally establish Allah's freedom from all imperfections, as evident in: "So do not set up equals to Allah, for Allah certainly knows and you do not know" [Surah An-Nahl, 74], "There is nothing like Him" [Surah Ash-Shuraa, 11], "And there is none comparable to Him" [Surah Al-Ikhlās, 4], and "they cannot encompass Him in 'their' knowledge" [Surah Taha, 110].

On this matter, Sheikh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) affirms:

"the utmost requirement lies in acquiring knowledge of Allah (SWT), encompassing His names, attributes, actions, commands, and prohibitions. The nature of all these aspects cannot be grasped either through the analogy of

comprehensiveness or the analogy of representation. This is because Allah (SWT) has no equal that can be likened to Him, and He, along with others, cannot be categorized under a universal issue where equality prevails. This is why the Qur'an avoids employing the analogy of representation and comprehensiveness in divine matters, where individuals are treated as equals. Instead, it opts for 'the principle of precedence' from among these approaches, as Allah holds the highest ideal—the predecessors and imams apply the same approach as well.”⁽¹⁾

Furthermore, the absence of clear controls protecting mental perception from delving into God, His reality, and His attributes will inevitably lead to the invalidity and corruption we find in human perceptions of God throughout written history. This issue extends from ancient philosophies such as Greek, Pharaonic, Persian, Chinese, and others. These belief systems depict struggles among material, anthropomorphic gods, marriages among the gods, their treachery, and even their mortality, revealing characteristics of human imperfection. Additionally, religions and distorted texts, like the Holy Bible, as explained earlier, contain descriptions unfitting for God.

(1) Refer to: Dar'a Ta'arud Al-Aql waa An-Naql (7/322-323).



In summary, this chapter explores the first criterion for comparing religions. The conclusion drawn is that the attributes ascribed to God in the Qur'an perfectly align with the qualities one would envision for the Creator of the magnificent and precisely ordered universe, as elucidated at the outset of this chapter.

Therefore, I assert that the criterion for the attributes of the true God, when compared with the descriptions in other religious texts, affirms unequivocally that the Qur'an is the only book presenting God with qualities befitting His nature. These are the qualities that a rational individual would expect to hear from their Creator and the Creator of the magnificent universe surrounding them.

Hence, the criterion of God's attributes confirms that the Qur'an is the word of God, and Islam is genuinely the religion of God.



Chapter Two

Characteristics of the prophets

It is the second distinguishing criterion for verifying the authenticity of the divine message, and it involves a comparative analysis of the Qur'an, the Old Testament, and the New Testament. This examination focuses on the characteristics of the prophets mentioned in each scripture, comparing them to the intuitive traits one would naturally anticipate when considering individuals chosen by God to serve as role models for humanity and practical embodiments of divine revelation on Earth.

When God, characterized by attributes of perfection, including wisdom and power, desired to convey a message to a group or all of humanity, He transmitted it through a human, sharing the same nature as the intended recipients. In doing so, the chosen messenger became a tangible exemplar and practical embodiment of the revealed message in its purest human form. Subsequently, individuals will lack a valid argument before Allah on the Day of Resurrection if they fail to emulate His messenger and adhere to his teachings. This decision to send human messengers instead of angels is not rooted in the practical infallibility of angels but rather in the fundamental difference between angelic and human natures.

"Say, 'O Prophet,' 'Had there been angels walking the earth, well settled, We would have surely sent down for them an angel from heaven as

a messenger.” [Surah Al-Isra, 95]. For this reason, Allah sent human prophets to epitomize the zenith of human perfection. These prophets possessed the inherent inclinations toward desires but consciously distanced themselves from such impulses and their underlying causes through the exercise of their own will, guided by Allah to obey Him and convey His divine message. “Say, ‘It is not in my power to harm or benefit you.’ * Say, ‘No one can protect me from Allah ‘if I were to disobey Him’, nor can I find any refuge other than Him” [Surah Al-Jinn, 21-22].

“Indeed, We offered the trust to the heavens and the earth and the mountains, but they ‘all’ declined to bear it, being fearful of it. But humanity assumed it” [Surah Al-Ahzab, 72].

Therefore, it is logical that the qualities expected of the prophets whom Allah has chosen and approved as role models for humanity are the finest qualities a human being can possess. It is also logical that these qualities represent the pinnacle of human perfection, ensuring the fulfillment of the message’s purpose. This is crucial for gaining people’s trust and ensuring their certainty in the authenticity of the prophets’ claim to prophethood. Additionally, it helps prevent confusion between truth and falsehood.

Since God is All-Knowing and can choose the best individuals in history with His knowledge,

and since He is wise and does not intend to mislead His servants, but rather, selects, through His wisdom, those most compatible and suitable for the status of prophethood;

And considering that God is capable, able to implement His will with His knowledge and wisdom,

Why would anyone assume that God would select individuals below the pinnacle of human perfection as His ambassadors on earth, so to speak?

Such a notion impugns Allah's wisdom, knowledge, power, or all of them.

The virtuous attributes of the prophets and their commendable reputation are in accordance with Allah's knowledge, wisdom, and power; "Allah knows best where to place His message" [Surah Al-An'am, 124].

By synthesizing the logical necessity that prophets possess commendable qualities and human perfection, along with the acknowledgment that they are ultimately human beings created from the same imperfect human nature, one can contemplate whether the human mind allows for the possibility that a Prophet might make certain simple errors. These errors, however, should not diminish the overall integrity of the Prophet's biography, as they cannot be classified as egregious mistakes that undermine the quality of their prophethood.

Nonetheless, there are certain common characteristics shared among



Allah's messengers that must never be compromised. These characteristics represent the fundamental attributes that prophets and messengers must inherently possess. They are non-negotiable and form the minimum criteria that should be evident in any Book truly revealed by Allah. Moreover, they are qualities that a virtuous individual would naturally expect to find in Allah's message to them⁽¹⁾. These characteristics include:

- Monotheism and non-polytheism.
- Adherence to Allah's commands and a conscientious avoidance of intentional disobedience.
- Abstaining from major sins and immoral acts, as well as refraining from engaging in shameful and despicable behaviors that could alienate people and erode trust.
- Demonstrating a commitment to honesty, chastity, and good conduct, while steering clear of lying, treachery, betrayal, and inappropriate behavior.

These represent the minimal attributes of Allah's chosen prophets, who stand out above all others.

(1) Please note that in this chapter, we do not assess the authenticity of prophethood by examining the qualities of the Prophet; we have already discussed that in our exploration of the phenomenon of prophethood. Here, our focus is on determining the authenticity of the religion and the book by examining the characteristics of the prophets within it.

If there are individuals throughout history who exhibit all of these commendable qualities, it becomes more significant that Allah's prophets are characterized by them.

Having outlined the general characteristics intended to define Allah's messengers, it is now imperative for us to delve into the descriptions of the prophets in the Holy Books. This examination aims to identify which of them align most closely with the characteristics we have outlined.

- Characteristics of the prophets in the Old Testament:
- The Old Testament recounts an incident involving Noah, the Prophet of Allah, wherein he consumed wine, became inebriated, and unclothed, exposing his private parts. This event is detailed in the Book of Genesis (9:20-24), where Ham, the father of Canaan, saw him in this state. God communicates this occurrence regarding Noah, stating: "20 Noah, a man of the soil, proceeded to plant a vineyard. 21 When he drank some of its wine, he became drunk and lay uncovered inside his tent. 22 Ham, the father of Canaan, saw his father naked and told his two brothers outside. 23 But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would not see their father naked. 24 When Noah awoke from his wine and found out what his youngest son had done to him..."

- The Old Testament depicts the Prophet Lot as someone who, after being given wine to drink, committed adultery with his two daughters—the eldest on one night and the younger on the next night. This account is found in the Book of Genesis (19:30-38): “30 Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave. 31 One day the older daughter said to the younger, ‘Our father is old, and there is no man around here to give us children—as is the custom all over the earth. 32 Let’s get our father to drink wine and then sleep with him and preserve our family line through our father.’ 33 That night they got their father to drink wine, and the older daughter went in and slept with him. He was not aware of it when she lay down or when she got up. 34 The next day the older daughter said to the younger, ‘Last night I slept with my father. Let’s get him to drink wine again tonight, and you go in and sleep with him so we can preserve our family line through our father.’ 35 So they got their father to drink wine that night also, and the younger daughter went in and slept with him. Again, he was not aware of it when she lay down or when she got up. 36 So both of Lot’s daughters became pregnant by their father. 37 The older daughter had a son, and she named him Moab; he is the father of the Moabites of today. 38 The younger daughter also had a son, and she named him Ben-Ammi; he is the father of the Ammonites of today.”

- The Old Testament portrays Prophet David as a figure who engaged in adultery with the wife of one of his soldiers, Uriah. Subsequently, David orchestrated Uriah's death out of fear and concern for the potential scandal arising from the wife's pregnancy. According to the Second Book of Samuel in the Old Testament, David, the king of the Kingdom of Israel and a significant figure in Jewish history, observed Uriah's wife bathing naked. Overcome by lust, David requested his servants to bring her to him, resulting in an act of adultery.

Following this transgression, David summoned Uriah, the woman's husband, back from battle in an attempt to conceal the affair by having him engage in intercourse with her. However, Uriah, dedicated to his duty and fellow soldiers fighting in the name of God, refused to be intimate with his wife that night. In an attempt to alter Uriah's decision, David provided him with wine to induce intoxication, hoping he would then fulfill his marital duties. Despite consuming the wine, Uriah still refrained from being with his wife.

Faced with this challenge, David resorted to sending Uriah to a perilous battlefield where he ultimately met his demise. Following Uriah's death, David married the woman involved, and she later gave birth to Solomon, the wise prophet!

In the Second Book of Samuel, specifically in chapter 11, verses 2 to 17, it is recorded: "When evening came, David arose from his bed and



walked around on the roof of the king's house. From the roof, he saw a woman bathing —a very beautiful woman. And David sent someone to inquire about the woman. The man reported, 'Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?' Then David sent messengers to get her. She came to him, and he slept with her. (Now she had been purifying herself from her monthly uncleanness.) She went back home. The woman conceived and sent word to David, saying, 'I am pregnant.' So David sent this word to Joab: 'Send me Uriah the Hittite.' And Joab sent him to David. When Uriah came to him, David asked how Joab was, how the soldiers were, and how the war was going. Then David said to Uriah, 'Go down to your house and wash your feet.' So Uriah left the palace, and a gift from the king was sent after him. But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house. David was told, 'Uriah did not go home.' So he asked Uriah, 'Haven't you just come from a military campaign? Why didn't you go home?' Uriah said to David, 'The ark and Israel and Judah are staying in tents, and my commander Joab and my lord's men are camped in the open country. How could I go to my house to eat and drink and make love to my wife? As surely as you live, I will not do such a thing!' Then David said to him, 'Stay here one more day, and tomorrow I will send you back.' So Uriah remained in Jerusalem that day and the next. At David's invitation, he ate and drank with him, and David made him drunk. But in the evening, Uriah

went out to sleep on his mat among his master's servants; he did not go home. In the morning, David wrote a letter to Joab and sent it with Uriah. In it he wrote, 'Put Uriah out in front where the fighting is fiercest. Then withdraw from him so he will be struck down and die.' So while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were. When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite died."

- The Old Testament portrays Solomon, the Wise, as a figure who, in his later years, succumbed to polytheism due to his marriages to women who followed different faiths. It suggests that he went so far as to construct temples dedicated to the gods worshipped by his polytheistic wives! This is explicitly mentioned in the First Book of Kings (11:3-11): "And Solomon had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. 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 Lord commanded."

- The Old Testament portrays Jacob, the Prophet of Allah, as displaying cunning, deceit, and falsehood in various instances. Despite Jacob's elevated status in the Jewish religion and the Holy Bible, he emerges as a prophet characterized by a substantial number of undesirable qualities in the Old Testament—qualities that are disapproved of not only by the virtuous and upright but also by the general public. One illustrative example is the narrative where Jacob resorts to lies and deception to acquire his father Isaac's blessing⁽¹⁾, even though the rightful heir is his older brother Esau, according to the distorted accounts of the Old Testament. Jacob, also known as Israel, deceives Isaac until he successfully usurps the blessing, a pivotal event that establishes the concept of election among the Jewish people, designated as God's chosen ones due to Jacob receiving the blessing and the name "Israel."

(1) refer to Genesis chapter 27 for the full story.

Another story further emphasizing Jacob's deceptive, selfish, and worldly characteristics involves his dealings with his father-in-law, who cared for Jacob's sheep for several years. When both parties sought to dissolve their partnership, Jacob employed cunning tactics to augment his share of the sheep. This action reflects nothing but avarice and an insatiable desire for the transient pleasures of earthly life⁽¹⁾.

- The Old Testament portrays the Prophet of Allah, Aaron, as the one who fashioned the calf, worshipped it, and instructed the children of Israel to do the same. This account is detailed in the Book of Exodus (32:1-6): "When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, 'Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.' Aaron answered them, 'Take off the gold earrings that your wives, your sons, and your daughters are wearing, and bring them to me.' So all the people took off their earrings and brought them to Aaron. He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, 'These are your gods, Israel, who brought you up out of Egypt.' When Aaron saw this, he built an altar in front of the calf and announced, 'Tomorrow there will be a festival to the Lord.' So the

(1) Genesis 30:28-43 from the New International Version (NIV).

next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward, they sat down to eat and drink and got up to indulge in revelry.”

- The Old Testament portrays Prophet David as a figure who slew two hundred Philistine men and presented their foreskins as a dowry to King Saul in order to marry his daughter. This action was carried out in response to a request from King Saul, who sought revenge against the Philistines. What is particularly noteworthy is that the passage in the Old Testament describing this incident characterizes David’s actions as being sanctioned by God, which is perplexing.

The First Book of Samuel 18:25-28 (New International Version): “25 Saul replied, ‘Say to David, ‘The king wants no other price for the bride than a hundred Philistine foreskins, to take revenge on his enemies.’” Saul’s plan was to have David fall by the hands of the Philistines. 26 When the attendants told David these things, he was pleased to become the king’s son-in-law. So, before the allotted time elapsed, 27 David took his men with him and went out and killed two hundred Philistines and brought back their foreskins. They counted out the full number to the king so that David might become the king’s son-in-law. Then Saul gave him his daughter Michal in marriage. 28 When Saul realized that the Lord was with David ...”

As we have observed, these are the characteristics of the prophets chosen by the Wise and All-Knowing God in the Old Testament. I believe that further clarification or explanation is unnecessary. The qualities attributed to the prophets in the Old Testament, a text revered by both Jews and Christians, do not align with the attributes one would expect from individuals selected by Allah, who is All-Knowing and All-Wise, to represent the epitome of human perfection. This is because Allah sends messengers with the expectation of obedience, Allah willing.

Examining the Old Testament's portrayal of the prophets, it becomes evident that this book does not truly reflect the nature of the real God.

Consequently, Judaism and Christianity cannot be considered the religions endorsed and revealed by Allah for all of humanity.

- Characteristics of the Prophets in the New Testament:

The Old Testament is replete with stories about the prophets, beginning with Adam (PBUH) and the creation narrative in the Book of Genesis, extending to both the major and minor prophets of the children of Israel as detailed in the Books of the Prophets.

The Qur'an, akin to the Old Testament, acknowledges the prophethood of many figures mentioned in the Old Testament. However, it introduces fundamental modifications to these narratives to align them with the

doctrine of pure monotheism, ensuring consistency with the nature of Allah (SWT) and His esteemed messengers.

Nevertheless, the New Testament presents a distinct perspective. According to Christian belief, Christ is not merely an apostle but God incarnate, appearing in human form. Consequently, those whom Christ directed—prior to his ascension to heaven—to preach in various regions⁽¹⁾ are considered apostles of Allah to the people. This viewpoint starkly contrasts with the perspectives of Muslims and Jews, who reject the prophethood of these individuals from the outset.

Muslims assert that Christ is one of the prophets of Allah (SWT), and his followers, including the disciples, are regarded as akin to followers of other monotheistic, Muslim, and faithful prophets. This perspective aligns with the companions of Prophet Muhammad and other adherents of monotheism throughout human history. In contrast, Jews perceive the followers of Jesus Christ differently. While agreeing with Muslims that these

(1) In the Gospel of Matthew (28:19), Christ instructed his disciples, saying, “Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” However, a perceived contradiction arises when considering another statement attributed to Christ in the Gospel of Matthew (15:24), where he is quoted as saying, “I was sent only to the lost sheep of Israel.” His message was initially directed towards the children of Israel, so how did it evolve into a universal one? How did the message of Christ, authored by him, transition from being specific to a particular group of people to becoming universal for his disciples?

followers are not infallible prophets communicating directly with God, Jews consider them followers of the false prophet Jesus, son of Mary. Consequently, in the Jewish view, they are neither people of faith nor followers of the true apostles of Allah. Importantly, they are not apostles themselves, tasked with conveying infallible revelations under the guidance of the Holy Spirit.

One of the most renowned apostles, in whom Christians believe as a prophet, is Paul, also known as Saul of Tarsus. Despite never having encountered Christ during his lifetime and not being chosen among the original twelve disciples or the seventy apostles, Paul asserted that he saw Christ after His resurrection and ascension, as per Christian beliefs. This revelation supposedly occurred while he was en route to Damascus.

In the Christian religion, Paul holds a distinctive and an unjustifiably elevated position. His teachings, recorded in the New Testament, surpass even the words of Christ Himself in terms of quantity. Some individuals go so far as to view Paul as the true architect of Christian doctrines. In addition to Paul, the New Testament also features preaching messages from other apostles like John, Peter, Judas, and James.

When evaluating the Christian religion in terms of the characteristics of the prophets, the focus of investigation lies in the Holy Bible, encompassing both the Old and New Testaments. Consequently, Christianity adheres to the obligations outlined in the Jews' sacred text, the Old Testament. It



incorporates qualities that are unequivocally unsuitable for the messengers of Allah, as previously discussed. Moreover, the examination extends to the New Testament, which exhibits a rather limited perspective when referencing the prophets.

For our purposes, a few texts attributed to the Apostle Paul suffice to provide a general understanding of his personality, characteristics, and the teachings he imparts. One of these pertinent texts is found in Paul's letter to the Romans (3:7), where he articulates: "For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?"

The essence of this statement suggests that if spreading untruths about God during preaching leads people to embrace the faith, then why does God censure deception?

It's almost as if Paul is admitting to deceiving for a greater good!

In this context, Paul seems to embrace Machiavellianism in its most unpalatable form, where dishonesty towards God becomes a means to enhance His glory!

Evidently, the Apostle Paul adopts a pragmatic stance towards life, incorporating lying, deception, and Machiavellianism. This inclination is evident in his first letter to the Corinthians (1 Corinthians 9:19-21), where he asserts: "For though I am free from all, I have made myself a servant to

all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.”

Here, we are inclined to pose the questions: How can we place trust in Paul's teachings and letters, particularly those he formulated independently or those that contradict the teachings of Christ?

Did Paul employ a Machiavellian approach, seeking to uphold the belief in the centrality of Christ (potentially to appease some of Christ's followers) while framing it within the context of ancient pagan philosophies such as the Trinity and hypostases (to accommodate the pagans), all the while recognizing a commitment to the Old or Ancient Testament (possibly to satisfy the Jews)?

A Christian may assert that Paul is a devoted believer in Christ, affirming him as one of his followers. In light of this, one might question how he could be implicated in the corruption of religion and Christian belief.

The response to this inquiry can be found in the words of Christ himself as recorded in the Gospel of Matthew (7:22-23). In this passage, Christ issues a warning about individuals who profess belief in him but, in truth,



embody a stark contrast to genuine faith. He articulates concerning them: “Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’”

I will not extend the discussion on the prophets in the New Testament any further. This is due to the limited biographical information and attributed texts available for them. The primary focus of our conversation with Christians will be on the prophets of the Old Testament, as previously mentioned. Here, one or two examples will suffice for clarification.

- **Final note:**

When discussing the standard for the characteristics of prophets, it is observed that the Qur’an aligns with the Old Testament concerning the authenticity of the prophethood of figures like Abraham, Noah, Lot, Moses, David, Solomon, and others. However, it diverges in the portrayal of these prophets, as the Old Testament describes them in a manner that diminishes their stature and attributes shameful qualities to them. This discrepancy suggests distortion, indicating that the Old Testament is not the unaltered word of Allah.

Furthermore, the Qur’an differs from the New Testament regarding the authenticity of the prophethood of figures such as Paul and Peter. The

attributes and sayings ascribed to them are seen as evidence of their non-prophethood, even if it is accurate to attribute those sayings to them.

As Muslims, we hold a firm belief that the disgraceful characteristics attributed to the prophets in the Old Testament are baseless, and these prophets are innocent of such qualities and stories.

Similarly, we, as Muslims, acknowledge that the negative statements attributed to the prophets in the New Testament, particularly Paul, either did not occur, and the New Testament is originally innocent of them, or they indeed transpired, but we reject them and disapprove of its message because such statements cannot be deemed fitting for a prophet. In any case, the criteria for the qualities of prophets serve as evidence that the Holy Bible, in both its Old and New Testaments, is not the revealed word of Allah protected from alteration.





- **Characteristics of the prophets in the Qur'an:**

The Qur'an mentions numerous prophets, some of whom Allah, the Most High and Blessed, has revealed to us, while others remain undisclosed.

Allah has proclaimed: "There are messengers whose stories We have told you already and others We have not" [Surah An-Nisa, 164].

The Qur'an explicitly mentions twenty-five prophets by name, commencing with Adam (PBUH), the progenitor of all humankind, and extending through Noah, Enoch, Hud, Salih, Jethro, Job, Abraham, Ishmael, Isaac, Jacob, and the remaining prophets of the Children of Israel, including Joseph, Moses, Aaron, David, Solomon, Jesus, and ultimately Muhammad—the final prophet and messenger. May blessings and peace be upon them all.

The Qur'an delineates the qualities befitting these prophets, portraying them as exemplars of human perfection. It distances them from immorality, vices, and major sins, portraying them with the most commendable descriptions. These descriptions include honesty, trustworthiness, dedication to their mission, patience in the face of adversity, and enduring hardships to uphold the word of Allah. Indeed, the Great Qur'an provides descriptions of the prophets that are unparalleled in any existing earthly book.

Al-Subki remarked on this matter, stating,

“Throughout history, people have unanimously agreed on the infallibility of the prophets in conveying the message and their immunity from major sins and minor vices that could tarnish their reputation. The consensus is steadfast on these four points.”⁽¹⁾

Hence, we did not encounter any instances in the Holy Qur'an where the prophets were accused of polytheism, lying, adultery, alcohol consumption, immoral behavior, theft, deception, betrayal, or violating covenants. Instead, they were portrayed with human perfection that elevated their status, maintaining their role as ambassadors for Allah and representatives of His sacred message.

Allah, the Most High and Blessed, proclaims: “Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of ‘Imrân above all people ‘of their time’” [Surah Ali ‘Imran, 33].

Allah also says: “And We blessed him with Isaac and Jacob. We guided them all as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the good-doers. * Likewise, ‘We guided’ Zachariah, John, Jesus, and Elias, who were all of the righteous. * ‘We also guided’ Ishmael, Elisha, Jonah, and Lot,

(1) Refer to: “Al-Khasa’is Al-Kubra” by Al-Suyuti (2/256).

favouring each over other people 'of their time'. * And 'We favoured' some of their forefathers, their descendants, and their brothers. We chose them and guided them to the Straight Path. * This is Allah's guidance with which He guides whoever He wills of His servants. Had they associated others with Him 'in worship', their 'good' deeds would have been wasted. * Those were the ones to whom We gave the Scripture, wisdom, and prophethood. But if these 'pagans' disbelieve in this 'message', then We have already entrusted it to a people who will never disbelieve in it. * These 'prophets' were 'rightly' guided by Allah, so follow their guidance. Say, 'I ask no reward of you for this 'Quran'—it is a reminder to the whole world.'" [Surah Al-An'am, 84-90].

Allah also says: "Those were 'some of' the prophets who Allah has blessed from among the descendants of Adam, and of those We carried with Noah 'in the Ark', and of the descendants of Abraham and Israel,¹ and of those We 'rightly' guided and chose. Whenever the revelations of the Most Compassionate were recited to them, they fell down, prostrating and weeping" [Surah Maryam, 58].

Allah also says: "We have chosen some of those messengers above others. Allah spoke directly to some, and raised some high in rank. To Jesus, son of Mary, We gave clear proofs and supported him with the holy spirit" [Surah Al-Baqarah, 253].

Allah has proclaimed: "Allah knows best where to place His message" [Surah Al-An'am, 124].

In addition to these verses from the Qur'an confirming that the prophets were characterized by the most perfect descriptions, the Qur'an also addressed the imperfect qualities attributed to the prophets in the Old Testament. Specifically, the Qur'an exonerated the Prophet of Allah, Aaron, from the accusation of taking the calf as a deity for the Children of Israel and commanding them to worship it. The Qur'an rectified this incident, affirming that the one responsible for such actions could not be a prophet and identifying As-Samiri, not Aaron (PBUH), as the one who committed this act.

Allah has proclaimed: "Then he moulded for them an idol of a calf that made a lowing sound. They said, 'This is your god and the god of Moses, but Moses forgot 'where it was'!' * Did they not see that it did not respond to them, nor could it protect or benefit them? * Aaron had already warned them beforehand, 'O my people! You are only being tested by this, for indeed your 'one true' Lord is the Most Compassionate. So follow me and obey my orders.' * They replied, 'We will not cease to worship it until Moses returns to us.'" * Moses scolded 'his brother', 'O Aaron! What prevented you, when you saw them going astray, * from following after me? How could you disobey my orders?' * Aaron pleaded, "O son of my mother! Do not seize me by my beard or 'the hair of' my head. I really

feared that you would say, ‘You have caused division among the Children of Israel, and did not observe my word.’” * Moses then asked, ‘What did you think you were doing, O Sâmiri?’” [Surah Taha, 88-95].

The Qur’an absolves Allah’s Prophet Solomon of the polytheism attributed to him in the Old Testament. The Old Testament claimed that Solomon’s wives, in his old age, led his heart away from monotheism towards polytheism, prompting him to build temples for the gods!

Allah has proclaimed: “Never did Solomon disbelieve, rather the devils disbelieved” [Surah Al-Baqarah, 102].

Furthermore, the Qur’an does not mention any of the undesirable qualities or reprehensible actions ascribed to prophets such as Noah, Lot, David, Jacob, and others in the Old Testament.

As the final divine message, the Qur’an is characterized by speech measured with precise standards. It serves to reform and guide humans, directing them to the truth in all matters and correcting their perceptions without either exaggeration or negligence. The Qur’an describes the prophets with the attributes of infallibility and human perfection, emphasizing their ultimate servitude to Allah alone. They have no control over anything, incapable of causing harm or bestowing benefit. Allah (SWT) reinforces this by commanding His Prophet to confirm this truth, stating: “Say, ‘I have no power to benefit or protect myself, except by the Will of Allah. If I had known the unknown, I would have benefited myself

enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe.” [Surah Al-A'raf, 188].

Furthermore, if Allah (SWT) intended to dispatch angelic messengers to humanity, He could have done so. However, His wisdom, Glory be to Him, dictated that He send human beings. This choice arises from the fact that the infallibility of angels differs qualitatively from that of prophets. The messengers, entrusted with conveying the divine message and articulating the words of the Lord, must possess infallibility and be immune to vices and grievous sins. This attribute serves as a practical manifestation and a tangible example that is convincing for humans. The perfection of their humanity and exemplary moral character serves as clear evidence of the authenticity of their prophethood. It was equally essential for these messengers to be human, akin to the people they were sent to. They shared the commonality of human nature, founded on the duality of will and the freedom to choose between good and evil. Despite possessing the capacity to opt for falsehood, succumb to embellished desires, and tread the path of Satan, they chose, of their own volition, the truth, righteousness, and the path of Allah (SWT). This decision was made possible through Allah's grace and guidance.

Therefore, Allah (SWT) responded to those who questioned the rationale behind sending ordinary humans instead of angels or supernatural beings to deliver the divine message. He elucidated His purpose, stating:

“They challenge ‘the Prophet’, ‘We will never believe in you until you cause a spring to gush forth from the earth for us, * or until you have a garden of palm trees and vineyards, and cause rivers to flow abundantly in it, * or cause the sky to fall upon us in pieces, as you have claimed, or bring Allah and the angels before us, face to face, * or until you have a house of gold, or you ascend into heaven—and even then we will not believe in your ascension until you bring down to us a book that we can read.’ Say, ‘Glory be to my Lord! Am I not only a human messenger?’ * And nothing has prevented people from believing when guidance comes to them except their protest: ‘Has Allah sent a human as a messenger?’ * Say, ‘O Prophet,’ ‘Had there been angels walking the earth, well settled, We would have surely sent down for them an angel from heaven as a messenger.’ * Say, ‘Sufficient is Allah as a Witness between me and you. He is certainly All-Knowing, All-Seeing of His servants.’” [Surah Al-Isra, 90-96].

As we previously discussed, examining the life of the Prophet and his virtuous qualities provides evidence of his prophethood, consequently supporting the authenticity of Islam. Additionally, scrutinizing the attributes of the prophets in the Qur’an and their alignment with the logical attributes one would expect from the messengers of the True God—the Creator of the universe, the Wise, and the All-Knowing—also serves as evidence for the authenticity of Islam.

Therefore, applying the criterion of the characteristics of the prophets found in the holy books of the three religions unequivocally confirms that the Qur'an stands alone as the singular book that has done justice to the prophets. It portrays them in a manner befitting their elevated status, endowing them with the rights they deserve, without any excess or negligence. Consequently, it emerges as the true book of Allah, containing His authentic message sent to all people.





Chapter Three

The Criterion of Preservation from Distortion

This criterion stands as the third distinguishing factor in assessing the authenticity of the divine message. Its application involves a comparative analysis among the Qur'an, the Old Testament, and the New Testament. The focus lies in investigating the preservation of each book, preventing loss, distortion, or change. The goal is to ascertain the extent to which these scriptures have remained in their original state, unaffected by human intervention in any form.

As previously discussed, the imperative for Allah to communicate messages to humanity is rooted in the profound need of human beings for divine guidance. This necessity aligns with Allah's wisdom and justice. The divine purpose of sending these messages transcends the act of transmission to the messengers; it necessitates the messages reaching people in the exact form in which Allah originally sent them. In achieving this, the divine wisdom and purpose of the message find fulfillment.

Hence, it was natural and logical that if there were any loss or distortion in the divine message, Allah would not allow humanity to suffer from confusion and become lost for an extended period due to the distorted message. His purpose could only be achieved through the remnants of truth preserved in the message, which, unfortunately, were unlikely to endure for

an extended period due to the constant coping and loss of knowledge. It is analogous to a fruit wherein if some parts become rotten, decay will inevitably spread throughout the entirety sooner or later. However, Allah, in His mercy, will send down another corrective message to guide humanity, declaring His intentions and rectifying the distortions and changes that occurred in the previous message.

As long as the Prophethood Phenomenon persists, and Allah continues to send prophets and messengers to humanity, the possibility of distortion remains, and it is not an impossibility. Safeguarding the message from such distortion becomes a mandatory and legal command by which Allah tests His servants, assessing whether they preserve it or allow it to be lost and wasted. This pattern closely parallels the fate of the Torah and the Gospel.

The Qur'an and the Torah concur on the historical context describing the journey of the Old Testament. They assert that Allah did not commit to preserving it Himself but instead entrusted its preservation to the Children of Israel. In the Qur'an, we find the following verse that reflects this perspective: "Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade my revelations for a



fleeting gain. And those who do not judge by what Allah has revealed are ‘truly’ the disbelievers” [Surah Al-Ma’idah, 44].

The Holy Bible also articulates this perspective in the Book of Deuteronomy (4:1-2), stating: “Now, O Israel, listen to the statutes and the judgments which I teach you to observe, ... You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you.”

Nevertheless, if God chooses to convey a message and declares it to be the last message, it becomes impossible to distort or alter it. The rationale behind this impossibility lies in the fact that Allah’s argument must endure in its original form as revealed, owing to the profound need people have for it. Furthermore, there will not be any subsequent message to rectify any distortion or loss that would transpired.

In such a scenario, safeguarding this ultimate message becomes not only a mandated legal directive but also an immutable, universally preordained matter. This immutability stems from its connection to the perfection of divine wisdom.

If we seek the religion and the ultimate message that God has revealed to all people until the Day of Judgment, it must meet the condition of being protected from distortion. This is because Allah’s wisdom necessitates the

existence of a message that reaches people exactly as He revealed it, without any distortion or human intervention.

The authentic religion can be discerned through a critical study⁽¹⁾ of the Holy Books, considering how well they have been preserved from distortion and human interference. A book that shows evidence of distortion cannot be considered Allah's message to the people until the Day of Resurrection. The only religion deemed authentic is the one whose book has been preserved from distortion, as it is the one God has revealed to all of humankind; "Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies" [Surah An-Nisa, 82].



(1) A crucial examination of the Bible, commonly referred to as the science of biblical criticism, encompasses two primary levels:

- External historical criticism: This involves scrutinizing the origins of the text, authenticity and transmission issues, identifying the author, exploring the history of writing and translation, and other related aspects.
- Internal textual criticism: This level is concerned with analyzing the text or content to attain the closest possible representation of the original text.

- The Old Testament and the Criterion of Preservation from Distortion:

It is widely acknowledged that the authentic Torah was revealed to the Prophet of Allah, Moses, during his time in Egypt, around the thirteenth century BC. However, the initial codification of the Old Testament took place during the post-exilic period, under the supervision of Ezra the scribe in the fifth century BC, nearly eight centuries after the passing of Moses (PBUH).⁽¹⁾

Over the course of these eight centuries, the Torah functioned as an oral heritage passed down by some, interwoven with historical facts and events, along with aspects of the Jewish people's heritage. Consequently, the revelation became intertwined with history, a notable observation for any reader of the Old Testament who might sense that they are reading the history of the children of Israel rather than a holy book from God.

Due to the substantial time gap between the revelation of the Torah and the writing of the remaining books of the Old Testament, a significant discontinuity exists in their historical chain of transmission. Consequently, the Old Testament lacks a crucial element of the final message, which

(1) The information conveyed in the book "The History of the Holy Book" by Stephen Miller and Robert Hobbs, Edition of the House of Culture, page 29, is as follows: "These sources were not gathered to compose the books we have today until at least the post-exilic period in the sixth century BC."

stipulates that the book carrying the ultimate divine message must possess definitive authenticity and be connected by a transmission chain that eradicates any doubts regarding the direct attribution of the book to the prophet to whom it was revealed.

One significant challenge in studying the books of the Old Testament lies in the considerable confusion surrounding the determination of their true authorship. Additionally, the loss of the original text, which was revealed in the language of Moses, compounds this issue. The oldest extant manuscripts of the Old Testament are the Masoretic manuscripts, written in Hebrew and dating back to the seventh century AD.

Scholars and researchers are certain that the Hebrew language used in these manuscripts is not the language spoken by Moses and his followers at the time. What we have today are translations of translated texts, with the original text remaining unknown. The challenges extend beyond the loss of the original text and uncertainty about the authors and the history of their writing. Even the translators' identities and the date of translation are unknown, creating knowledge gaps and numerous problems that undeniably diminish the reliability and authenticity of the Old Testament—from a level of certainty to one of suspicion and speculation!

The historical context surrounding the books of the Old Testament affirms the presence of human intervention and distortion. Further

confirmation lies in the Book of Deuteronomy, a part of the Torah and one of the initial legal texts believed to have been revealed to Moses (PBUH) in Sinai when he received the tablets from Allah (SWT). This book recounts the death of Moses and subsequent events in the lives of the Children of Israel. Notably, it asserts that no prophet among the Children of Israel, following Moses, matched him in biography, qualities, position, or status. Such details, inherently inconsistent with Moses' likely knowledge, strongly suggest external influence or fabrication, casting doubt on their authenticity!

Another indication of distortion emerges when examining the five books of the Torah, also known as the Protocanonical books. These texts discuss Moses (PBUH) in the third person rather than adopting the first-person perspective or addressing Moses directly. This shift in narrative perspective raises suspicions that someone other than Moses authored or recounted these accounts!

Furthermore, the Old Testament itself attests to the presence of distortion through numerous contradictions in texts with ostensibly clear interpretations. These contradictions defy reconciliation and explanation!

To illustrate these textual contradictions, consider the following examples:

- Differences in numerical figures for the same event are abundant in the books of the Old Testament. Here are a few examples:

- **The incident of David killing the charioteers of the Arameans:**

In 2 Samuel 10:18, it is mentioned, "The Arameans fled before Israel, and David killed seven hundred of their charioteers and forty thousand of their foot soldiers. He also struck down Shobak, the commander of their army, and he died there."

However, in 1 Chronicles 19:18, it states, "But the Arameans fled before Israel, and David killed seven thousand of their charioteers and forty thousand of their foot soldiers. He also killed Shophak, the commander of their army."

- **The age of King Ahaziah when he ruled Jerusalem, the capital of the Kingdom of Judah:**

According to 2 Kings 8:26, "Ahaziah was twenty-two years old when he became king, and he reigned in Jerusalem one year."

In contrast, 2 Chronicles 22:2 mentions, "Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem."

- **The age of King Jehoiachin when he ruled the Kingdom of Judah with its capital in Jerusalem and was later taken into Babylonian captivity by King Nebuchadnezzar of Babylon:**



According to 2 Kings 24:8, “Jehoiachin was eighteen years old when he became king...”

However, 2 Chronicles 36:9 states, “Jehoiachin was eight years old when he began to reign...”

- Contradictions in some narratives are prevalent; here are a few examples. One notable instance is **the contradiction between texts describing God as remorseful and others denying it**. In Genesis 6:5-6, the portrayal of God reflects a sense of regret over creating humanity, as observed in the intensification of corruption initiated by humankind: “The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled.” The First Book of Samuel (15:10) also depicts the Lord expressing regret for appointing Saul as the king of Israel: “Then the word of the Lord came to Samuel: ‘I regret that I have made Saul king...’”

These passages contradict what is stated in the Book of Numbers (23:19), where God denies the capacity for remorse, stating: “God is not human, that he should lie, not a human being, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?”

Thus, a single example of such contradictions, which are impossible to reconcile and interpret together, indicates the likelihood of distortion and human intervention. This alone is sufficient to challenge the claim of infallibility for this book. Moreover, there is a significant number of these contradictions, making it logically impossible to reconcile these opposing ideas.

Moreover, the Old Testament originally consists of forty-six (46) books according to the faith of Catholics and Orthodox, and thirty-nine (39) books according to Jews and Protestants. Consequently, there are seven (7) disputed books among the sects that Catholics and Orthodox believe in, referred to as the Deuterocanonical books. In contrast, Protestants (alongside the Jews) do not recognize them and label them as Pseudo-Books (Apocrypha).

So, which Old Testament are we referring to?

Are we discussing the book accepted by Jews and Protestants or the one embraced by Catholics and Orthodox believers?

- The issue of distortion in the Old Testament becomes more apparent and complex when we discover that certain texts within the Old Testament itself indicate that distortion and loss have affected it. Among these texts are:



- Jeremiah (8:8): “How can you say, ‘We are wise, for we have the law of the Lord,’ when, in reality, the lying pen of the scribes has handled it falsely?”
- Deuteronomy (31:24-29): The text revolves around Prophet Moses and his concern that the Children of Israel might distort the Torah and lose the commandments of the Lord because he understood their true nature. Therefore, he attempted to establish a covenant and a path with them to convey his message fully and build a case against them: “24 After Moses finished writing the words of this law from beginning to end in a book, 25 he gave this command to the Levites who carried the ark of the covenant of the Lord: 26 ‘Take this Book of the Law and place it beside the ark of the covenant of the Lord your God. There, it will remain as a witness against you. 27 For I know how rebellious and stiff-necked you are. If you have been rebellious against the Lord while I am still alive and with you, how much more will you rebel after I die! 28 Assemble before me all the elders of your tribes and all your officials so that I can speak these words in their hearing and call the heavens and the earth to testify against them. 29 For I know that after my death you are sure to become utterly corrupt and turn from the way I have commanded you. In the days to come, disaster will fall on you because you will do evil in the sight of the Lord and arouse his anger by what your hands

have made.”

- 1 Kings (19:10): “I have been very zealous for the Lord God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too.”
- Jeremiah (23:29-36): “29 Is not my word like fire,” declares the Lord, “and like a hammer that breaks a rock in pieces? 30 Therefore,” declares the Lord, “I am against the prophets who steal from one another words supposedly from me. 31 Yes,” declares the Lord, “I am against the prophets who wag their own tongues and yet declare, ‘The Lord declares.’ 32 Indeed, I am against those who prophesy false dreams,” declares the Lord. “They tell them and lead my people astray with their reckless lies, yet I did not send or appoint them. They do not benefit these people in the least,” declares the Lord. 33 “When these people, or a prophet or a priest, ask you, ‘What is the message from the Lord?’ say to them, ‘What message? I will forsake you, declares the Lord.’ 34 If a prophet or a priest or anyone else claims, ‘This is a message from the Lord,’ I will punish them and their household. 35 This is what each of you keeps saying to your friends and other Israelites: ‘What is the Lord’s answer?’ or ‘What has the Lord spoken?’ 36 But you must not mention ‘a message from the Lord’ again, because each one’s word

becomes their own message. So you distort the words of the living God, the Lord Almighty, our God.”

- Isaiah (29:15-16): “Woe to those who hide deep from the Lord their counsel, whose deeds are in the dark, and who say, ‘Who sees us? Who knows us?’ You turn things upside down!”

The meaning is that they change and manipulate things in the dark where no one can see them, or so they think.

These texts collectively affirm that the Old Testament is not the unaltered message of Allah intended for all people until the Day of Resurrection. Consequently, this indicates that Judaism and Christianity does not represent the true religion of Allah as revealed to all people.



- The New Testament and the Criterion of Preservation from Distortion:

The New Testament comprises twenty-three (23) books. I will provide a summary of their contents, based on their beliefs. Subsequently, I will delve into the historical chain of transmission, emphasizing the criterion of preservation from distortion. The books can be categorized into four main sections:

- **The Four Gospels** (Matthew - Luke - Mark - John): These serve as comprehensive biographies of Jesus Christ, narrated by some of his followers. The Gospels include his teachings and life events, culminating in his resurrection and ascension to heaven at the right hand of the Father.
- **The Book of Acts of Apostles** (written by Luke): This work is a continuation of the Gospel of Luke, detailing the missionary endeavors of the apostles in various regions and countries after Christ's resurrection. It emphasizes Christ's command to his disciples to go and disciple all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit. The book provides a practical application of the apostles' compliance with Christ's directive.
- **Epistles of the Apostles**: These include letters from various apostles such as Paul, John, Peter, and James. The epistles call different countries to Christianity, with Paul contributing the largest share of

letters. Examples include Paul's letters to the Romans, the people of Antioch, the people of Corinth, and more.

- **Revelation of John:** This symbolic book, authored by Saint John, delves into scenes from the Resurrection and events of the end times.

Here, we observe that the situation of the books of the New Testament is somewhat akin to the situation of the books of the Old Testament. Both exhibit a significant break in the historical chain of transmission. The predicaments of the New Testament commence with the authors of the Gospels themselves and the disputes arising over determining the identity of each writer. Additionally, there is the loss of the original copies of the Gospels, in which Christ spoke Aramaic, as per the most accurate accounts⁽¹⁾.

(1) Many historians and Christian scholars have asserted this belief based on the understanding that Aramaic served as the language of the children of Israel in the post-exilic period. During this time, a significant portion of ancient Hebrew was lost, undergoing a form of modification into Aramaic. Pope Shenouda III addressed this matter in his book titled "Years with People's Questions: Doctrinal and Theological Questions," specifically in the section dedicated to questions about the Bible (p. 66). When queried about the language spoken by Jesus Christ during his incarnation on earth, he stated that it was Aramaic. Pope Shenouda III further explained that this linguistic shift was a result of modifications that took place in Hebrew during the post-exilic period. ...

Moreover, it's noteworthy that the oldest complete manuscript of the New Testament is the Codex Sinaiticus, dating back to the fourth century AD and written in the Greek language⁽¹⁾. This, of course, is not the language of Christ. Consequently, the existing copies of the New Testament are translations of a text that has already undergone translation from the lost original. It is also crucial to bear in mind that the identities of these translators, information about them, and the date of the translation remain unknown!

Therefore, in his renowned encyclopedia "The Story of Civilization," the eminent historian Will Durant asserts,

"The oldest copies of the four Gospels that we possess date back to the third century AD. The original copies seem to have been written between the years 60 and 120 AD. Subsequently, over two

In the book "The History of the Holy Book" by Stephen Miller and Robert Hobbs, published by the House of Culture (Edition), page 62, it was mentioned: "Instead of Hebrew, the majority of Israelis spoke only Aramaic, and many Jews continued to do so until the time of the Lord Jesus." Additionally, on page 63 of the same book, the author discussed Jesus reading from the Book of Isaiah in the synagogue when he was asked to do so, stating: "It must have been the Lord Jesus who spoke Aramaic."

(1) The Codex Sinaiticus, along with the Vatican and Alexandrian Codices, are manuscripts of the Holy Bible that were based on the Greek translation of the Old Testament known as the Septuagint. However, this Septuagint translation of the Old Testament does not align with the Masoretic Hebrew original!



centuries, they underwent errors in transmission, and perhaps intentional distortions were introduced to align them with the sect to which the copyist belonged or for specific purposes.”⁽¹⁾

Furthermore, Christians themselves believe that the Gospels serve as biographies of the Lord Christ during his incarnation on earth. These narratives were recounted by some of his followers who came many years after his resurrection and ascension. What is surprising is that two of the Gospel authors, namely Luke and Mark, were not essentially among the twelve disciples of Christ⁽²⁾, and they were not even contemporaneous with him!

Determining the true identities of both Matthew and John proves challenging as they do not provide clear self-definitions in the Gospel. This lack of clarity has led to disagreements among Christian and Bible scholars. In the case of Matthew, there is uncertainty about whether he is the

(1) The Story of Civilization - Part 3 - p. 207 - Dar Al-Jeel Edition - Translated by Muhammad Badran.

(2) The twelve disciples are listed in the Gospel of Matthew (10:2-4), and notably, there is no mention of Luke or Mark among them. Instead, one of the disciples is identified as Matthew, the tax collector. However, upon careful examination, it becomes apparent that this Matthew is not the same person as the author of the Gospel. Another disciple, John, the son of Zebedee, raises doubts about his connection to the Gospel of John. Consequently, it is established that the writers of the four Gospels are not among the twelve disciples of Christ.

apostle tax collector associated with the Romans or a different Matthew altogether. According to the Jesuit Fathers' translation, known as the Jesuit translation, the Gospel's author is not identified as Matthew the Apostle and remains of unknown status. The New Testament version by the Jesuit Fathers states:

"Numerous scholars contend for a dating of the initial Gospel ranging from approximately 80 to 90 CE, with some suggesting an even earlier timeframe. However, attaining definitive certainty on this chronological aspect proves challenging. The Gospel, in terms of authorship, maintains a notable absence of any self-disclosure regarding the individual responsible for its composition."⁽¹⁾

The translation continues to assert the following:

"Some scholars deduce from this that it is conceivable to ascribe to the Apostle an initial Aramaic or Hebrew rendition of the Greek Gospel of Matthew. However, research on the Gospel fails to substantiate these views conclusively, without definitively discrediting them. Given the lack of precise knowledge about the author's name, we ought to rely on certain characteristics delineated in the Gospel itself, as the author is recognized through their work."⁽²⁾

(1) Jesuit translation: New Testament, p. 35 - Dar Al-Mashreq edition.

(2) Refer to: previous source, p. 35.



Hence, Jesuit translation scholars assert that Matthew originally composed his Gospel in Greek, dispelling the notion that it was a translation from an Aramaic or Hebrew source. This contention implies that the author is distinct from Matthew the Apostle, who communicated in Aramaic, much like Christ. The Jesuit translation emphasizes that the author's identity remains elusive, characterized by a profound understanding of Jewish traditions and terminology, indicative of a conversion from Judaism to Christianity after a period of education. The author's Palestinian origin remains unverifiable, leaving open the possibility that the Gospel was penned in locations such as Syria, Antioch, or Phoenicia, where a substantial Jewish population existed.

Further casting doubt on the identification of the author as Matthew the Apostle, contrary to some ancient beliefs, is the Gospel's narrative about the faith of Matthew the tax collector. Curiously, this account employs the third-person form⁽¹⁾, suggesting that the author is someone distinct from Matthew the Apostle.

Determining the identity of John, the author of the Gospel, presents another challenge. According to the Gospel of Matthew (10:2-4), one of the

(1) The Gospel of Matthew (9:9) recounts the following event: "As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, 'Follow me.' And he rose and followed him."

disciples named John is identified as the son of Zebedee, accompanied by his brother James. However, the Jesuit translation posits that there is no conclusive evidence linking the Gospel author to John, the son of Zebedee. Moreover, an examination of the Gospel's language, doctrinal statements, and theological terms suggests that its composition required extensive research. It cannot be merely attributed to the firsthand account of an eyewitness to the events. The Jesuit translation articulates this viewpoint as follows:

“All these observations lead to the assertion that the Gospel of John is not simply eyewitness testimony recorded immediately after the events. On the contrary, everything suggests that it emerged as a result of prolonged scholarly consideration.”⁽¹⁾

The translation continues and expresses its perspective on the Gospel of John, suggesting,

“It is highly probable that the Gospel, as it exists in our possession, was compiled by some of the author's disciples. They likely appended Chapter 21, and it is beyond doubt that they incorporated additional commentary, such as 4:2, possibly 4:1, 4:44, 7:39, 11:2, and 19:35. Regarding the account of the adulterous woman (7:35-8:11), there is a consensus that it originates from an unidentified

(1) Jesuit Translation Version: New Testament, p. 286 - Dar Al-Mashreq edition.

source and was introduced at a later time (although it remains part of the canonical Bible). Concerning the authorship and the date of the composition of the Fourth Gospel, no explicit evidence supporting these aspects is found within the book itself.”⁽¹⁾

The translation subsequently validates uncertainties regarding the Gospel’s attribution to John the Apostle. In the passage, it states:

“While we cannot entirely dismiss the notion that John the Apostle may have been the creator, the majority of critics are hesitant to endorse this possibility. Some refrain from identifying the author and instead characterize them as a Christian who wrote in Greek during the late first century...”⁽²⁾

The intricacy surrounding the authorship of the Gospel of John led Pastor Fahim Aziz, in his book “Introduction to the New Testament,” to ponder:

“But who wrote the Gospel of John?! This question is challenging, and its answer necessitates a comprehensive study that frequently concludes with the assertion: ‘Only God knows who wrote this Gospel.’”⁽³⁾

(1) Refer to: previous source, p. 286.

(2) Refer to: previous source, p. 287.

(3) “Introduction to the New Testament” by Pastor Fahim Aziz - p. 546.

Furthermore, the authors of the book "Introduction to the Holy Bible" discuss the historical uncertainty that has troubled scholars and researchers in the past concerning the Gospel of John and its attribution to John the Apostle. The authors state:

"Until recently, many scholars held the belief that the Gospel of John was composed at a later date (around 100 AD). They argued that it exhibited the least Jewish influence among the Gospels and posited that the author, rather than being an eyewitness, relied on the accounts of multiple individuals. Furthermore, there was skepticism about whether the words presented were authentic expressions of Jesus. Consequently, we confront a collection of perspectives on Jesus articulated by an early Christian."⁽¹⁾

From the points I have highlighted, it becomes evident that the Gospel of John grapples with a significant challenge in establishing the identity of its author. What we can assert with a reasonable degree of certainty is that the author is a learned Christian possessing profound knowledge of philosophical terminology. This realization leads scholars to dismiss the possibility that the author is John, the son of Zebedee, who earned his living as a fisherman. It is implausible for him to be the author due to his lack of

(1) "Introduction to the Bible: Analysis of the Books of the Old and New Testaments," by a group of researchers - p. 428 - Dar Al-Thaqafa edition."



familiarity with philosophical terms and the sophisticated style employed in the composition of the Gospel of John. This particular style and depth of content are what distinguish the Gospel as the authoritative text entrusted with articulating Christian doctrines and theological issues.

This provides merely an external overview of the historical context of the New Testament, yet it offers a startling perspective on the stability and reliability of the New Testament. This raises concerns about its suitability as an authoritative source of certain knowledge, let alone an infallible divine revelation.

The issues with the New Testament go beyond historical criticism; they extend to textual criticism, encompassing contradictions and variations within the text itself. These discrepancies present clear and precise facts that contradict one another, making it impossible to reconcile or interpret them together. This, unequivocally, points to the occurrence of distortion in the New Testament.

Numerous examples illustrate these textual contradictions, such as:

- **The variance in the lineage of Christ between the accounts in the Gospel of Matthew and the Gospel of Luke:**

In both Gospels, a distinct lineage is presented, differing not only in the names but also in the number of individuals listed in the genealogy. **In the**

Gospel of Matthew, the lineage comprises 27 men from Christ to David (PBUH), while the Gospel of Luke enumerates 42 men in the same lineage.

This substantial difference of 15 individuals raises a significant discrepancy between the two narratives. Consequently, it becomes evident that both accounts cannot be simultaneously accurate. At least one of the two texts must contain an error, given the notable disparity in the details presented.

- The genealogy of Christ according to the Gospel of Matthew (1:1-17): 1. Joseph, the carpenter 2. Jacob 3. Matthan 4. Eleazar 5. Eliud 6. Achim 7. Zadok 8. Azor 9. Eliakim 10. Abiud 11. Zerubbabel 12. Shealtiel 13. Jeconiah (Jehoiachin) 14. Josiah 15. Amos 16. Manasseh 17. Hezekiah 18. Ahaz 19. Jotham 20. Uzziah 21. Joram 22. Jehoshaphat 23. Asaph 24. Abijah 25. Rehoboam 26. Solomon 27. David
- The genealogy of Christ according to the Gospel of Luke (3:23-38): 1. Joseph 2. Heli 3. Mathat 4. Levi 5. Melchi 6. Janne 7. Joseph 8. Mathathias 9. Amos 10. Nahum 11. Hesli 12. Nagge 13. Mahath 14. Mathathias 15. Semei 16. Joseph 17. Juda 18. Joanna 19. Reza 20. Zorobabel 21. Salathiel 22. Neri 23. Melchi 24. Addi 25. Cosan 26. Helmadan 27. Her 28. Jesus 29. Eliezer 30. Jorim 31. Mathat 32. Levi

33. Simeon 34. Judas 35. Joseph 36. Jona 37. Eliakim 38. Melea 39.
Menna 40. Mathatha 41. Nathan 42. David

- **The difference in Christ's command to his disciples, regarding whether they should carry the staff or not:**
 - In the Gospel of Matthew (10:9-10), Christ (PBUH) instructs his disciples as follows: "Acquire no gold, silver, or copper for your belts. Take no bag for your journey, no extra tunics, sandals, or staff, for the laborer deserves his food."
 - Meanwhile, the Gospel of Luke (9:3) records Christ saying to his disciples: "Take nothing for the journey— no staff, no bag, no bread, no money, and no extra shirt."
 - Additionally, the Gospel of Mark (6:8) states: "These were his instructions: 'Take nothing for the journey except a staff—no bread, no bag, no money in your belts.'"
- **Another instance of discrepancy is found in the accounts of Judas Iscariot's fate after betraying Christ. Two points of contention arise:** the manner of Judas's death—whether by strangulation or falling on his face and spilling his insides, and the identity of those who bought the field—whether the chief priests or Judas himself.
 - The Gospel of Matthew (27:5-7) describes the event as follows: "So Judas threw the money into the temple and left. Then he went away

and hanged himself. The chief priests picked up the coins, declaring, 'It is against the law to put this into the treasury, since it is blood money.' Consequently, they decided to use the money to buy the potter's field as a burial place for foreigners."

- On the contrary, the Book of Acts of the Apostles (1:18) offers a different perspective: "Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

- **The difference in the place of Christ's birth:**

- The Gospel of Matthew (2:1) states that Christ was born in Bethlehem, as it says: "Now after Jesus was born in Bethlehem of Judea..."
- Contrastingly, the Gospel of Mark (1:9) mentions that Christ was born in Nazareth: "In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan."

- **Differences in some details of the crucifixion incident, such as:**

- **the crucifixion time:**

The Gospel of Mark 15:25 (English Standard Version) specifies that the crucifixion occurred at the third hour: “And it was the third hour when they crucified him.”

On the other hand, the Gospel of John (19:14-18) notes that the crucifixion took place at the sixth hour: “14 Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, ‘Behold your King!’ 15 They cried out, ‘Away with him, away with him, crucify him!’ ... 16 So he delivered him over to them to be crucified. The Crucifixion So they took Jesus, 17 and he went out, bearing his own cross...”

Adding to the complexity, the Gospel of Matthew (27:46) indicates that the crucifixion occurred at the ninth hour: “And about the ninth hour, Jesus cried out with a loud voice, saying, ‘Eli, Eli, lema sabachthani?’ that is, ‘My God, my God, why have you forsaken me?’”

- **The stance of the two thieves who were crucified that day:**

The Gospel of Matthew (27:44) reports that both thieves mocked Christ, saying: “And the robbers who were crucified with him also reviled him in the same way.”

In contrast, the Gospel of Luke (23:39-40) presents a nuanced account, stating that one of the two thieves mocked Christ, while the other defended him, saying: “One of the criminals who hung there

hurled insults at him: 'Aren't you the Messiah? Save yourself and us!' But the other criminal rebuked him. 'Don't you fear God,' he said, 'since you are under the same sentence?'"

- **The identity of the man who was carrying the cross of Christ (Simon of Cyrene or Christ himself)?!:**

The Gospel of Matthew (27:32-33) asserts that a man named Simon of Cyrene carried the cross of Christ: "As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. They came to a place called Golgotha (which means 'the place of the skull')."

However, the Gospel of John (19:17) presents a different perspective, suggesting that it was Christ himself who bore his cross: "And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha..."

- One notable instance involves the distortion present in the New Testament, specifically in **the well-known text that establishes the doctrine of the Trinity. This text is found in the First Epistle of John 5:7 (KJV)**, which states: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."



The significance of this text for Christians lies in its role as the sole scripture establishing the doctrine of the Trinity, a foundational principle and central tenet in the Christian faith. Its importance and centrality can be likened, for instance, to the doctrine of monotheism in Islam; one is not considered a Christian unless they adhere to the belief in the Holy Trinity.

However, what adds a layer of complexity to this matter is that the crucial part of the text, “and these three are one,” is absent in ancient manuscripts predating the fifteenth century AD. This absence suggests that it is not an original component of the book but rather an insertion into the Epistle of John at a later date. Consequently, this phrase has been excluded from recent Arabic translations of the Holy Bible, such as the Modern Catholic Translation, the Jesuit Monastic Translation (Arabic), and the Joint Arabic Translation.

Additionally, some Arabic and foreign translations opt to place the text, “and these three are one,” in parentheses or in the margin of the page. This approach acknowledges the later inclusion of this phrase in the New Testament.

“Da’irat Al-Ma’arif Al-Kitabiyah” provided a significant commentary on the Epistle of John, offering an important insight by stating:

“At times, additional elements emerge to bolster a theological idea, as exemplified by the inclusion of the phrase: ‘For there are three

that bear record in heaven'... Notably, this phrase is absent in any Greek manuscript predating the fifteenth century. It is plausible that this phrase originally surfaced as a marginal comment in a Latin manuscript rather than as a deliberate insertion into the biblical text. Subsequently, one of the scribes may have incorporated it into the body of the text."⁽¹⁾

Among those interested in studying and critiquing the mentioned text was the physicist Sir Isaac Newton, who harbored significant theological studies and interests. Notably, he conducted a critical examination of the text, revealing its lack of originality and asserting that it was inserted into the New Testament. In his letter titled "A Historical Account Of Two Notable Corruptions Of Scripture: The Trinity and Incarnation," Newton expressed:

"Amidst the fervent controversy spanning the globe concerning the Trinity in the time of Jerome and even preceding him, and persisting long after him, there was no consideration given to that text. However, now the text is on everyone's lips and is vigorously employed to substantiate the Trinity. Undoubtedly, if it had been present in the books of their predecessors, they would have wielded it in a similar manner. Notably, in all the disputes, letters, speeches,

(1) "Da'irat Al-Ma'arif Al-Kitabiyah" (3/295) - Dar Al-Thaqafa edition.

and other writings of the Greeks and Latins, we have not encountered this text even once.”⁽¹⁾

- Furthermore, evidence of distortion in the New Testament includes a prophecy in the Gospel of Matthew. In the Gospel of Matthew (16:27-28), Jesus prophesied to his disciples, giving them good tidings that the time of the Second Coming had approached. He stated that some of them (some of the disciples) would not die until they witnessed it. The prophecy envisions Christ descending from heaven, the dead rising from their graves, and the living undergoing transformation. Subsequently, Christ raptures everyone to meet the Lord on what is known as the Day of Rapture or the Day of Judgment (the Day of Resurrection)⁽²⁾: “27 For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done. 28 Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.”⁽³⁾

(1) “A Historical Account Of Two Notable Corruptions Of Scripture: The Trinity and Incarnation” by Sir Isaac Newton, p. 56 - printed by the Nama’a Center for Research and Studies.

(2) Paul’s first letter to the Thessalonians (4:16-17): “For the Lord Himself will descend from heaven with a shout, the voice of an archangel, and the trumpet of God. The dead in Christ will rise first. Then we, who are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. And so we shall always be with the Lord.”

(3) It is noteworthy that the pronoun “his kingdom” in the above passage refers to the ...

Certainly, the prophecy in question did not come to fruition because the Apostles, Christ's disciples, all passed away, and the anticipated Second Coming of Christ did not transpire to hold individuals accountable for their actions. In fact, to this day, nearly two thousand years since that prophecy, such an event has not materialized.

The contrasting quality between the prophecies of the Qur'an and those of the New Testament becomes apparent in this context. In the chapter addressing miracles of the unseen in the Holy Qur'an, we discussed the future prophecies foretold by the Qur'an and the Messenger. Notably, all these predictions materialized without any error⁽¹⁾, unlike the New Testament. As we observed, when the New Testament prophesied, its human origin was exposed.

previously mentioned description: "the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done." This is because the pronoun naturally refers to the closest antecedent, a principle well-known to linguists.

(1) What I am referring to here are the Qur'anic prophecies that actually occurred afterward and became both believable and falsifiable, serving as evidence of the Qur'anic miracle and the divinity of its source, or alternatively, as evidence of its falsehood and the humanity of its source. I am not, of course, referring to those other Qur'anic prophecies whose time has not yet come to pass, such as the news of the end of the world and scenes of the Day of Resurrection, among others. These prophecies are believed based on the acknowledgment of the authenticity of Muhammad's prophethood and the information he conveyed.



As a Muslim, I affirm my belief in Jesus, the son of Mary, as a genuine messenger from Allah, and hold that his teachings are both authentic and truthful. Considering the prophecy specifying the date of the Second Coming, there are two plausible scenarios: either this information is an inserted text, not originating from Jesus's original words, or Jesus may have expressed something similar at the time, but it was later distorted, altering its context and meaning, thereby preventing the fulfillment of the prophecy.

This potential alteration or insertion in the text likely occurred early in the history of Christianity, possibly right after Jesus's ascension. This could have influenced the disciples' decision not to immediately document the Gospel of Jesus and his teachings. Their belief that the world would rapidly come to an end with the Second Coming of Jesus, establishing the Kingdom of the Lord in their lifetime, might have led them to perceive writing and recording as unnecessary. Consequently, the recording of the Gospels was delayed due to this perspective.

This prophecy is just one of many examples indicating that the New Testament has been subject to human interference. In its current form, it is not an infallible divine revelation. Instead, the most accurate description is that it was not only subject to distortion and change but was essentially, from the beginning, a pure human effort written by ordinary people about some of Christ's life events, sayings, and biography. This is akin to the books

of the Prophet's biography among Muslims, which were also written by ordinary people, neither prophets nor infallible. Therefore, the New Testament cannot be considered an infallible divine revelation from which religion and belief are derived. The difference between it and the books of the Prophet's biography among Muslims is significant and qualitative. The latter, though a human effort in origin, is mostly based on narrations supported by a chain of transmission that allows for the review and verification of its authenticity in terms of both the chain of transmission and text. As mentioned earlier, the only person in the history of humanity whose entire biography was transmitted with historical chains of narration is Prophet Muhammad (PBUH). In contrast, the Gospels lack this characteristic, relying on narrations from unknown people and unsupported accounts about Christ!

What is most evident is that some texts in the New Testament itself indicate the occurrence of change and human intervention in the Holy Book, doctrines, and commandments. One such statement is attributed to the Lord in the Gospel of Matthew (15:9): "But in vain they do worship me, teaching for doctrines the commandments of men."

Here, we observe the relevance of this text to the reality of the Church and its history, as the teachings of Christianity were decided and established by the early Church Fathers, not solely through the Holy Bible. Therefore, we find a similar meaning in the Qur'anic verse where Allah

spoke about the Christians, stating: “They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah” [Surah At-Tawbah, 31].

The assertion that the books of the New Testament lack infallible revelation from God is further supported by the acknowledgment of some of their writers. These authors explicitly disavow any designation by the Lord, disclaim being conveyors of His words, and disavow being supported by the Holy Spirit. Instead, they posit themselves as individuals of opinion and diligence. Noteworthy examples of such declarations can be found in various texts, including:

- Luke commences his Gospel by elucidating the purpose behind his writing. He notes that numerous individuals had already begun compiling narratives about Christ. In stating his intent, Luke makes no reference to divine revelation, inspiration, or a command from God. The opening lines of his Gospel (1:1-4) read as follows: “Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught.”

- In Paul's first letter to the Corinthians (7:25-26), he states: "Now concerning virgins, I have no command of the Lord, but I give my opinion as one who, by the Lord's mercy, is trustworthy. I think that in view of the present distress, it is good for a person to remain as he is."
- Furthermore, in Paul's first letter to the Corinthians (7:38-40), he elaborates: "So then, he who marries the virgin does right, but he who does not marry her does better. A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, provided he belongs to the Lord. In my judgment, she is happier if she stays as she is—and I think that I too have the Spirit of God."

As we observe, the entire issue pertained solely to the writer's personal thoughts, opinions, and motives, and was unrelated to revelation, inspiration, or infallibility.

I would like to conclude by highlighting a significant admission from the writers of the Jesuit monastic translation of the Bible. This confession, prominently featured in the introductory section of the New Testament, unequivocally supports the perspective held by Christian and Bible scholars that the New Testament is not infallible. The writers stated:

“The versions of the New Testament that have reached us exhibit variations. Notably, differences of varying significance can be observed among them, and their sheer number is considerable.

Identifying the source of these discrepancies is not a daunting task, considering that the New Testament text underwent numerous reproductions over centuries. The scribes responsible for copying varied in their aptitude for the task, and none of them were exempt from the diverse errors that inevitably accompany the manual copying process. Regardless of the effort invested, no copy could fully replicate the source text.

Furthermore, some scribes, in their good-faith efforts, attempted to rectify perceived errors or inaccuracies in the theological expression of the source they were copying. In doing so, they introduced new readings to the text that were often substantially incorrect. It is evident that over the centuries, subsequent scribes layered their substitutions, resulting in a text that, by the time of the printing era, bore numerous substitutions present in a significant number of readings.

The objective of the science of textual criticism is to scrutinize these diverse documents, aiming to establish a text as closely aligned with the original as possible. It is crucial to note that the aspiration is not to attain the original itself, but rather to approximate it.”(1)

(1) Refer to: Jesuit Translation: New Testament, pp. 12-13.

Based on all the points we've discussed, our conclusion is that research into the New Testament, conducted at both historical and textual levels, affirms the fallibility of the New Testament. It is evident that the New Testament is a human endeavor with origins far removed from an infallible divine revelation. Consequently, it cannot be considered the bearer of a divine message, and, as a result, Christianity cannot be regarded as the true religion.

- The Qur'an and the Criterion of Preservation from Distortion:

The Quran is distinguished by its continuous and unbroken chain of transmission from the beginning to the end, without any interruptions. It has reached us through an unbroken chain of transmission⁽¹⁾, representing the highest level of historical authentication. This transmission provides certainty and essential knowledge that requires no further research or consideration.

Hence, there is no doubt that the Qur'an in our possession today is the same one spoken by Prophet Muhammad (PBUH). It has been preserved in the hearts and writings of believers, with the Companions recording it during the Prophet's lifetime. Some Companions, including Zaid bin Thabit, were instructed by the Prophet to recite the Qur'an to him after its final revision⁽²⁾, during which Gabriel would review the Qur'an with the Prophet

(1) When we refer to the transmission of information, it signifies the passing of information from one person to another or from one group to another. This tradition assumes that the majority involved are not intentionally spreading falsehoods, and its foundation lies in what we perceive through our senses.

(2) Ibn Kathir stated in his tafsir (1/51): "When it is stated that the Prophet 'reviewed the Qur'an with him every year,' it means that Gabriel recited the Qur'an to the Prophet, revisiting its revelations as conveyed by Allah (SWT). This process aimed to safeguard the unchanged verses and eliminate any abrogated ones, ensuring confirmation and preservation. In the final year of his life, the Prophet conducted two comprehensive reviews of the Qur'an with Gabriel, who reciprocated the same. Consequently, the Prophet realized that his time on Earth was coming to an end."

every Ramadan. In the last Ramadan before the Prophet's death, Gabriel reviewed the Qur'an with him twice⁽¹⁾.

Then, Caliph Abu Bakr Al-Siddiq, who assumed the caliphate in the 11th year after Hijra, the same year in which the Messenger of Allah passed away, took the initiative to unite all the companions in a collective effort to compile the Qur'an. This measure was implemented to safeguard the scripture from any potential distortion, particularly with the passing of the companions who had directly heard and memorized it from the Messenger. As Zaid bin Thabit attested: "The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with `Umar till Allah took him unto Him, and finally it remained with Hafsa, `Umar's daughter."⁽²⁾

(1) Al-Bukhari (6285) and Muslim (2450) recorded this Hadith, with Aisha (RA) narrating as follows: "... He (the Prophet PBUH) said that Gabriel used to review the Qur'an with him once every year. He added, **'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you** (in the Hereafter).' ..."

(2) Al-Bukhari (4679) recorded this Hadith, with Zaid bin Thabit (RA) narrating as follows: "Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). `Umar was present with Abu Bakr who said, `Umar has come to me and said, **'The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that**

The manuscript upon which the Qur'an was inscribed during the time of the Prophet (PBUH) was gradually compiled. This process commenced during the caliphate of Al-Siddiq in the year 11 AH and was finalized during the caliphate of Al-Farouq Omar in the year 13 AH. Subsequently, Caliph Uthman bin Affan, who assumed leadership in the year 23 AH, noted that the Islamic state had expanded. Additionally, a considerable number of individuals, unfamiliar with the Arabic language, had embraced Islam. The proliferation of multiple languages and dialects had led to a weakening of Arabic. Caliph Uthman, concerned about the potential loss of the Qur'an's original language, issued a directive for all Muslims to burn their existing copies of the Qur'an and unite them into a single version. This unified

... **you should collect the Qur'an.**' Abu Bakr added, "I said to `Umar, '**How can I do something which Allah's Apostle has not done?**' `Umar said (to me), '**By Allah, it is (really) a good thing.**' So `Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as `Umar." (Zaid bin Thabit added:) Abu Bakr said to me, while `Umar was sitting with him and was not, "**You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Messenger (PBUH). Therefore, look for the Qur'an and collect it (in one manuscript).**" By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "**How dare you do a thing which the Prophet has not done?**" Abu Bakr said, "By Allah, it is (really) a good thing." So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and `Umar."

Qur'an, known as the Uthmani Qur'an, was to be preserved exclusively in the language and dialect of the Quraish.

Subsequently, Uthman dispatched copies of the Uthmani Qur'an to various regions and countries. Each copy was accompanied by a proficient memorizer who instructed in the Book of Allah according to the Uthmani script⁽¹⁾. The companions of the Prophet concurred with Uthman's decision, recognizing it as one of his significant achievements, a legacy that endures to this day.

Simultaneously, there existed a parallel method alongside the act of

(1) Al-Bukhari (4987) recorded this Hadith, with Anas bin Malik (RA) narrating as follows: Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So `Uthman sent a message to Hafsa saying, **"Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you."** Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa'id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, **"In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue."** They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

physically transcribing (“preserving through writing”), one more meticulous and precise in safeguarding the Book of Allah. This alternative route involves the oral tradition of hearing and receiving, spanning from one generation to the next, often referred to as the “preservation within hearts.” The Qur’an, in fact, has been retained in the hearts of Muslims across different eras. A significant number of companions memorized the Qur’an, directly receiving it from the Prophet (PBUH), and subsequently passing it on to those who followed them. This chain continued until it reached us in its pristine form, just as it was originally revealed to the Messenger of Allah, Muhammad (PBUH).

“But this ‘Quran’ is ‘a set of’ clear revelations ‘preserved’ in the hearts of those gifted with knowledge. And none denies Our revelations except the ‘stubborn’ wrongdoers” [Surah Al-‘Ankabut, 49].

Consequently, the original text of the Qur’an persists and remains preserved in the same Arabic language spoken by the Prophet. While the primary and most crucial means relied upon by Muslims for safeguarding the Holy Qur’an from any alterations is the method of preservation within hearts, involving the transmission through oral means from generation to generation, there exists an equally precise approach: preservation through writing. Furthermore, in contrast to the Bible, numerous complete manuscripts of the Qur’an date back to the first and second centuries AH.

Hence, the historical trajectory of the Qur'an, beginning with its revelation, followed by its transcription and preservation in the hearts of early adherents, and ultimately its compilation with the adoption of the Quraish language over other Arabic dialects, underscores the unique status of this sacred text. It affirms that Allah intended to preserve it in its entirety, having prepared Muslims for this profound responsibility; "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it" [Surah Al-Hijr, 9].

This is attributed to it being the ultimate message revealed by Allah to humanity. No additional books or messages will emerge to fill in or rectify a misunderstood, lost, or distorted concept or path. Consequently, the distortion of this final message is not merely a rational improbability; it is an impossibility due to its direct connection to Allah's wisdom and power.

In contrast, the Holy Bible is susceptible to distortion since it does not represent a concluding message. If it were to be distorted, Allah would send a correction, as has already transpired. Therefore, Allah has entrusted the preservation of the Torah and the Gospel to the Jews and Christians, with no explicit commitment from Allah (SWT) to safeguard them.

"Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers. So

do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what Allah has revealed are ‘truly’ the disbelievers” [Surah Al-Ma’idah, 44].

Furthermore, the Bible, specifically in the Book of Deuteronomy (4:1-2), states: “Now, O Israel, listen to the statutes and the judgments which I teach you to observe, ... You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you.”

The Holy Book, with its two Testaments, exhibits numerous manifestations of distortion, just as there are many manifestations of preserving the Holy Qur’an. The instances of this preservation manifest in various details that warrant contemplation and reflection.

One notable manifestation of Qur’an preservation is the ljazat (licenses) which is obtained by individuals who memorize the Qur’an and recite it under the guidance of a trustworthy sheikh possessing such licenses.

Upon examining these licenses, it becomes evident that each individual heard, memorized, and subsequently recited the entire Qur’an under the tutelage of the person preceding them in the chain of licenses. This process continues until one traces the transmission back to the companions and ultimately to the Messenger of Allah (PBUH). The substantial number of these licenses serves as further confirmation of the Qur’an’s transmission

chain, making it implausible for all of them to be in agreement about falsehood. Ibn al-Jazari transmitted 980 chains of Qur'an transmission that trace back to the Companions, and remarkably, they exhibit unanimity, devoid of any discrepancies⁽¹⁾.

The preservation of the Qur'an from distortion is also affirmed by the science of Tajweed, a set of rules ensuring the accurate recitation of the Qur'an just as Prophet Muhammad (PBUH) recited it—without error or melody. Those aspiring to read the Qur'an correctly or lead salah are required to grasp the principles of Tajweed to prevent recitation with a melodic deviation.

Furthermore, Caliph Ali bin Abi Talib, who assumed the caliphate in the year 35 AH, took measures to safeguard the integrity of the Qur'an. He instructed Abu Al-Aswad Al-Du'ali to establish the science of Nahw (Arabic Grammar) and introduce diacritics, including dots on letters to indicate tashkeel: fatha, damma, and kasra. This initiative was undertaken despite the continued presence of companions and memorizers, demonstrating a proactive approach to preserve the science from potential loss.

We observe that various preventive measures were undertaken to safeguard the Great Qur'an from distortion. These measures include: 1. Collection of the Qur'an. 2. Dissemination of the Qur'an in different regions

(1) Refer to: An-Nashr fi' Al-Qira'at Al-Ashr (190/1).



to ensure unity among Muslims in terms of the same version. 3. Transmission of the Qur'an with a focus on both the text and meaning. 4. Preservation of knowledge and narration through oral tradition. 5. Issuance of licenses (ijazat) through a connected chain of transmission. 6. Regulation of the aspects of the readings. 7. Establishment of the science of Nahw (Arabic grammar), among others. Remarkably, these measures were successfully implemented in the early years of Islamic history, accomplished in less than twenty-five years!

Another aspect of preserving the Qur'an from distortion is evident in the mandate that Allah bestowed upon the Messenger and the Companions at the outset of the call. This mandate involved performing salah throughout the entire night, every night, even though, during that period, only a small portion of the Qur'an had been revealed. The divine command compelled the Companions to commit the Qur'an to memory, as the frequent recitation during nightly salah contributed to their memorization of the holy text.

What further validates the preservation of the Qur'an is the fact that, initially, the Messenger prohibited the Companions from documenting the Sunnah due to concerns that it might become conflated with the Qur'an. During this early period, the Companions were still becoming acquainted with both the literary style of the Qur'an and the Prophetic literary style. Despite the evident distinction between these two styles, the Prophet

(PBUH) exercised patience until the circumstances had stabilized, and the Companions had gained sufficient experience to differentiate between the Qur'an and other Prophetic hadiths. Subsequently, the restriction on recording the Sunnah was lifted.

One factor that facilitated the preservation of the Qur'an in the hearts was the distinctive rhythm with which Allah specified the Qur'anic phrases. This characteristic made it easy to memorize and remember the holy text.

"And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?" [Surah Al-Qamar, 17].

Several factors, specific to the circumstances and the temporal and spatial context in which the Qur'an was revealed, contributed to its preservation. One crucial element was the strong memorization ability prevalent among the Arabs, who employed this skill as their primary method for preserving and transmitting poetry. Additionally, the Arabs were knowledgeable about writing and recording important information, and they would write down significant texts, such as the Mu'allaqat, which were then hung on the curtains of the Kaaba to prevent loss.

Consequently, when Prophet Muhammad (PBUH) was sent with the Qur'an, and it became of utmost importance for Arab Muslims, it was only logical for it to be prioritized in writing to avoid any risk of loss.



Allah also enacted specific laws to preserve the Qur'anic text from human interference, including the prohibition of transmitting its meaning. It is impermissible to convey the Qur'an in any language other than the original Arabic in which it was revealed, even for non-Arabs who don't speak the language. This strict adherence is evident when foreign preachers address people in their language but recite the Qur'an in its original Arabic wording during salah.

Among the legislations that safeguard the Qur'anic text, Muslims following an Imam in salah are commanded to correct the Imam if he makes a mistake in his recitation⁽¹⁾. This results in instances where a young child, having memorized the Book of Allah, corrects an older sheikh if an error occurs! This practice is deeply ingrained in the collective mind of Muslims, reflecting their intolerance for any errors in reading the Qur'an. They promptly correct mistakes, regardless of their magnitude, emphasizing the commitment to maintaining the accuracy of the sacred text.

Thus, it is evident to us that:

The Qur'an is distinct in that it has not been subject to any human interference, distortion, or alteration—unlike other books, such as the Bible with its Old and New Testaments.

(1) The act of correcting the imam involves rectifying any errors that occur during the imam's recitation while performing salah, a well-known practice among Muslims.

Furthermore, the Quran is unique in that it lacks any textual contradictions, distinguishing it from previous holy books⁽¹⁾.

The presence of contradictions in a holy book is conclusive evidence that it was not from Allah to begin with or that its origin was divine, but human intervention occurred through distortion and alteration. In both scenarios, it lacks the infallibility derived from being an impeccable divine revelation, according to the precise and objective divine standard: "Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies" [Surah An-Nisa, 82].

Hence, the Qur'an stands as the only book that has been entirely preserved from any distortion. The evidence for this is not only found in a noble verse, such as "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it" [Surah Al-Hijr, 9],

(1) When we refer to contradictions, we mean textual inconsistencies that cannot be reconciled or interpreted in harmony. This sets the Quran apart from examples found in the Old and New Testaments, where such contradictions exist. It is important to note that, while there may appear to be contradictions in the Quran upon initial examination, a closer investigation reveals that these are not genuine contradictions. Instead, there are aspects of synthesis and interpretation that allow for a cohesive understanding of these texts. This involves clarifying the meaning of each text and exploring possible interpretations that align with the principles and controls of interpretation. ...



but also in the definitive proof of preserving the Qur'an through its transmission across generations. This transmission occurs through a chain of reliable sources, providing certainty to all rational individuals. However, the preceding Qur'anic verse also functions as evidence for the preservation of the Qur'an, albeit through an indirect means, which is establishing the Qur'an as an infallible divine revelation. It accomplishes this by highlighting various facets of the Qur'an's miracles, such as eloquence and miracles of the unseen. Consequently, the entire Qur'an becomes a well-established source of certain knowledge.

Subsequently, the Qur'anic verse: "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it" [Surah Al-Hijr, 9], is regarded as representative of a truth communicated to us by Allah regarding a cosmic, preordained matter. Allah intended this occurrence in advance and prepared specific factors for its realization.

Thus, the Qur'an, reality, reason, and history all affirm the preservation of the Qur'an from distortion.

The Qur'an itself elucidates the timeline clearly, describing the previous books—the Torah and the Gospel—as distorted. This distortion arose because Allah commanded the Jews and Christians to preserve their books as a legal and obligatory matter, serving as a test for them.

Allah has proclaimed: "Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made judgments for Jews. So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted and of which they were made keepers. So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what Allah has revealed are 'truly' the disbelievers" [Surah Al-Ma'idah, 44]. However, they changed and altered the holy books, leading to their current state, as described earlier.

Allah has proclaimed: "But for breaking their covenant We condemned them and hardened their hearts. They distorted the words of the Scripture and neglected a portion of what they had been commanded to uphold. You 'O Prophet' will always find deceit on their part, except for a few. But pardon them and bear with them. Indeed, Allah loves the good-doers" [Surah Al-Ma'idah, 13].

Allah has proclaimed: "So woe to those who distort the Scripture with their own hands then say, 'This is from Allah'—seeking a fleeting gain! So woe to them for what their hands have written, and woe to them for what they have earned" [Surah Al-Baqarah, 79].



Here is an important question that is frequently posed by both Jews and Christians, leading to challenges:

How are God's words distorted? Is God incapable of preserving His word from distortion?!

To address this question, we must first recognize that nothing occurs in the entire universe except by the will of Allah (SWT).

Allah has proclaimed: "If We ever will something 'to exist', all We say is: "Be!" And it is!" [Surah An-Nahl, 40].

Allah desired the distortion to take place in the previous books, yet He permitted it to unfold as an aspect of humanity's destiny, rather than by means of a legal commandment.

Certainly, Allah has the power to preserve His Word as revealed in the earlier books. He specifically commanded the People of the Book through legal commandments to safeguard it, but they failed to do so, leading to its loss. The distortion in the preceding, non-conclusive holy books should not be seen as an indictment or slander against Allah's wisdom. Subsequently, He revealed a new book in which He outlined His expectations for the people and corrected the alterations and deviations present in the earlier messages.

Here, as Muslims, we have the right to pose some important questions to our Jewish and Christian counterparts:

Did the children of Israel not kill some of their prophets?

Doesn't the Old Testament itself mention the Jews killing the prophets?

Doesn't the First Book of Kings (19:10) explicitly state: "I have been very zealous for the Lord God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword."

Doesn't the Book of Nehemiah (9:26) also confirm this, saying: "They were disobedient and rebelled against you; they turned their backs on your law. They killed your prophets, who had warned them in order to turn them back to you; they committed awful blasphemies."

Furthermore, we specifically ask the Christians: Didn't the Jews and Romans kill Christ himself, according to your belief that he is God manifest in the flesh? Did they not spit on his face and insult him, as you claim?

After considering these events, is it permissible for us to assert that God was unable to protect His prophets?

The truth is that Allah holds power over everything, yet He willed for all of these events to unfold as part of the destiny of humanity and the universe, rather than a legal order. The unbeliever does not disbelieve except by the power of Allah, and the sinner does not sin except by the power of Allah. Even though Allah does not approve of such actions and does not endorse them through a legal order, He did not command them,

as He disapproves of disbelief by His servants. Nevertheless, Allah allowed them to occur for a divine purpose, ensuring that those destined to perish and those destined to survive do so after being presented with the truth.

In summary, the distortion in previous books is conceivable, and we cannot be certain of its impossibility, except in the case of the final divine message. After this message, no other revelation will be disclosed to rectify any errors. Therefore, Allah specifically pledged to preserve the Qur'an, not all of His previous books. The preservation of the Qur'an became a matter of universal preordainment, and Allah's universal words remain unaltered. There is no changing them.

Some may raise another issue, asserting that all Christians believe in the story of Christ's crucifixion, for example. Does this imply an unbroken chain of transmission, and is the story therefore deemed true?!

The reality is that anyone making such a claim either lacks an understanding of the meaning of unbroken chain of transmission and its requisite conditions, erroneously assuming that the mere fame and dissemination of a statement automatically implies it was transmitted through an unbroken chain of transmission,

or possesses no knowledge of the history of Christian beliefs and the Bible.

As previously mentioned, an unbroken chain of transmission imparts certainty, but specific conditions must be met for us to assess a particular historical event based on its chain of transmission.

The conditions that must exist in an unbroken chain of transmission are as follows:

- 1) The event should be recounted by a substantial assembly, drawing its authority from a significant group.
- 2) This narration must traverse from the initial narrator in the chain of transmission to its final one.
- 3) All narrators must be incapable of unanimously conspiring to deliberately disseminate falsehoods.
- 4) The acquisition and transmission of information must be carried out through the senses.

Applying these conditions to the story of the crucifixion, for example, reveals a break in the chain of transmission. According to the Gospel narratives themselves, none of Christ's disciples or Gospel narrators witnessed the incident of Christ's crucifixion. Mark's Gospel (14:50) records the disciples deserting Christ at the moment of his arrest, stating, "Then

everyone deserted him and fled.”⁽¹⁾ Similarly, Matthew’s Gospel (26:56) notes, “Then all the disciples deserted him and fled.”

Therefore, the story of the crucifixion did not meet the most important conditions for an unbroken chain of transmission. The narrators should have seen the historical event themselves, and they should have been numerous in number. There is also skepticism regarding the satisfaction of

The disciples neither saw Christ during the crucifixion nor found his body in the grave, as reported in the Gospels. They only encountered Christ after his arrest, when he instructed them to preach before ascending to heaven. This narrative aligns more closely with the Qur’anic context, as expressed in Allah’s (SWT) saying: “and for boasting, ‘We killed the Messiah, Jesus, son of Mary, the messenger of Allah.’ But they neither killed nor crucified him—it was only made to appear so. Even those who argue for this ‘crucifixion’ are in doubt. They have no knowledge whatsoever—only making assumptions. They certainly did not kill him. * Rather, Allah raised him up to Himself. And Allah is Almighty, All-Wise” [Surah An-Nisa, 157-158].

Additionally, the statement attributed to Christ during the crucifixion, where he cried out, “Eli, Eli, lema sabachthani?” (meaning “My God, my God, why have you forsaken me?”), is more likely to have been uttered by someone similar to Christ rather than Christ himself. This statement suggests objection to God’s judgment, a behavior inconsistent with the actions of prophets. Furthermore, if this statement is ascribed to God, who awaited this moment to fulfill His predetermined plan involving His crucifixion and death for the atonement of humanity’s sins—sins they did not commit—why is God then depicted as screaming, when He is the one who orchestrated the entire scenario? To whom is He screaming? Who is His god in that situation? Is it permissible to attribute this aforementioned utterance to a prophet, let alone a god?

the remaining conditions for an unbroken chain of transmission. These conditions necessitate that the historical chain remains connected to a substantial number of narrators in a natural manner, precluding any possibility of unanimous collusion to intentionally spread falsehoods. All of this, of course, raises doubts about the occurrence of this event from a historical and scientific perspective. However, as Muslims, we are certain that it is not true based on the clear and explicit indication of another source of knowledge—the revelation brought by Prophet Muhammad (PBUH).

Another point of contention arises from questions regarding the preservation of the Qur'an based on a narration attributed to Aisha (RA). She purportedly said, "The Verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a dajin (a tame sheep) came in and ate it."⁽¹⁾

However, in reality, this narration may not be accepted as authentic⁽²⁾. Even if it were authentic, it is considered among the abrogated verses,

(1) Narrated by Ibn Majah, 1944. It's important to note that "dajin" refers to a sheep that people commonly keep as a pet in their homes.

(2) For further clarification on the authenticity of this narration, please refer to the link below. It contains a fatwa on the "Islam: Question and Answer" website, which states the weakness of this narration's authenticity, titled "The hadith about a sheep eating the ...

meaning its wording was abrogated and is no longer part of the Qur'an. The verse, however, allegedly remained written on a sheet of paper with Aisha⁽¹⁾. Regardless, this narration does not provide evidence that the Qur'an was not preserved. Even if the manuscript mentioned by Aisha was lost, the Qur'an is still preserved in numerous other manuscripts and, more significantly, in the hearts of many companions who memorized it directly from the Messenger.

manuscript containing the verse of stoning and breastfeeding in Aisha's house is not authentic."

<https://islamqa.info/ar/answers/175355/>

(1) Ibn Hazm (May Allah's mercy be upon him) asserts, "It is accurate that the wording of the verse was abrogated, and the manuscript on which it was written, as Aisha mentioned, remained untouched. According to her, a tame sheep consumed it; however, it was deemed unnecessary by all. This is the account related to the verse about breastfeeding, and there is a unanimous agreement on this matter. The evidence supporting this is that: they have memorized it, as we previously mentioned. If it had been part of the Qur'an, the consumption of the manuscript by a tame sheep would not have hindered them from memorizing it.

We are certain that no two Muslims would dispute the fact that Allah, the Most High and Blessed, obligated His Messenger (PBUH) to convey the message, and he fulfilled this obligation as commanded... It holds true that the verses which have been abrogated, if the Messenger of Allah (PBUH) had been instructed to convey them, he would have done so. And if he had conveyed them, they would have been memorized. Furthermore, if they had been memorized, the death of the Prophet (PBUH) would not have impacted them, just as his demise did not affect anything that was conveyed in the Qur'an." (End of quote from "Al-Muhalla" (12/177).

If we consider a hypothetical scenario where, for example, a fire burned a hundred copies of the Qur'an, does that mean that the Qur'an has been lost and not preserved?!

Some individuals also raise questions about the preservation of the Qur'an, criticizing the concept of abrogation in certain verses. Allah addresses this concern, stating: "If We ever abrogate a verse or cause it to be forgotten, We replace it with a better or similar one" [Surah Al-Baqarah, 106]. Allah also says: "When We replace a verse with another—and Allah knows best what He reveals" [Surah An-Nahl, 101].

They ask, "How can the Qur'an be preserved if you acknowledge that some of its verses were abrogated?"

The truth is that abrogation takes various forms: there is abrogation of the ruling while maintaining the recitation, abrogation of the recitation while preserving the ruling, and instances where both the ruling and recitation are abrogated.

Abrogation, in itself, does not contradict preservation, as it occurred through heavenly revelation for a divine purpose. The final form and essence of the Qur'an are encapsulated in the verse: "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it" [Surah Al-Hijr, 9].



Abrogation is a reality acknowledged in previous scriptures, whether accepted or not. The New Testament, for instance, abrogated certain provisions of the Old Testament, or the Ancient Testament⁽¹⁾, as referred to by Paul. Furthermore, their belief in Jesus as the Redeemer supposedly freed them from the curse of Moses's law, according to their claims⁽²⁾.

We also share the belief that an abrogation occurred in the law of Adam. This law initially permitted brother-sister marriage to ensure the continuity of the human race and prevent extinction.

(1) The term "New Testament" was used by Christ in the Gospel of Matthew (26:28) during the Last Supper, not to signify abrogation of the Law of Moses but to fulfill it. As stated in the Gospel of Matthew (5:17): "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."

However, Paul, in his customary fashion, contradicted the teachings of Christ. He used the term "Ancient Testament" in contrast to the New Testament, implying the abrogation of the law and its abolishment, as expressed in his letter to the Hebrews (8:13): "By calling this covenant 'new,' he has made the first one obsolete; and what is obsolete and outdated will soon disappear." Paul also modified various provisions and teachings of the law, including those related to pork, wine, circumcision, and others.

(2) Certainly, this represents one of the Apostle Paul's pivotal teachings, wherein he challenges the principles of the Mosaic law and Christ's teachings. He emphasizes salvation through a sincere faith in Jesus, the Redeemer who delivered humanity from original sin. Consequently, adhering strictly to the law and the guidance of the prophets does not contribute to faith and salvation. In his letter to the Galatians (3:13), Paul articulates this idea by stating, "Christ redeemed us from the curse of the law by becoming a curse for us..."

It is crucial to emphasize that the concept of abrogation in the Muslim faith is unrelated to the Jewish doctrine regarding the beginning. Unlike the belief that God may be initially ignorant of certain things, only to later gain clarity, Muslims assert that such a perspective is incompatible with their faith. To hold such a belief is considered disbelief in the eyes of Muslims because they affirm that Allah (SWT) is All-Knowing. In the Islamic context, abrogation signifies that Allah revealed a ruling suited for a specific period and context. When the purpose was fulfilled, divine wisdom necessitated the revelation of its abrogation, replaced by another ruling. Abrogation occurs solely during the process of revelation, concluding with the cessation of revelation. An illustrative example is the gradual prohibition of alcohol, evolving from restricting consumption during salah times to an absolute prohibition, superseding the prior ruling. This demonstrates a clear divine purpose and wisdom, as elucidated by Muslim scholars.

This Islamic understanding of abrogation dispels any negative connotations or false associations one might have regarding Allah, the Most High and Blessed. There is no suspicion of diminishing the perfection of Allah's knowledge, wisdom, and power. Instead, such abrogation is seen as part of the perfection of Allah's wisdom and legal will, preventing confusion and serving as an emphasis for those who are stubborn or have strayed from the path, as seen with the Children of Israel. It is a means of education and correction for what has become corrupted in their hearts.

In summary, there is no conflict between abrogation and the preservation of the Qur'an, just as there is no conflict between abrogation and Allah's absolute knowledge.

In conclusion, the criterion of preservation from distortion applies uniquely to the Qur'an. Its preservation across ages and times, reaching us in its original form as heard by the Companions from the Messenger, serves as evidence that it is the final message revealed by God to all humankind. Islam, among all religions, is affirmed as the true religion of Allah.



Chapter Four

The criterion of the reasonableness of universal beliefs, their alignment with innate human nature, and the logical coherence between them

One of the essential foundational criteria for comparing religions is the principle of logical coherence. Hence, the purpose of this chapter is to establish a comparison between the Qur'an, the Old Testament, and the New Testament in terms of the reasonableness, consistency, and absence of conflict with clear reason and common sense within their doctrinal foundations.

The doctrinal foundations of a genuine religion, found within its Holy Book, must be reasonable. This implies that the components of innate human nature, such as rational axioms and necessary sciences, should never contradict each other. Furthermore, the entire doctrinal system must be consistent and coherent, allowing for visualization and reconciliation of its components.

The revelation and the true religion that Allah has bestowed cannot contain anything that the mind would deem impossible and reject, such as

the combination of two opposites⁽¹⁾. However, a true religion can encompass concepts that may perplex and astonish the mind, even if they are possible to exist. Importantly, these notions cannot be deemed impossible. Examples of such concepts include the unseen, such as the existence of angels, jinn, heaven, hell, and abstract ideas like immortality, eternity, destiny, and others.

If the source of the human mind is the God who created it and brought it into existence, it must not contradict the true religion and the revelation that God also sent down to people because they originally come from a single niche. Hence, the light of the human mind and innate human nature would almost shine, even if untouched by the light of revelation. When these two lights eventually converge, they become “light upon light,” as described in Surah An-Nur, 35: “...whose oil would almost glow, even without being touched by fire. Light upon light!”

This criterion of reasonableness and logical consistency becomes evident when there is no real conflict between these doctrinal foundations within the same religion. It also surfaces when there is no genuine conflict between the doctrinal foundations and the necessary primary sciences, or what is commonly referred to as the axioms of minds (the shared rational

(1) Note: “Combining two opposites” refers to two statements that for one of them to be true, the other must be false.

principles agreed upon by all rational human beings). Moreover, it is apparent when there is no true contradiction between the doctrinal foundations and observed scientific facts.

Now, let us examine the doctrinal foundations of each of the three religions to determine which one aligns most consistently with the criterion of reasonableness and logic, considering its various manifestations.





- The Old Testament and the Criterion of Reasonableness:
- The Old Testament ascribes implausible and unreasonable attributes to God, the Creator of the magnificent universe.

We previously highlighted instances of these attributes while discussing the depiction of God in the Old Testament. One notable aspect is portraying God as having a prejudiced, nationalist disposition, favoring the children of Israel over all other races, regardless of their level of piety and faith. Such an explicit depiction of God as unjust starkly contradicts the conventional understanding of God, characterized by attributes of perfection, including justice and wisdom.

This contradiction is evident in one of the foundational beliefs concerning divinity.

- Furthermore, the Old Testament assigns unreasonable characteristics to the prophets of God, who are inherently expected to be the pinnacle of creation, meticulously chosen by the wise God known for making perfect decisions. This involves depicting them engaging in immoral acts, vices, and possessing undesirable traits, such as adultery, treachery, lying, and deception, even to the extent of describing the Prophet of God Solomon falling into polytheism. This portrayal is incongruent with the notion of prophets being the elite of the elite! The coexistence of these two perspectives on the prophets is untenable.

This contradiction is also evident in one of the foundational beliefs concerning prophethood.

- There are numerous contradictions in the Old Testament that are impossible to reconcile, as previously mentioned. One example is the discrepancy in specific numbers concerning the same incident presented in two different narratives. These explicit differences violate the criterion of reasonableness, as it is logically impossible to combine two opposites; opposing elements do not unite or coexist.

In our earlier discussion on the distortion of the Old Testament, we provided examples of these contradictions. For further details, please refer to that chapter. Additionally, consider the following example:

In comparing the accounts of the Book of Nehemiah and the Book of Ezra regarding the numbers of individuals returning from Babylonian captivity:

Book of Nehemiah 7:18: "The sons of Adonikam, six hundred and sixty-seven."

Book of Ezra 2:13: "The people of Adonikam, six hundred and sixty-six."

Book of Nehemiah 7:19: "The sons of Bigvai, two thousand and sixty-seven."

Book of Ezra 2:14: "The people of Bigvai, two thousand and fifty-six."



It is not valid for any Jews or Christians to argue that these differences are inconsequential and do not impact the meaning, as they claim. Such an argument holds only in the case of human-made works, not in the context of infallible divine revelation!

If one wishes to regard this book as a purely human endeavor striving to uncover true historical facts after the original revelation was lost, then we appreciate the scholars for their diligence and agree that, in some cases, these differences might be deemed simple when judged against the standards of controlling historical narratives. However, in such a scenario, they must refrain from making statements on behalf of God, asserting that this work is an infallible divine revelation and a holy book written with the support of the Holy Spirit.

- One of the inconsistencies in the Old Testament arises from the conflicting details in the creation narrative between the first and second chapters of the Book of Genesis. These contradictions are notably evident in the differing chronological orders of creature creation.

The chronological order, as per the first narration (found in the first chapter of the Book of Genesis), unfolds as follows: 1. Heavens and Earth 2. Day, night, and light 3. Plants 4. Sun, moon, and stars 5. Sea creatures and birds 6. Land animals 7. Man and woman together

Contrastingly, the order in the second narration (in the second chapter of Genesis) is presented as follows: 1. Man (Adam) 2. Plants 3. Birds, wild animals, and livestock 4. Woman

Beyond the contradiction in the chronological order of creation, other details in the Genesis creation story conflict with explicit scientific principles. For instance, the notion of day and night existing before the creation of the sun and moon is scientifically untenable!

In the first chapter of the Book of Genesis, it is stated that God created day and night on the first day: "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."⁽¹⁾ However, in the same chapter, it is mentioned that God created the sun and the moon on the fourth day: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also... and God saw that it was good. And the evening and the morning were the fourth day."⁽²⁾

How, then, can the existence of day and night precede the presence of the sun, especially when contemporary science, grounded in sensory

(1) The Old Testament, Genesis (1:5).

(2) The Old Testament, Genesis (1:16-19).

observations, unequivocally affirms that day and night are outcomes of the Earth's rotation around its axis in the presence of the sun?

- There are some narratives in the Old Testament that conflict with established scientific facts. An example of such a story is found in the Book of Genesis (30:28-43), where Jacob (PBUH) tends sheep for his father-in-law. These sheep are described as being of two types: one plain and without distinct markings (numerous), and the other with distinct markings (few). Jacob strikes a deal with his father-in-law, agreeing to take the few sheep with distinct markings while leaving the many plain sheep. However, Jacob devises a plan to deceive his father-in-law and rapidly increase the number of sheep with distinct markings at the expense of the plain sheep. What did Jacob do?

He observed that the plain sheep were largely pregnant. To exploit this, he placed a set of bars with white lines in front of the water bowls used by the plain sheep so that they get cravings when they came to drink. Astonishingly, all the plain sheep gave birth to offspring with distinct markings in a manner inconsistent with established principles of biology and genetics. It is noteworthy that the Old Testament does not present this event as a miracle, a divine intervention to support the prophet, as no such intention is evident in the context of the story. The incident occurred privately with Jacob, and the Holy Bible conveys it. Furthermore, it is

inconceivable that God would endorse a deceptive miracle in support of His prophet.

This story, along with numerous others, indeed brings considerable embarrassment to Christians and Jews worldwide, particularly in the West. They find themselves the target of mockery by natural scientists across various scientific disciplines.

In truth, discussions about the contradictions within the Old Testament—whether inconsistencies within the texts or conflicts with the clear principles of observable science—are ongoing. The Old Testament lacks the criteria of reasonableness and logical coherence, extending from its doctrinal foundations to its biblical narratives and stories. Consequently, it cannot be considered an infallible source of divine light and revelation.

Therefore, the absence of the criteria of reasonableness and logical coherence in the Old Testament strongly suggests that neither Judaism nor Christianity represents the authentic religion of Allah, as revealed to all people until the Day of Judgment.



- The New Testament and the Criterion of Reasonableness:

When engaging in research or a critical study of the New Testament, it is inevitable to delve into the doctrinal foundations unanimously accepted by Christians across various Orthodox, Catholic, and Evangelical sects. These believers, guided by their interpretation of the Holy Book or the books of the New Testament, hold certain doctrinal principles central to their faith. However, it's noteworthy that these doctrinal foundations lack a solid biblical basis proportional to their significance in the Christian faith. Discovering a contradiction between these foundations and logic implies a deficiency in the New Testament's condition of reasonableness, thereby challenging and undermining the Christian religion at its core.

- The doctrinal foundations of the Christian religion, with utmost clarity, manifest as a severe form of irrationality, violating logic and common sense. This reaches its zenith in the doctrine of the Trinity, a cornerstone of the Christian faith.

Within the doctrine of the Trinity, Christians assert that the Father is a complete and distinct God, the Son is a complete and distinct God, and the Holy Spirit is a complete and distinct God. Notably, the Father is neither the Son nor the Holy Spirit. Paradoxically, they also maintain that these three gods coalesce into one God!

What adds to the puzzle is the insistence by some believers that: anyone acknowledging these three entities as independent and separate gods, rather than a singular entity, falls into polytheism—God forbid!

This belief presents a mathematical paradox akin to the inconceivable equation: $1 + 1 + 1 = 1$

Even Christian scholars themselves struggle to elucidate this doctrine, often deeming it a divine secret that transcends human understanding.

The foundational tenet of the Trinity in Christian doctrine stands in stark contradiction to rational axioms and innate knowledge universally accepted by rational beings. It seems implausible that such a foundational concept could emanate from the true God, as truth is inherently derived from Him.

- One of the doctrinal foundations deemed illogical in the Christian faith is the doctrine of the incarnation of God and His manifestation in the body of Christ. This concept necessitates that God possesses all the attributes of human imperfection, including eating, drinking, engaging in bodily functions, sleeping, experiencing helplessness, illness, pain, and even death. These attributes, inherently associated with human nature, seem incongruent with the divine essence, traditionally understood as free from every form of deficiency and defect.

- Among the doctrinal foundations that defy the criterion of reasonableness due to their inherent impossibility and illogical nature, one stands out—the doctrine of sin and redemption. This doctrine, intricately linked to the divine, ascribes to God qualities that seemingly contradict His essential, self-evident attributes, portraying Him as helpless and unjust, thus negating the concepts of power and justice.

The doctrine of sin and redemption is often considered the bedrock upon which the entire Christian faith is constructed, despite its clear origin being attributed to the Apostle Paul rather than Christ, as previously mentioned. In essence, this doctrine asserts that God deems all individuals culpable for the sin committed by Adam, specifically when he transgressed by eating from the forbidden tree. Consequently, this sin becomes an inherited burden for all of Adam's descendants, making sin, evil, and exclusion from the Kingdom of the Lord inherent in humanity without their individual wrongdoing!

The first aspect of this doctrine pertains to sin, highlighting humanity's inherited guilt. The subsequent element is redemption, which posits that God, seemingly incapable of forgiving this collective sin, finds the only solution in descending to Earth, taking on human form in Christ, and undergoing crucifixion to redeem humanity!

This doctrine, however, paints a perplexing picture of God. It depicts

God as unjust, as He holds accountable those who have not committed the sin. Furthermore, it portrays Him as incapable of forgiving humanity's transgressions and finding a solution worthy of His divinity unless He incarnates Himself in the person of Christ. According to this belief, He lives among people on the pale blue dot in the vast universe known as Earth, enduring torture, persecution, and even being spat upon by some of the most despised individuals in human history—the Jews who accused the Messengers of falsehood. The belief goes so far as to assert that Christ, in accordance with their alleged faith, suffered the excruciating fate of having his hands nailed to the cross until death!

- The various contradictions and differences found in the texts of the New Testament, as previously discussed in the context of the distortion of the Holy Bible, serve as manifestations of the irrationality inherent in both the Bible and the Christian religion. This irrationality is evident in instances where opposing elements are fused together. Notable examples include the disparities in the genealogy of Christ presented in the Gospels of Matthew and Luke, as well as variations in the details surrounding the crucifixion of Christ. These differences encompass the date of the crucifixion, the positions of the two thieves accompanying Christ, the identity of the individual carrying the cross (Christ or Simon), and the conflicting accounts of the death of Judas Iscariot.

According to Christian belief, Judas Iscariot, who is alleged to have

betrayed Christ, met his end in contradictory ways. The Gospel of Matthew claims he strangled himself, committing suicide, while the Book of Acts asserts that he fell on his face, with his belly splitting open and his entrails spilling out. These examples illustrate textual contradictions within the New Testament.

In essence, there are numerous instances of contradictions within the New Testament. The mentioned examples are merely a selection aimed at elucidating the underlying concept. As previously noted, the assertion of an infallible divine revelation that cannot be disproven from any perspective crumbles when faced with even a single example demonstrating a logical contradiction or an internal textual inconsistency between verses that cannot be harmonized. Such instances are sufficient to challenge the infallibility of the text and, consequently, disprove its divine origin.

- Manifestations of what is considered as unreasonableness and illogicality in Christianity and the New Testament become apparent in certain rituals adhered to by Christians. One such ritual is the communion or Eucharist, particularly as observed in the Orthodox and Catholic faiths. Designated as one of the seven sacraments of the Church, it is recognized within the clergy. In this ceremonial practice, Christians commemorate the Last Supper, during which Christ shared bread and wine with his disciples. This act aligns with Christ's commandment to the

disciples as articulated in the Gospel of Luke (22:19): "This is My body which is given for you; do this in remembrance of Me."

The challenge arises not from the commemoration itself but from the assertion that, in this ritual (the Eucharist), Christians are required to believe in the real, not metaphorical, transformation of the bread into the body of Christ and the wine into his blood!

Those who reject this, asserting that the transformation is merely symbolic and metaphorical, as is the belief among Protestants, are labeled as unbelievers, excluded from the Kingdom of God!

The underlying concern here is the perceived irrationality of the notion that the bread and wine physically transform into the body and blood of Christ. Such a transformation is viewed as implausible.

In concluding the discussion on the perceived unreasonableness of Christianity and the Bible, an important issue deserving contemplation emerges—the apparent and direct contradiction between the Old and New Testaments on various fronts. This contradiction extends from the attributes attributed to God, suggesting two distinct Gods, to the overarching spirit and philosophy of the texts. The Old Testament is characterized by a materialistic perspective, while the New Testament leans towards negative idealism and Druidic spirituality!



One cannot help but wonder how the Christian mind reconciles these contradictions, especially when asked to believe that both Testaments emanate from a singular God!

Consequently, the New Testament, from its doctrinal foundations to its intricate details and narratives, lacks rationality and logical coherence. This deficiency refutes the assertion that it originated from an infallible divine source, proving that Christianity is not the true religion of Allah intended for all people until the Day of Judgment.

- The Qur'an and the Criterion of Reasonableness:

Indeed, within the Qur'an, one will never encounter contradictions between its verses, where two statements oppose each other in a manner that defies reconciliation. The Qur'an avoids any conflict with logic, rational intuitions, and the fundamental innate knowledge shared by all rational human beings. A verse with a definitive interpretation does not clash with a rational axiom or an observable scientific fact. While there may be areas of controversy regarding certain verses in relation to logic or experimental science, these matters often involve speculative interpretations, allowing for a broad scope of *ijtihad*. This flexibility, maintaining doctrinal consistency, is guided by the rules and principles of interpretation, rendering the Qur'an both valid and reformative for every time and place.

The Qur'an itself sets a standard for us to know the true religion through its reasonableness and the absence of internal contradictions between its verses. It also lacks contradictions with logic and empirical science, as indicated by the verse: "Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies" [Surah An-Nisa, 82].

The Qur'an, in this context, seems to beckon non-believers to engage in thorough reading and contemplation, urging them to recognize that it is an incorruptible book, impervious to falsification from any perspective.



Through this process, they may come to acknowledge its divine origin, untouched by human interference.

Upon contemplation of the Qur'an, it becomes evident that monotheism serves as the central doctrinal foundation around which the entire Qur'an revolves. All other beliefs, rulings, legislation, social interactions, and morals are but manifestations of this pivotal doctrinal principle.

The Qur'an exhibits a logical consistency, connecting doctrinal foundations to devotional, interactional, and moral branches in a coherent and consistent manner. This coherence is welcoming for those who believe in it and adhere to its principles.

Furthermore, the central idea of the Qur'an, uniting its verses into one cohesive objective unit (which is monotheism), mirrors the central idea of nature. Nature, in turn, consolidates the structure of its vital organic and inorganic matter, its elements, and its laws into one cohesive objective unit (which is also monotheism, evident in the similarity of the structural units of nature).

In essence, the entire Qur'an, particularly its doctrinal foundations, exists within a context of logic and science. These aspects are intricately linked by one objective unit—monotheism.

Additionally, it is observed that the Qur'an rectifies the perceived unreasonableness present in earlier distorted books. Examples of this correction include:

- The Qur'an does not endorse the irrational attributes attributed to the God of the Old Testament; instead, it provides responses and corrections. For instance:
 - In response to the Old Testament's portrayal of God as weary after creating the heavens and the earth in six days, followed by resting on the seventh day, the Qur'an refutes this notion. Allah (SWT) states: "Indeed, We created the heavens and the earth and everything in between in six Days, and We were not 'even' touched with fatigue" [Surah Qaf, 38].
 - Addressing the Old Testament's depiction of God as nationalistic and racist, the Qur'an describes Him as the Lord of the all worlds: "All praise is for Allah—Lord of all worlds" [Surah Al-Fatihah, 2], and emphasizes the honor of man as a human being, stating: "Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures" [Surah Al-Isra, 70]. Furthermore, Allah establishes hierarchies among individuals based on piety, faith, and good deeds; "Surely the most noble of you in the sight of Allah is the most righteous among you" [Surah Al-Hujurat, 13].

- In reaction to the Old Testament's portrayal of God as unjust, the Qur'an counters with: "Your Lord is never unjust to 'His' creation" [Surah Fussilat, 46], Allah also said, "And your Lord will never wrong anyone" [Surah Al-Kahf, 49].
- The Qur'an also condemns the Old Testament for ascribing unreasonable characteristics to the prophets. For example, the Old Testament accuses the Prophet of God, Solomon, of disbelief and polytheism in his old age, but the Qur'an clarifies this misunderstanding with: "Never did Solomon disbelieve" [Surah Al-Baqarah, 102]. Similarly, the Old Testament falsely accuses Aaron of crafting the calf and instructing the Children of Israel to worship it. The Qur'an exonerates Aaron from this charge, attributing the act to As-Samiri; "the Sâmiri has led them astray" [Surah Taha, 85]. Additionally, the Old Testament accuses the prophets of Allah—Noah, Lot, David, and Jacob—of engaging in immoral acts. The Qur'an refutes these accusations, depicting them as chosen and infallible, using eloquent descriptions in various verses, such as: "These 'prophets' were 'rightly' guided by Allah" [Surah Al-An'am, 90].
- The Qur'an unequivocally rejects the irrational aspects within Christianity concerning the attributes of God, such as the doctrine of the Trinity. It asserts: "Those who say, 'Allah is one in a Trinity,' have certainly fallen into disbelief. There is only One God" [Surah Al-Ma'idah, 73]. Additionally, it refutes the concept of the inheritance of sin, stating:

“No soul burdened with sin will bear the burden of another” [Surah Al-An'am, 164]. Allah also says: “Every soul will be detained for what it has done” [Surah Al-Muddaththir, 38].

The Qur'an also dismisses the assertion of the divinity of Christ and the incarnation of God, declaring: “Indeed, those who say, ‘Allah is the Messiah, son of Mary,’ have fallen into disbelief.” [Surah Al-Ma'idah, 17]. Allah also says: “The Messiah, son of Mary, was no more than a messenger. ‘Many’ messengers had ‘come and’ gone before him. His mother was a woman of truth. They both ate food” [Surah Al-Ma'idah, 75].

Furthermore, it denies the claim that Christ is the Son of Allah, affirming: “They say, ‘The Most Compassionate has offspring.’ * You have certainly made an outrageous claim, * by which the heavens are about to burst, the earth to split apart, and the mountains to crumble to pieces * in protest of attributing children to the Most Compassionate. * It does not befit ‘the majesty of’ the Most Compassionate to have children. * There is none in the heavens or the earth who will not return to the Most Compassionate in full submission. * Indeed, He fully knows them and has counted them precisely. * And each of them will return to Him on the Day of Judgment all alone” [Surah Maryam, 88-95]. The Quran categorically opposes the notion that Allah would give birth in any form, whether real or metaphorical, without making distinctions between the two. Some Christians attempt to justify the relationship between Christ and the Father

through metaphorical birth, perhaps due to discomfort with the implications and negative connotations of the idea of a real birth. However, the Qur'an decisively addresses this by stating: "Say, 'O Prophet,' 'He is Allah—One 'and Indivisible'; * Allah—the Sustainer 'needed by all'. * He has never had offspring, nor was He born. * And there is none comparable to Him.'" [Surah Al-Ikhlās, 1-4]

In this manner, the Qur'an unambiguously supports the doctrine of pure monotheism, purging it from all forms of polytheism and confusion that may have tainted it. The clarity of the Qur'an on this matter leaves no room for doubt.

Sheikh Al-Islam Ibn Taymiyyah, in his book "Dar'a Ta'arud Al-Aql waa An-Naql," presented a remarkable methodology for addressing the interplay between logic and transmission. He asserted that a matter authentically transmitted with a clear interpretation cannot conflict with evident and conclusive logic and reason. If there appears to be a contradiction, it is due to either the matter being speculative in its interpretation or the logic and reason being speculative and unclear. In such cases, an analysis of the speculative matters in the context of the ones with a clear interpretation allows us to understand the context consistently⁽¹⁾.

(1) To elucidate this methodology, consider the following examples:

Example 1: Some individuals believe that certain Qur'anic verses, such as "and the earth—

... how it was levelled out?" [Surah Al-Ghashiyah, 20], or "As for the earth, We spread it out" [Surah Qaf, 7] contradict the scientific evidence supporting the Earth's spherical nature.

However, this is not a genuine contradiction but rather a superficial one that arises from misunderstanding.

While we are unequivocally certain about the Earth's spherical shape based on observable scientific facts, the Qur'anic verse is subject to multiple interpretations. It might convey that the Earth is elongated, indicating flatness. Alternatively, it could suggest that it appears flat to its inhabitants, and this perception aligns with reality, as this description is linguistically permissible.

Applying Ibn Taymiyyah's methodology, the interpretation of the text (the verse) is speculative, while the logic (the Earth's sphericity) is clear.

Consequently, we comprehend the speculative interpretation in the context of the matter with a clear interpretation, understanding the verse based on scientific evidence.

In essence, the verse implies that the Earth is flat as it appears to us, and Allah deliberately designed it this way to be habitable; "Have We not smoothed out the earth 'like a bed'" [Surah An-Naba, 6].

Moreover, the expression "We spread it out" [Surah Al-Hijr, 19] actually connotes sphericity, as the only geometric shape described as elongated from beginning to end is a sphere. Therefore, there is no genuine contradiction.

Therefore, Ibn Taymiyyah's stance aligns with the consensus on the Earth's sphericity, as articulated in "Majmoo' al-Fatawa" (25/195).

Example 2: The Great Qur'an contains verses that definitively indicate Adam's direct creation, affirming that he was not developed from beings preceding him. Conversely, a speculative scientific theory attempts to elucidate the similarities among diverse living beings, as evidenced in shared genes and genetic codes. Known as the theory of evolution, it posits that Adam was not directly created but rather evolved from lower beings. ...



Allah has proclaimed: “Most of them follow nothing but ‘inherited’ assumptions. ‘And’ surely assumptions can in no way replace the truth” [Surah Yunus, 36].

In summarizing this chapter, the application of the criteria of reasonableness and logical coherence unequivocally supports the assertion that the Qur’an is more reasonable than other books. The clarity extends further, as the Qur’an lacks anything contradictory to reason and logic, whether in its doctrinal foundations or branches. In contrast, the Holy Bible, encompassing the Old and New Testaments, exhibits considerable contradictions and differences. These discrepancies manifest in internal narratives and conflict with clear logic and fundamental principles of the mind, such as the combination of opposing texts.

Allah has proclaimed: “Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies” [Surah An-Nisa, 82].

Therefore, the criterion of reasonableness affirms that the Qur’an is the Book of Allah, revealed to humanity until the Day of Resurrection, establishing Islam as the true religion of Allah.

Applying the Clear and Speculative Methodology, the unequivocal stance favors the direct creation of Adam, supported by an authentic chain of transmission. In contrast, the speculative matter involves the theory of evolution. Therefore, precedence is given to the definitive over the speculative, emphasizing the importance of not disregarding clear verses and interpretations in favor of a speculative scientific theory.

Discussing the rationality of doctrinal foundations and their potential for rational establishment, it is observed that nearly all religions, with the exception of Islam, seek to bridge this critical gap by consistently resorting to and evoking emotions rather than rational reasoning in their advocacy, marketing, or missionary discourse.

This tendency becomes unmistakably apparent in their emphasis on specific rituals tied to historical events and facts, laden with emotions that can be exploited for emotional appeals and sentimental reactions, causing individuals to momentarily set aside their rational faculties.

A notable illustration of this is evident in Christian rituals associated with a historical event such as the crucifixion of Christ. Christians regularly strive to recollect Christ's pain and suffering, culminating in his sacrificial death on the cross as a redeemer, savior, and sacrifice for humanity, bearing their sins.

Hence, do not engage me in discussions about the Holy Trinity and its irrationality.

Likewise, do not engage me in discussions about inherited sin and the incarnation of God.

"Simply reflect on the suffering of Christ, who sacrificed himself for you."



This approach has consistently constituted their *modus operandi* and the core of their Christianization efforts.

Similarly, Jews leverage historical situations and events, not primarily to bolster their doctrines, but to advance their causes. Judaism, being a national religion, lacks a missionary aspect, as it confines its followers to those born of a Jewish mother. The Jews, for instance, exploit the Holocaust as an emotional appeal, generating sympathy and concern from the international community by incessantly recounting the incident through various media outlets. This exploitation has reached a point where the Holocaust is used as justification for the establishment of the alleged state of Israel in Palestine.

Thus, do not engage me in discussions about the occupation of Palestine by the Jews.

Let us also set aside their crimes against the Palestinian and Arab peoples the moment we watch those films depicting the suffering of the Jews at the hands of the Nazis.

This emotional appeal is also evident among certain heretical sects in Islam, such as the Shiites, during rituals linked to a historical event—the killing of Hussein on the day of Ashura.

This historical fact is consistently exploited, promoted, and emotionally emphasized each year through live scenes, where individuals engage in self-inflicted practices to ensure this event remains ingrained in their minds.

Hence, let's not discuss Shiite doctrines that seemingly defy logic!

Let's not delve into beliefs like Al-Mahdi Al-Musardib, which have persisted for over a thousand years.

How can someone immersed in the intense emotional atmosphere of Alkarbalaia be expected to think logically, employing a demonstrative-deductive methodology?

I do not intend to undermine the significance of emotion in faith. Rather, I wish to underscore the importance of an evidential foundation for faith, rooted in authentic original sources and the doctrinal principles of the professed religion. This should be accompanied by a profound sentiment of faith, one that is nurtured and supported to the best of one's ability.

Allah has proclaimed: "Ask 'them, O Prophet', 'Have you considered whatever 'idols' you invoke besides Allah? Show me what they have created on earth! Or do they have a share in 'the creation of' the heavens? Bring me a scripture 'revealed' before this 'Quran' or a shred of knowledge, if what you say is true.'" [Surah Al-Ahqaf, 4].



Chapter Five

The Criterion of the Fruits of Religion

The objective of this chapter is to compare the Qur'an, the Old Testament, and the New Testament in terms of their influence on humanity at both individual and societal levels.

To conduct an unbiased comparison of the holy books of these three religions with respect to their impact, it is essential to juxtapose theory with theory and application with application. Moreover, the focus of analysis should not be solely on practice or application; it must be considered in conjunction with the underlying theoretical framework.

It is acknowledged that the term “fruit” is inherently connected to practical application and tangible consequences. Therefore, it is crucial to underscore that any impact, positive or negative, should be a direct result of an established principle within the theoretical framework. Without this connection, the observed impact cannot be considered a genuine outcome of the theoretical construction.

Hence, a true religion is one that successfully combines the soundness of its theoretical foundation with its applicability in real-life scenarios.

It is precisely this criterion of fruits that was explicitly mentioned in the New Testament to distinguish the true prophet from the false pretender. As Jesus states in the Gospel of Matthew, chapter 7:15-17: “Watch out for

false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit, you will recognize them. Do people pick grapes from thornbushes or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit."

There are some questions through which we can determine the authenticity of a holy book based on the criteria of impact and fruits. Answering these questions will greatly assist us in realizing the significance of this criterion and its ability to guide the serious researcher to the truth they seek.

These questions include:

- Are there instances of successful applications at the individual, group, or international levels that have embraced the theory?
- Is the correlation between the success of an application and adherence to the theory a direct or inverse relationship?

In simpler terms: Does the success of an application increase as we approach the theoretical origin, or is it the opposite?

- Is an error or failure in application a necessary consequence of a flaw in the theory, or is this error unrelated to the theory?
- Does the theory encompass mechanisms and procedures to correct the course when an inevitable error occurs during application? It is essential to note that this error is not rooted in the theory but rather

stems from the imperfect nature of humans attempting to apply the theory, even if it is considered infallible.

I intend to address these questions in a non-sequential manner while discussing each book. This approach aims to enhance clarity and comprehensiveness. Answering these questions will significantly contribute to understanding the true relationship among the Holy Books, the adoption and application of their content, encompassing beliefs, ideas, and legislation, and the tangible outcomes of such application and its real-world impact.



- **Fruits of the Old Testament:**

It has become evident to us that the theoretical framework of the Old Testament is logically incoherent, primarily due to the conflicting beliefs in God and in God's prophets (the human role models). This inconsistency is likely to have a detrimental impact on the minds, souls, and hearts of believers. Such adverse effects manifest in negative behavior stemming from a distorted perception. Since judgment is a derivative of perception, a corrupted perception leads to corrupted judgment, thereby compromising the overall application.

Certain pivotal doctrines, rulings, and stories play a significant role in shaping the mentality of those who consider them infallible revelations and sacred teachings of God.

These beliefs exert a profound influence on the mindset of Jews and Christians who adhere to the Old Testament. Among these influential beliefs are:

- Their belief in the prophets, their attributes, and their stories has direct consequences and a tangible impact on the formation of a materialistic Jewish personality. This personality is characterized by a penchant for indulgence, avarice, deceit, and even violence. Strikingly, those who subscribe to this belief system often fail to recognize these traits as problematic, worthy of blame, reproach, or a remorseful conscience.



This oversight may be attributed to a perceived moral equivalence with the prophets themselves!

- Their distorted belief in the Day of Resurrection further exacerbates these tendencies, with the Jews leaning more towards denial than acceptance of this concept.

The Old Testament, despite its plethora of precise yet trivial details lacking intrinsic value, seldom delves into discussions about the Day of Resurrection and the resurrection of bodies for judgment. Some texts even appear to outright deny resurrection, as articulated in (Ecclesiastes, chapter 9, verses 5-10), where God expresses: “5 For the living know that they will die, but the dead know nothing; they have no further reward, and even their name is forgotten. 6 Their love, their hate and their jealousy have long since vanished; never again will they have a part in anything that happens under the sun. 7 Go, eat your food with gladness, and drink your wine with a joyful heart, for God has already approved what you do. 8 Always be clothed in white, and always anoint your head with oil.

9 Enjoy life with your wife, whom you love, all the days of this meaningless life that God has given you under the sun—all your meaningless days. For this is your lot in life and in your toilsome labor under the sun. 10 Whatever your hand finds to do, do it with all your might, for in

the realm of the dead, where you are going, there is neither working nor planning nor knowledge nor wisdom."

The truth is that this text not only indicates a lack of belief in the afterlife but goes beyond that, explicitly mentioning the impact of this belief on the behavior of individuals who adhere to it!

It's as if the God of the Old Testament was not content with marginalizing the doctrine of resurrection and the Last Day but rather intended to reveal, through this text, the (negative) behavioral impact on those who do not believe in this doctrine. This revelation is not merely a warning but a divine command and guidance to seize the opportunity. As long as there is no life after death, the text suggests, people might indulge in whatever they desire, enjoying worldly pleasures without contemplating the meaning or purpose of life.

Could this guidance be divine, conveyed through an infallible revelation from God to help humans understand the meaning of life and the purpose of their existence?

Therefore, in history, we find a significant sect of Jews—the Sadducee Jews—who explicitly denied the resurrection based on their interpretation of the Holy Bible.

Certainly, the consequences and anticipated outcomes of believing in the absence of resurrection, judgment, reward, and punishment are



apparent to any rational individual. The mere frailty in faith concerning the day of judgment is known to lead to personal and societal calamities.

Could it be that all the manifestations of corruption, depravity, immorality, and the decline in religious, moral, and behavioral standards across the entire world are nothing more than the outcomes of the dominance of materialism and a feeble belief in the Last Day, both of which are present in the Old Testament?

- - Their belief in the idea of choice, that is, being God's chosen people, has resulted in a dangerously enduring impact felt to this day. This has given rise to a racist, superior view of the Jewish personality over all races, accompanied by the conviction that they possess a legitimate, divine right to commit any action without experiencing any sense of remorse.

This viewpoint, unfortunately, elucidates the cruelty and brutality evident in the dealings of the Zionist entity with the Palestinian people, conducted with a disregard for the well-being of others!

Furthermore, this belief has led the Zionists to adopt the slogan of anti-Semitism⁽¹⁾ against anyone who dares to criticize them or take an objective stance on historical facts, such as the Holocaust. This is exemplified by the

(1) The term "anti-Semitism" is wielded as a weapon even against those, like the Arabs, who are the sons of Ishmael and, ironically, also Semites themselves.

imprisonment of the French philosopher Roger Garaudy on charges of anti-Semitism, merely for questioning certain details of the Holocaust!

- Another Biblical narrative that significantly influenced the shaping of the Jewish personality and mentality is the story of Jacob obtaining a blessing through deception and lies from his father Isaac, as mentioned earlier.

This blessing forms the basis that rendered the descendants of Jacob, known as the children of Israel, deserving of the doctrine of election.

Considering this, what can we anticipate from individuals who uphold a sacred, divine belief that views lying, deception, and the violation of covenants as the means through which God bestows blessings and elevates them above all others?

I assert with utmost clarity and objectivity that the current Zionist entity truly embodies the principles of the Old Testament, demonstrating a steadfast commitment to its teachings and beliefs⁽¹⁾.

In conclusion, it becomes evident that the instances and exemplars presented in this theoretical book (the Old Testament)—whether through

(1) I earnestly wish my people understood that Jews neither have nor will honor promises or covenants, as breaking such commitments is considered a religious act, a matter of faith, and an emulation of God's messengers and teachings.



the ancient tales of the children of Israel and their interactions with other peoples like the Canaanites, marked by injustice and genocide, or through the contemporary actions of the Zionist entity that mirror the ideals of their Holy Book—underscore a direct and undeniable relationship between application errors, unjust practices, and racism, and the degree of dedication and adherence to the theoretical framework in the Old Testament. Moreover, this theoretical framework lacks any preventative measures to rectify or deter errors; instead, it encourages, supports, and legitimizes them.

“Do people pick grapes from thornbushes or figs from thistles?”

Thus, the criterion of fruits and its application in the Old Testament underscores the connection between errors in practice and the doctrines and instructions of the Old Testament itself. This affirms that the Old Testament is not the true book chosen by Allah for all people.

Consequently, the Old Testament lacks validity in both theoretical structure and practical application.

“By their fruit, you will recognize them. Do people pick grapes from thornbushes or figs from thistles?”

Likewise, every good tree bears good fruit, but a bad tree bears bad fruit.”

- Fruits of the New Testament
- The theoretical structure of the New Testament is also logically incoherent, as previously mentioned. It discusses an incarnated, human God afflicted with all the imperfect characteristics inherent in human beings, such as birth, the need to eat, drink, be alone, exposure to harm and pain, and, additionally, death by crucifixion.

Moreover, it delves into discussions regarding conceptual challenges, notably the doctrines of the Trinity, the incarnation of God, and the concept of inherited sin. These discussions carry consequential implications, portraying God as unjust and helpless.

These irrationalities and contradictions in the doctrinal foundations undeniably have a negative impact on the minds and hearts of believers, whether individuals or groups.

- Some texts within the New Testament establish a general state of passivity and dependence on others, which deviates from the spirit of an authentic religion that promotes virtue, justice, and the fight against evil and corruption.

For instance, the saying attributed to Christ in the Gospel of Matthew (5:38-39) instructs followers as follows: “38 You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ 39 But I tell you, do not resist an evil

person. If anyone slaps you on the right cheek, turn to them the other cheek also.”

Similarly, the saying attributed to Christ in the Gospel of Mark (12:17): “Jesus said to them, ‘Render to Caesar the things that are Caesar’s, and to God the things that are God’s.’ And they marveled at him.”

However, there is also a significant text attributed to Christ that overtly establishes racism and bias towards the children of Israel, even describing others as dogs!

This is mentioned in the Gospel of Matthew (15:24-26) when a Canaanite woman approached Jesus: “24 He answered, ‘I was sent only to the lost sheep of Israel.’ 25 The woman came and knelt before him. ‘Lord, help me!’ she said. 26 He replied, ‘It is not right to take the children’s bread and toss it to the dogs.’”

Can you imagine how this text could influence the mind of someone who believes in it as the inviolable word of the Lord?!

- Another issue within the New Testament lies in the doctrine established by the Apostle Paul through his letters. This doctrine asserts that salvation is exclusively attained through a theoretical, cognitive faith in Jesus Christ as the Savior and Redeemer. Furthermore, it posits that one’s actions do not contribute to an increase or decrease in faith.

In light of this, Paul dismissed the relevance of the Law of Moses, characterizing it as a curse. He emphasized that theoretical faith in Jesus the Savior redeems people from this curse, as stated in Galatians (2:16): “know that a person is not justified by the works of the law, but by faith in Jesus Christ... because by the works of the law no one will be justified.”

Similarly, in Galatians (3:13), Paul affirms, “Christ has rescued us from the curse pronounced by the law...”

Furthermore, in Ephesians (2:14-15), he notes: “... by setting aside in his flesh (Christ) the law with its commands and regulations...”

Additionally, in Hebrews (7:18-19), Paul asserts: “For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God.”

In Hebrews (8:7), Paul discusses the Law of Moses, stating, “For if there had been nothing wrong with that first covenant⁽¹⁾, no place would have been sought for another.”

(1) It is notable that Christians, particularly in the West, often acknowledge the imperfections and deficiencies of the Old Testament or the Law of Moses without hesitation. This raises questions about how they reconcile these beliefs with the notion that it constitutes a significant part of their Holy Book and yet remains incomplete and flawed.



It is puzzling to consider the implications of a belief system where deeds have no bearing on salvation!

How can the mere theoretical knowledge that Jesus is the Redeemer and Savior suffice without influencing the behavior of individuals or groups positively?!(¹)

- Among the issues within the New Testament concerning the criterion of fruits is the presence of texts attributed to the Apostle Paul that endorse falsehoods, deception, and Machiavellianism for those who believe in and act upon them. This is evident in Paul's letter to the Romans, chapter 3, verse 7, where he questions, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?"

This theoretical framework within the New Testament undeniably has a negative impact on those who embrace and live by it(²).

(1) To be fair, this viewpoint is embraced and defended predominantly by Protestants. While Orthodox believers may shyly deny it, they attempt to interpret Paul's sayings to align with their own views. Consequently, Christians find themselves in a constant state of contradiction, lacking a unified opinion on this matter.

(2) While the New Testament advocates for many positive morals and prohibits various negative behaviors, the doctrinal and conceptual levels, along with certain theoretical texts, pose significant, unavoidable problems. These issues manifest in both individual and group behavior, as well as in social interactions.

Our focus is on genuine flaws in the theoretical structure itself, which inevitably affect anyone who believes in it as the word of the Lord. As the scripture suggests, "Do people pick grapes from thornbushes...?"

Hence, the direct relationship between adherence to the theory (the book) and the extent of deviation in application becomes apparent.

In this context, the theory itself is at fault and cannot be exonerated in any way.

Moreover, errors in application stem from inherent flaws in the theoretical foundation.

Consequently, the period during which the Church's teachings held sway in the West was marked by significant issues on scientific, civilizational, humanitarian, and social levels. Conversely, as societies distanced themselves from these teachings, they experienced material and cultural progress, yet lacked a meaningful foundation for values and morals, particularly in terms of cognitive theoretical understanding.

Thus, it can be argued that the New Testament lacks both theoretical validity and practical applicability. The errors within the theory directly contribute to shortcomings in its real-world application.

One aspect that deeply perplexes me, and for which I struggle to find an explanation, is: the Christian mindset!

How can this mindset reconcile belief in both the Old Testament and the New Testament within a single book, namely the Bible?

This contradictory faith seems to yield fruits in the form of significant confusion throughout the history of Christianity. This confusion is evident in the dichotomy between isolationist negativity, exemplified by various forms of monasticism, and authoritarian materialism, seen in historical events such as the Inquisition, the Crusades, and the Church's imperialism during the Middle Ages. Additionally, it is reflected in the persecution of scholars, and the execution of individuals like Bruno for charges of heresy. Even those who attempted to translate the Bible, such as John Wycliffe, faced severe consequences, including being set on fire!



- Fruits of the Qur'an:

We have previously highlighted a distinctive feature of the theoretical framework of the Qur'an: its cohesive structure, wherein a singular overarching theme, monotheism, serves as the unifying factor connecting its various components. Whether beliefs, rulings, legislations, stories, or morals, all aspects of the Qur'an manifest the central doctrine of monotheism.

The Qur'an consistently emphasizes specific theoretical doctrines and perceptions, linking them to practical applications that significantly benefit believers. One notable example is the recurring theme in the Holy Qur'an connecting belief in Allah with the Last Day. The text consistently discusses concepts such as Heaven, Hell, the punishment for oppressors and corruptors, and the reward for the righteous and reformers. Subsequently, the Qur'an delves into the practical application of this relationship by highlighting the correlation between belief in Allah and the Last Day and engaging in good deeds. The synergy between these two components, "Those who believe and do good," establishes faith in Allah and good deeds as a pathway to salvation.

"Surely this Quran guides to what is most upright, and gives good news to the believers—who do good—that they will have a mighty reward" [Surah Al-Isra, 9].

In Islam, the relationship between faith and good deeds is not isolated but rather cumulative⁽¹⁾.

Prophet Muhammad (PBUH) encapsulates this holistic view in the following hadith: **“Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is the branch of faith.”**⁽²⁾

This doctrine—the belief in the Last Day and the manifestation of this belief through good deeds—has undoubtedly exerted a significant impact on the behavior of individuals and societies that adopt and believe in it.

The history of Muslims attests that the success they achieved in its application is directly proportional to their proximity to the theoretical origin. When Muslims adhered closely to the Qur’an and its teachings, they reached the zenith of their material, cultural, and scientific strength. More importantly, they demonstrated moral and ethical strength, dominating the world with values, knowledge, and principles rather than injustice and oppression. The prime illustration of this is the era of the Prophet (PBUH)

(1) According to the Islamic concept, good deeds are an integral part of faith, with faith encompassing both words and actions. Attempting to isolate deed from faith becomes impractical, as the relationship between them involves a degree of overlap—a connection between the part (deed) and the whole (faith), as previously mentioned.

(2) Narrated by Muslim (35) on the authority of Abu Huraira.

and the subsequent Caliphate, where adherence to the theoretical structure coincided with remarkable success in real-world application.

Conversely, when Muslims' adherence to the Qur'an and its teachings weakened at both individual and national levels, their situation deteriorated to the lamentable state we witness today, requiring no further elaboration.

Karen Armstrong, a Professor of Comparative Religions at Oxford University, asserts in her book on Prophet Muhammad:

"The enduring tension between religion and science in Christian history during the Middle Ages lacks a counterpart in Islamic history. Quite the opposite, there was no clash between rational scientific inquiry and religious beliefs within the Islamic heritage. Instead, it bestowed an extraordinary legacy upon natural sciences, mathematics, and various disciplines—a legacy universally recognized and appreciated."

One historical point of note is the impact of the Bible and the Church's directives on fostering a sense of fear towards nature. This fear led to approaching nature with awe. In contrast, the Qur'an affirms that nature, like humans, is a creation of Allah, and it operates in accordance with Allah's laws, under the pure influence of Allah, who is characterized by wisdom, mercy, and justice.



As a result, during the period of modern Western advancements in science, their assessment was predominantly based on a secular perspective that set aside religious considerations. This distancing from religion manifested either through outright rejection and hostility or through a separation from various aspects of life. The prevailing perception in the West was that the essence of religion diverges from the paths of scientific inquiry, intellectual exploration, and contemplation of the universe, humanity, and existence. This perspective sharply contrasts with the Muslim experience, as previously discussed. Among Muslims, adherence to the teachings of the Qur'an served as the catalyst for a dynamic movement in scientific and cultural spheres, leading to prolonged periods of prosperity.

Therefore, the crucial point in the context of the Qur'an is the direct correlation between the success of application and adherence to the theory (the Qur'an).

"Say, 'O Prophet,' 'It has been revealed to me that a group of jinn listened 'to the Quran,' and said 'to their fellow jinn': 'Indeed, we have heard a wondrous recitation. * It leads to Right Guidance so we believed in it, and we will never associate anyone with our Lord 'in worship'" [Surah Al-Jinn, 1-2].

Some may argue that: There were periods in Islamic history marked by failures in implementation, leading to various forms of injustice and transgression!

Indeed, such instances did occur. However, as stated at the outset of this chapter, the inquiry should not be framed in this manner if our goal is to seek truth objectively, free from preconceived biases.

The correct inquiry should be formulated as follows: Is the error in application rooted both cognitively and theoretically in the theoretical origin?

Is this application error a necessary consequence of adhering to the theory or not?

These are the questions I aim to address in this research. My focus extends beyond a mere observation of historical errors, whose motives may have originated from human deficiencies or malevolent inclinations. Instead, my objective is to explore the correlation between these errors and adherence to cognitive theoretical foundations.

Hence, all the mistakes in attempting to implement Islam, both in the past and present, are unrelated to the Qur'an. The Qur'an neither advocates nor encourages such errors; on the contrary, it consistently rejects and disavows them, urging their abandonment.



It is crucial to distinguish between revelation and history. Just as there are religious legislations like jihad and caliphate, there exists a historical context and reality specific to the respective period. The Islamic state had to navigate this imposed reality in the world, necessitating a differentiation between infallible divine revelation and the practical application in the political reality of Muslims, which can be both right and wrong.

In my discussion on the criterion of fruits, my concern lies in the aspect related to revelation and divine teachings found in the Qur'an and Sunnah—not in the entirety of historical facts in Islamic history, where, as mentioned earlier, revelation was entwined with historical events.

The theoretical framework in Islam, as articulated in the Qur'an, a primary source of its legislation, serves not only to caution against the errors of the past in Islamic history but also provides mechanisms for addressing these missteps in their application—instances lacking a valid foundation. The purpose is to rectify any deviation from the correct path before it escalates further.

An illustrative example is the Qur'an's insistence on every Muslim's obligation to condemn wrongdoing when observed. This mandates that any Muslim witnessing injustice, transgression, or wrongdoing must denounce it. This obligation extends across the entire Muslim community until the

wrongdoing ceases and is rectified. This adherence aligns with considerations of capability, incapability, interest, and corruption.

This prohibition of wrongdoing, often referred to as “hisbah,” is, in my perspective, a preventive procedural approach aimed at curbing the proliferation of errors in all forms within society.

Another prevalent error involves certain individuals gravitating towards movements that endorse takfir, declaring fellow Muslims as apostates and immoral solely based on suspicion and doubt. Such tendencies may stem from severe social injustices they have endured, for instance.

Islam institutes measures to counteract this phenomenon, which it does not advocate in the first place. These measures include prohibiting takfir based on mere suspicion and emphasizing the necessity of meeting its conditions. Additionally, the legal judicial process, rather than the judgment of the common people, is the appropriate avenue to undertake such determinations.

The wisdom of Allah’s Messenger (PBUH) echoes in his statement: **“If anyone says to his brother, ‘O misbeliever!’ Then surely, one of them such.”**⁽¹⁾

To sum up, our focus here is on the practical implementation derived from a sound theoretical foundation. We are not addressing practices

(1) Both Al-Bukhari (6104) and Muslim (60) recorded this Hadith.

lacking this theoretical basis or those founded on rejected or cautioned grounds, such as the expansion of declaring Muslims as apostates—an approach adopted by groups like ISIS, among others who misunderstood legal rulings, such as takfir, the permissibility of bloodshed, jihad, the relationship of a Muslim with a non-Muslim, etc. Furthermore, the discussion included the strict precautions in Islamic law against Muslims declaring fellow Muslims to be apostates and the emphasis on the sanctity of the soul, as stated in the Qur'an in the verse: "whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity" [Surah Al-Ma'idah, 32], along with verses highlighting Allah's honoring of humans based on their humanity "Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures" [Surah Al-Isra, 70], encouraging intercultural understanding and discouraging racism "O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you" [Surah Al-Hujurat, 13], and promoting respectful treatment of disbelievers "Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor

driven you out of your homes. Surely Allah loves those who are fair" [Surah Al-Mumtahanah, 8].

Islam, in essence, harmonizes the validity of its theoretical foundation with its practical application in reality. The success of application is shown to increase with a stronger adherence to the theoretical framework.

Thus, the "criterion of the fruits" serves as evidence for the authenticity of Islam, asserting that the Qur'an truly expresses God. It is considered the book revealed and approved by Allah for all of humanity.

"By their fruit, you will recognize them."

"The fertile land produces abundantly by the Will of its Lord, whereas the infertile land hardly produces anything" [Surah Al-A'raf, 58].





- **A Philosophical Issue and Its Startling Response:**

Some may object, asserting: Undoubtedly, numerous recurrent reports validate the authenticity, integrity, and virtuous attributes of the Messenger, with no evidence or trace contradicting these claims. However, this alone may not suffice to attain an abstract, rational certainty devoid of any hypothetical theoretical doubt!

The questioner proceeds to suggest: It remains conceivable, in the abstract realm of rational possibility, that an individual known for perpetual truthfulness could tell a lie at least once. Similarly, there exists the abstract, rational possibility of a disruption in the chain of transmission, even if only once!

In response to this concern, it is crucial to recognize that this is merely a hypothetical mental quandary with no basis in reality. Practical human cognition does not operate in this manner. Were we to entertain and implement this abstract faculty of doubt, neither our conditions nor our lives would be justifiable!

Consider the individual who raises this issue—a person intent on activating the abstract, rational faculty of doubt. Let them doubt their lineage to their chaste mother, a woman renowned for never committing an indecent act throughout her life. This doubt arises purely from the

abstract, theoretical notion that she may have erred and compromised her honor at least once!

However, such a thought is not uttered by a rational individual because, as previously mentioned, the human mind does not function in this manner. Instead, it operates based on situational evidence and the preponderance of information.

This individual harbors no doubt about their lineage to their mother. They possess absolute certainty regarding her chastity and honor, as all available evidence supports this, with no contradictions.

Moreover, this individual refuses to entertain any questioning of this matter, irrespective of the questioner's identity, for emotional, psychological, and moral reasons, as well as logical and mental considerations.

We also observe that this unwavering certainty in the mind and heart of the questioner, despite the problem arising from a piece of news that could be considered one of the singular pieces (i.e., not reaching the level of an unbroken chain of transmission), is noteworthy. In reality, this issue—the intimate encounter leading to the questioner's existence—was witnessed and known only by the mother. She alone holds absolute, unequivocal certainty about her son's lineage. Despite this, the evidence of the situation



that reached the questioner was adequate for certainty to take root, providing reassurance to the heart and conviction to the mind.

Consider this: the accounts validating the truthfulness, honesty, exemplary qualities, and miracles of the Messenger have garnered consistent affirmation and concurrence from the majority of his contemporaries, spanning both Muslims and polytheists. Notably, no evidence exists to contradict these narratives. Moreover, this information has been transmitted through generations by the majority, reaching us in a meticulously preserved and documented state.

In light of all this, how can the questioner, influenced by an abstract philosophical issue divorced from reality, truth, experience, and life, deny these consistent and verifiable reports?

I maintain and reiterate: The evidence supporting the Messenger's truthfulness is abundant and multifaceted, while those who dispute it lack any compelling evidence to counter it. This, in itself, stands as sufficient validation for accepting the news and establishing certain knowledge according to all rational individuals. Furthermore, it is imperative to recognize that divine wisdom dictates the clarity of truth, its preservation, and the avoidance of confusion among people. Therefore, anyone who presents clear evidence of the authenticity of his prophethood, evident to

the understanding of the people, is genuinely a prophet of Allah, truthful in his claim. Ultimately, Allah is the guarantor of that truth, just as He, in His glory, is the guarantor of all facts. Allah is indeed sufficient as a guarantor.



Final Thoughts

Having read the entire Qur'an multiple times, I consistently sense a unique and special quality in this book that deeply influences the mind and heart of its readers. However, upon delving into the Bible, an undeniable realization struck me—there exists a clear and substantial distinction between the words of Allah and the words of men. It is through such contrasts that the disparities between these things become apparent. I particularly sensed the depth of the foundational verse: “Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies” [Surah An-Nisa, 82].

This religion is truly magnificent, and in these critical times, humanity is in desperate need of it to overcome the prevailing state of loss, confusion, and the imbalance of both innate human nature and humanity.

Our need for this religion can be likened to that of a drowning person—someone overwhelmed by the waves of absurdity and nihilism during the dark night of worldly ambitions and fleeting pleasures. In such times, it serves as a lifeline.

Whenever I engage with the Book of Allah or delve into the biography of the great Messenger (may Allah bless him and grant him peace), I find it challenging to

express the profound satisfaction I feel with this religion using words that are more accurate and closer to conveying the depth of my emotions.

“I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet.”



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