

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek the assistance of Allâh the Beneficent Creator the Merciful bounty giver.

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَن يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

2:121: “Those to whom We (Allâh) have sent the Book study it as it should be studied: they are the ones that believe therein: those who reject Faith therein, - the loss is their own.”

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

9:122: “Nor should the believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in Dîn (i.e. Qur’ân), and admonish the people when they return to them, - that thus they (may learn) to guard themselves (against evil).”

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِيْهِ وَلَا تَمُوْتُوْا اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾ وَاَعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاءً فَاَلْفَ بَيْنَ قُلُوْبِكُمْ فَاصْبَحْتُمْ بِيَعْبِيْتِهِ اِخْوَانًا وَاَنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُم مِّنْهَا كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ ءَايٰتِيْهِ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٠٣﴾ وَلَنْ تَكُنْ مِنْكُمْ اُمَّةٌ يَدْعُوْنَ اِلَى الْحَرَمِ وَيَاْمُرُوْنَ بِالْعُرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٤﴾ وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَاءَهُمُ الْبَيِّنٰتُ وَاُولٰٓئِكَ هُمُ عَذٰبِ عَظِيْمٍ ﴿١٠٥﴾

3:102-105: “O you who believe, keep your duty to Allâh, as it ought to be kept, and die not unless you are Muslims¹. And hold fast by

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(i.e. the covenant of Allâh)² all together and be not disunited. And remember Allâh’s favour to you when you were enemies, then He (i.e. Allâh) united your hearts so by His

1 : The truth of Islâm having been established, the Muslims are now exhorted, first to be individually conscious of the duty they owe to Allâh (verse 102), and then to remain united in carrying the message of Islâm to the whole world (verse 103). Every Muslim must live a life of true submission to Allâh, so that when death comes to him it should find him a Muslim and not a *Sunni Muslim* or by any other name. As verse 104 shows, the Muslim’s great duty to which attention is called here is the carrying of the message of Islâm to others.

2 : The Arabic word for covenant is حَبْلٌ habl, which means primarily a rope or a cord, and hence a bond, a cause of union, a bond of love or friendship, a covenant or a compact by which one becomes responsible for the safety of a person or a thing (Arabic-English Lexicon by Edward William Lane). By habl-Allâh, or the covenant of Allâh, is meant the Qur’ân. For those who cannot accept or do not want to accept the Qur’ân on its own, it is supported by “two sayings” of the Prophet, according to one of which the *Book of Allâh is the covenant* (or rope) of Allâh, and according to the other the *Qur’ân is the firm covenant* (or rope) of Allâh (*Bahr al-Muhîṭ* (Commentary), by Imâm Athîr al-Dîn Abû ‘Abd Allâh Abû Hayyân al-Undlusî). All Muslims, we are here told, should be united in holding fast to the Qur’ân and carrying its message to other people. According to the Mufradât of Imâm Râghib it is stated: “Symbolically حَبْلٌ habl means to join, and everything which makes one join with another is called حَبْلٌ habl.”

(*i.e.* Allâh's) favour you became إِخْوَانًا (*i.e.* brethren)³. And you were on the brink of a pit of fire, and then He (*i.e.* Allâh) saved you from it. Thus Allâh makes clear to you His (*i.e.* Allâh's) messages that you may be guided. And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful. And be not like those who became divided and disagreed after **clear arguments** had come to them. And for them is a grievous chastisement.”

Allâh's words which states:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِثْلَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

(46) 22:78: “And strive hard for Allâh with due striving. He (*i.e.* Allâh) has chosen you (*i.e.* Muḥammad and all of those who follows him) and has not laid upon you (*i.e.* Muḥammad and all of those who follows him) any hardship in *Dîn* (*i.e.* the way of life as prescribed by Allâh) — the faith of your father Ibrâhîm. He (*i.e.* Allâh) named you (*i.e.* Muḥammad and all of those who follows him) **Muslims** before and in this (*i.e.* and in this dispensation of Muḥammad – (Al Qur’ân)), that the Messenger may be a bearer of witness to you (*i.e.* all of those who follows Muḥammad and those who heard him), and you (*i.e.* all of those who follows Muḥammad) may be bearers of witness to the people; so keep up الصَّلَاةَ (*prayer*) and hold fast to Allâh. He (*i.e.* Allâh) is your Protector; excellent the Protector and excellent the Helper!”

It is because of the above command that I am only a ‘**Muslim**’ and not a **Sunni** or any other kind of (evil) sect which Allâh has not permitted me to be! Furthermore, I only follow Allâh's commands as clearly stated in Allâh's Book which is Al-Qur’ân:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

6:159: “As for those who فَرَّقُوا (*split up*) their *Dîn* (the way of life as prescribed by Allâh) and became شِيَعًا (*sects*)⁴, **you (Muslims) have no concern with them**. Their affair is only with Allâh, then He (*i.e.* Allâh) will inform them (*i.e.*, those so-called Muslims who have given themselves new names like Sunnis, Shia, etc.) of what they did.”

3 : Please note that the Arabic term means that one must treat your Muslim brothers and sisters equal to that of blood brothers and sisters.

4 : شِيَعًا (*sects*); it does not matter whether one tries to soften the effect of this evil action by translating it to mean: ‘*followers, adherents, disciples, faction, party, and sect*’. The followers of the Holy Prophet Muḥammad (Allâh is pleased with him) can and should only be called Muslims (22:78), any other term of identification is **kufri**! See also Al-Qur’ân 30:31-32.

The Almighty Allâh has given human beings clear guidance concerning their status as well as that of the prophets on earth when Allâh stated:

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِمَّا تُخْرَجُونَ ﴿٥﴾

7:25: “He (*i.e.* Allâh) said: therein (*i.e.* the earth) shall you (*i.e.* human beings) live, and therein (*i.e.* the earth) shall you (*i.e.* human beings) die, and there from تُخْرَجُونَ (*i.e.* shall you [*i.e.* human beings] be raised or resurrected)⁵.”

In order to be raised or resurrected human beings must first die; this fact is made clear by Allâh in the above verse! This fact is further supported as follows, although some parts are *Mutashâbihât*:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِمَّا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾ ﴿٦﴾

20:55: “From it (*i.e.* the earth) We (*i.e.* Allâh) created you (*i.e.* human beings), and into it (*i.e.* the earth) We (*i.e.* Allâh) shall return you (*i.e.* human beings), and from it (*i.e.* the earth) نُخْرِجُكُمْ (*i.e.* raise you - *i.e.* human beings) تَارَةً أُخْرَى (*i.e.* a second time or once again).⁶”

The following verse is a *Mutashâbihât* (*i.e.* allegorical) statement; hence I have inserted the explanation:

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالْقُرْآنَ وَالْإِنجِيلَ ﴿٧﴾ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخِي الْأَمْوَنَ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

3:48-49: “And He (*i.e.* Allâh) will teach him (*i.e.* ‘Îsâ) the Book and *al-Hikmah* (*i.e.* the Wisdom) and the *Taurât* and the *Injil*.⁷ And (make him *i.e.* ‘Îsâ) a messenger to the Children of Isrâ’îl (saying): I (*i.e.* ‘Îsâ) have come to you with a sign from your *Rabb*, that I (*i.e.* ‘Îsâ) *akhluqu* (*i.e.* determine or design or make) for you out of *at-tîn* (*i.e.* dust or clay) the form of *at-tayr* (*i.e.* a bird; meaning transforming the people who were of the evil lowly type), then I (*i.e.* ‘Îsâ) *nafakha* (advance) into it (*i.e.* them) and it (*i.e.* they) becomes (like) a bird (*i.e.* meaning transforming them above the transgressors with divine information) with Allâh’s permission, and I heal the blind (*i.e.* those who were blind to the truth) and *al-abras* (*i.e.* the leprous, meaning those who were afflicted with evil

5 : Please notice that the Arabic word for *raised or resurrected* is not the same as that which was used in chapter 4 verse 158, which is رَفَعَهُ *rafa* ‘ meaning ‘*exalted*’ and *not raised*!

6 : The words ‘*a second time*’ refers to the first creation of human beings out of تَرَابٍ مِنْ خَلْقِهِ: “He (*i.e.* Allâh) created him (*i.e.* human beings) from dust.”

7 : Both these Books are either lost or destroyed. However Allâh has preserved the essence of these books in the Qur’ân as He says in 41:43.

inclinations), and bring the dead⁸ (*i.e.* those of whom it was thought that they would never return to the path of truth) to life with Allâh’s permission; and I (*i.e.* ‘Îsâ) inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers.”

(1) The well-known meaning of the word **ṭīn** is as follows:

“Clay, earth, mould, soil, or mud: ... it differs in different layers, or strata, of the earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters; **and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown...**” [Our emphasis]⁹

Concerning the human being’s survival conditions, Allâh makes clear:

﴿...وَلِكُرْفِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ﴾

7:24: “...And there is for you (*i.e.* human beings) in the earth an abode and a provision for a time.”

Even if we want to make a distinction between ordinary human beings and prophets; Allâh has provided the guidance concerning prophets separately:

﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾
﴿وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ﴾

21:7-8: “And We (*i.e.* Allâh) sent not before you (*i.e.* Muḥammad) any but رِجَالًا (*i.e.* men)¹⁰ to whom We (*i.e.* Allâh) sent revelation; so ask the followers of the Reminder (*i.e.* the revelation received from Allâh) if you know not. Nor did We (*i.e.* Allâh) give them (*i.e.* the prophets before Muḥammad) **bodies not eating food**, nor did they (*i.e.* the prophets before Muḥammad) خَالِدِينَ (*i.e.* abide forever; or exempt from death or immortals).¹¹”

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَا يَنْظُرُونَ مَا آتَىٰ أَهْلَ الْأَنْبِيَاءِ مِنْ قَبْلِهِمْ عَلَىٰ آعْقَابِهِمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

3:144. “Muḥammad is no more than an apostle: many were the apostles that *passed away* (died) before him. If he (Muḥammad) died or were slain, will ye then turn back on your

8 : In order to clearly understand what is meant read chapter 23, verses 99-100; 29-95; 39-42; (39-65) to see that those who have died cannot return to this world ever again! The dead referred to here are those as mentioned in chapter 6-122.

9 : E. W. Lane, Arabic-English Lexicon, op. cit.

10 : Please note that Allâh uses the term ‘men’, indicating that their nature is all the same as that of other men!!!

11 : None of the prophets before Muḥammad could live forever or stayed alive during his time!!!

heels? If any did turn back on his heels, not the least harm will he do to Allâh. But Allâh (on the other hand) will swiftly reward those who (serve him) with gratitude.”

The majority of so-called Muslims do not regard Allâh’s Book as the supreme source of guidance to human beings, in spite of the fact that Allâh the Almighty claims:

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَسْتُمْ لَهُمْ آيَةً أَخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنِّي هُوَ إِلَهُهُ
وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

6:19: “Say: What thing is the **weightiest in testimony**? Say: Allâh is witness between you (*i.e.* the people to whom the message was brought) and me (*i.e.* Muḥammad). And this Qur’ân has been revealed to me (*i.e.* Muḥammad) that with it I (*i.e.* Muḥammad) may warn you (*i.e.* the people to whom the message was brought) and whomsoever it reaches.¹² Do you (*i.e.* the people to whom the message was brought and whomsoever it reaches) really bear witness that there are other deities with Allâh? Say: I (*i.e.* Muḥammad) bear not witness. Say: He (*i.e.* Allâh) is only One Deity, and surely I (*i.e.* Muḥammad) am innocent of that which you (*i.e.* the people to whom the message was brought) set up (with Him).

The question that Allâh puts forward was not only applicable to the Holy Prophet (Allâh is pleased with him), but it is applicable to everyone who has accepted Islâm, as his or her way of life as prescribed by Allâh. Hence, Allâh gives the answer as to what is ‘**the weightiest in testimony**’ (Please note the meaning of the word **testimony** is as follows: ‘1. a declaration of truth or fact. 2. Law, evidence given by a **witness**...’)¹³ by saying: ‘Say: Allâh is **witness** between you and me. And this **Qur’ân** has been revealed to me that with it I may warn you (*i.e.* the people in the time of the Prophet) and **whomsoever it reaches**’. The answer tells one that Allâh has **seen** to it that the **Qur’ân** was **given as the only source of guidance** to Muḥammad (Allâh is pleased with him) with which Muslims and whomsoever it reaches may be warned and guided. Nay, the verse tells much more, it says that the guidance is not based on mystical or unexplainable teachings. Ponder over each statement of the verse and try to understand the wide meanings conveyed in every part of the verse. In fact the verse makes clear that no other book besides the Arabic Glorious Qur’ân ‘**is the weightiest in testimony**’. Nay, Allâh bears witness that there is no other book of revelation besides the Arabic Glorious Qur’ân – it further means that the contents are formulated by One Who has **absolute knowledge** of the everything and every statement made in the Arabic Glorious Qur’ân. No other books can stand alongside with it, as the Arabic Glorious Qur’ân is the only divine guidance for human beings.

12 : Please note that the translation of Saḥeeḥ International have a footnote which states: “At every time and place until the Day of Judgement”.

13 : The New Collins Concise Dictionary 1984. Please do not forget to look up the Arabic word for **testimony** that Allâh has used!

In the light of the above verse and the others I have thus far quoted, one must understand that the Qur’ân is the sole arbiter:

The Qur’ân itself explains that one of the objects of its revelation is to remove differences. The Qur’ân is not only called *muḥaimin*, meaning a **guardian**¹⁴ over all the truths, but also *qaul al-faṣl*, a **decisive word**¹⁵ that separates truth from falsehood. “It is also called the Book **explaining all things**,¹⁶ and the Book that resolves all differences.

Allâh further states:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

16:64: “And We (*i.e.* Allâh) have not revealed to you (*i.e.* Muḥammad and all those who follow him) the Book (*i.e.* Al-Qur’ân) except that you (*i.e.* Muḥammad and all those who follow him) may make clear to them (*i.e.* those who do not follow what was revealed) that wherein they differ, and (as) a guidance and a mercy for a people who believe.”

One must understand that the Qur’ân claims not only that it can solve all disputes, but it has also laid down a principle, by following which, we ourselves can help in solving and resolving these disputes. Allâh says in the Qur’ân:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٦٥﴾

“He (*i.e.* Allâh) it is Who has revealed the Book to you, some of its verses are *Muḥkamât* (*i.e.* absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (*i.e.* the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. The basis of the Book and also its protector, hence the ‘*mother of the Book*’); and others are *Mutashâbihât* (*i.e.* allegorical). *Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.* (What it means is that one is not searching for its hidden meanings). And *mâ ya’lamu* (*i.e.* none can exhaust its): *ta’wilahu ‘illallâh* (*ta’wilahu* = *i.e.* the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ânic teachings]), save Allâh. And those firmly rooted in knowledge, they say - ‘We believe in it,

14 : Al-Qur’ân 5:48.

15 : Al-Qur’ân 86:13.

16 : Al-Qur’ân 16:89.

it is all from our *Rabb*'.¹⁷ And none will grasp the message except people of understanding." (Al-Qur'ân 3:7.)

This verse shows that the **Qur'ân is such a comprehensive Book that it cannot be the word of human beings**, for it is not possible for a human being to lay down principles of eternal value. The summary and essence of this verse is that there are two kinds of statements in the Qur'ân, viz. **Muḥkam** (*i.e.* absolutely clear and lucid, decisive; it is firmly constructed and unambiguous) and **Mutashâbih** (*i.e.* allegorical; dissimilar; or that which is not yet known). **Muḥkam** means a statement for the interpretation of which one does not have to look elsewhere for its interpretation. **Mutashâbih** is that which is verified by other verses within the Divine Book itself and the full meaning cannot be comprehended without reference to them.

Here a principle has been laid down that, following and interpreting the allegorical (*Mutashâbih*) verses on their own without any reference to the clear and decisive verses, is which leads people to deviate from the right way of belief and conduct.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿١٧٩﴾

17:89. "And We (*i.e.* Allâh) have explained to man, in this Qur'ân, every kind of similitude¹⁸: yet the greater part of men refuse (to receive it) except with ingratitude!" (also 39/27)

Thus, to single out one statement of the Qur'ân and cling to it in spite of what is positively and definitely mentioned elsewhere in the text, causes mischief. In this way, some verses would contradict other verses of the Qur'ân, and Allâh says in 4/82 that there is no discrepancy in the Qur'ân. This is what is meant by the expression *ibtigha al-fitnah* - that is, seeking to draw human beings away from the *Dîn*¹⁹ of Allâh by suggesting doubts and difficulties and **making the allegorical verses contradict the decisive ones**. The words '*mâ ya'lamu* (*i.e.* none can exhaust its): *ta'wilahu 'illallâh* (*ta'wilahu* = *i.e.* the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur'ânic teachings]), save Allâh' are absolutely true. It does not, however, mean that Allâh does not pass on that knowledge to anybody else. If this were really the true meaning of this verse, then what was the need of revealing such verses for the guidance of humankind? The Qur'ân has repeatedly made a definite claim that all of it is a guidance, a blessing, a mercy and a light. If the meaning of a thing is not known, how can it be a light and guidance for human beings? That is why after saying, '*mâ ya'lamu* (*i.e.* none can exhaust its): *ta'wilahu 'illallâh* (*ta'wilahu* = *i.e.* the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it

17 : *Rabb*'- According to Ar-Râghib al-Isfahânî, it means '*to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion*' Mufradât alfâz al-Qur'ân by ar-Râghib al-Isfahânî. Please note that the word has different meanings when it does not refer to the Creator. In short it means EVOLVER.

18: *Similitude*: 'shared characteristic'; 'something resembling another'; 'a form or semblance of somebody or something.'

19: That is, the way of life as prescribed by Allâh.

may come to be, [within the framework of the Qur'anic teachings]), save Allâh' the words, *And those firmly rooted in knowledge, they say - 'We believe in it, it is all from our Rabb'*, were added.

Thus, there can be no contradiction²⁰ in two verses of the Qur'ân. Verses which are *Mutashâbih* (*i.e.* allegorical; dissimilar; or that which is not yet known) should be interpreted according to the verses which are *Muhkam* (*i.e.* absolutely clear and lucid, decisive; it is firmly constructed and unambiguous) and free from all obscurity. It is the principle of interpretation enunciated by the Qur'ân itself that allegorical verses should be interpreted in the light of decisive verses: a verse should not be interpreted in such a way as to contradict other verses.

Sometimes we are faced with the difficulty that one word may have different meanings and some selfish people may regard a verse as being allegorical (*Mutashâbih*) and will subject it to another verse for the sake of interpreting it according to their own fancy. Again, another person may regard that very verse as being decisive (*Muhkam*) and interpret other verses in its light. To solve this problem, the Qur'ân has itself enunciated a firm principle in relation to verses which are firmly constructed and decisive. These verses *are the basis* (*umm*-means Mother in Arabic) *of the Book*.

This principle holds good in all worldly laws as well. *Umm* (mother) means the source, origin, foundation or basis of a thing, or stay, support or cause of its subsistence. Thus, *Muhkam* means that which is free of all obscurity, admitting of only one interpretation, and relates to the basic tenets of the Book. According to this clear indication, whatever verses are open to various interpretations, and whose significance is not clear, must be interpreted according to the verses which are distinct and decisive. *Furu'* (branches) are like offshoots and *usul* (principles) like roots. The *furu'* must therefore be interpreted according to the *usul*. This is a very firm criterion which can easily resolve many religious disputes. In common law also, the same standard is followed. The Qur'ân has also established this principle of interpreting its verses, that in matters of dispute, if there is an ambiguity, we should first decide on the principle, then solve the dispute in the light of that principle.

Whatever is mentioned above can be made clear by an illustration. Allâh states in the Qur'ân:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْنَا الْقَوْلُ فَنَدَمْنَا نَدْمًا مَرِيئًا ﴿١٦﴾

17:16: "And when We (*i.e.* Allâh) wish to destroy a town, We (*i.e.* Allâh) send commandments to its people who lead easy lives, but they (*i.e.* the people who take no

²⁰ 4:82. "Do they not consider the Qur'ân (with care)? Had it been from other than Allâh, they would surely have found therein much discrepancy."

notice of Allâh’s guidance) transgress therein; thus the word proves true against it, so We (*i.e.* Allâh) destroy it with utter destruction.”

Here, people can put forward the view that Allâh Himself commands them to disobey and transgress. To know what the truth is, we should revert to the point of whether it is Allâh’s practice to command people to transgress and then punish them. The Qur’ân does not enunciate any principle like that. On the contrary, it is plainly stated in another part of the Qur’ân:

وَإِذَا فَعَلُوا فَجِيحَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

7:28: “And when they commit an indecency they (*i.e.* the people who take no notice of Allâh’s guidance) say: We found our fathers doing this, and Allâh has enjoined it on us.
Say: Surely Allâh enjoins not indecency. Do you say of Allâh what you know not?”

Allâh further states:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

16:90: “Surely Allâh enjoins justice and the doing of good (to others) and the giving to the kindred, and He (*i.e.* Allâh) forbids indecency and evil and rebellion. He (*i.e.* Allâh) admonishes you that you may be mindful.”

If this is the case, how can Allâh enjoin indecency and transgression? According to the above-stated rule, the meaning of verse (17:16) would be that Allâh commands the affluent people of the community to obey His message but they transgress, and in consequence of their law-breaking, destruction is brought on them.

I have explained the system of Qur’ânic interpretation in light of the Qur’ân itself! **Surely, if Nabî ‘Îsâ (Allâh is pleased with him) is still alive today; then, there must be a clear verse in the Qur’ân, which gives that guidance!** It cannot be that other sources besides the Qur’ân can give guidance; as the Qur’ân alone is the words of Allâh which can give guidance, if it is not so, then chapter 6, verse 19 will not be without contradiction²¹! Just ponder over a small part of the verse: “...And this Qur’ân has been revealed to me (*i.e.* Muḥammad) that with it I (*i.e.* Muḥammad) may warn you (*i.e.* the people to whom the message was brought) and whomsoever it reaches...” How can this be the truth when additional guidance must be acquired elsewhere outside of the Qur’ân? Before we examine if it is possible for Nabî ‘Îsâ (Allâh is pleased with him) to return to this world, we need first to establish the truth that the final Prophet was Muḥammad (Allâh is pleased with him) after whom there will be no prophets to come! Allâh declares:

21 :Additional references wherein Allâh states explicitly that He will explain the Qur’ân: 14/25; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11.

33:40: “Muhammad is not the father of any of your *men*, but he is the Messenger of Allāh **وَحَاتَمَ النَّبِيِّينَ** (*i.e.* and the Seal of the prophets)²². And Allāh is ever Knower of all things.”

It is clear that prophethood has come to an end with the Holy Muhammad Mustafā (Allāh is pleased with him)! There is no verse in the Qur’ān, which states that a prophet can lose his title after being a prophet and become a non-prophet! Those who advocate such ideas are trying to create a loophole in the principle of **وَحَاتَمَ النَّبِيِّينَ** or *Khātam al-Nabiyyin* (*i.e.* the Seal or last of the prophets). Whoever was a prophet will be raised with that title and be a witness against whosoever disobeyed him. It is argued that the Hadīth books project the so-called second coming of Nabī ‘Īsā (Allāh is pleased with him). It is therefore incumbent upon us to analyse the status of the Hadīth books in order to establish if it has the same protection which Allāh has given the Qur’ān in order to make it safe for the guidance of human beings.

The reason as to why Muslims must give the Qur’ān *supreme precedence* over any other source of information is because a promise for the preservation of every word of the Qur’ān has been given by Allāh but such a promise has not been given for the preservation of the Hadīth, either in the Hadīth or in the Qur’ān itself. It is said by Allāh about the Qur’ān:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُمُ الحَافِظُونَ ﴿١٥٩﴾

15:9: “Surely We (*i.e.* Allāh) have revealed the Reminder (*i.e.* the Qur’ān), and surely We (*i.e.* Allāh) are its (*i.e.* the Qur’ān’s) Guardian.”

Allāh has laid down many challenges in the Qur’ān for human beings to disprove the Qur’ān not being Divine, amongst them the following:

أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ ؕ وَلَوْ كَانِ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿١٠٩﴾

22 : The word *khātam* means *a seal or the last part or portion* of a thing, the latter being the primary significance of the word *khātim*. It may further be noted that *khātam al-qāum* always means *the last of the people - ākhiru-hum* (*Tāj al-‘Arūs* (Dictionary), by *Imām Muhibb al-Dīn Abu-l-Faīd Murtaḍā* and the *Arabic-English Lexicon* by Edward William Lane). Though the Holy Prophet was admittedly the last of the prophets, and even history shows that no prophet appeared after him in the world, yet the Arabic Glorious Qur’ān has adopted the word *khātam* and not *khātim*, because a deeper significance is carried in the phrase *Seal of the prophets* than mere *finality*. He is the *Seal of the prophets* because with him the *object of prophethood, the manifestation of Divine will in Laws which should guide humanity, was finally accomplished in the revelation of a perfect law in the Arabic Glorious Qur’ān*. The office of the prophet was only necessary to guide human beings, either by giving them a law or by removing the imperfections of a previously existing law, or by giving certain new directions to meet the requirements of the times, because the circumstances of earlier human society did not allow the revelation of a perfect law which should suit the requirements of different generations or different places. Hence prophets were constantly raised. But through the Holy Prophet a perfect law was given, suiting the requirements of all ages and all countries, and this law was guarded against all corruption, and the office of the prophet was therefore no more required.

4:82: “Do they not consider the Qur’ân (with care)? Had it been from other than Allâh, they would surely have found therein much discrepancy.”

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْنَ وَادْعُوا مَنِ اسْتَلْعْتُمْ مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٨﴾

11:13: “Or they may say, “He (the Prophet) forged it,” say, “Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allâh.- if ye speak the truth!”

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَلْعْتُمْ مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٠٨﴾

10:38: “Or do they say, “He (the Prophet) forged it”? Say: “Bring then a (one) Sura like unto it, and call (to your aid) anyone you can besides Allâh, if it be ye speak the truth!”

قُلْ لِّیْنَ اٰجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰی اَنْ یَّاتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا یَأْتُوْنَ بِمِثْلِهِ وَلَوْ کَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِیْرًا ﴿١٧٨﴾

﴿١٧٨﴾

17:88: “Say: “If the whole of mankind and jinn were to gather together to produce the like of this Qur’ân, they could not produce the like thereof, even if they backed up each other with help and support.”

أَمْ یَقُولُوْنَ تَقَوَّلَهُٓ بَلْ لَا یُؤْمِنُوْنَ ﴿٥٣﴾ فَلِیَاْتُوْا بِحَدِیْثٍ مِّثْلِهِ اِنْ کَانُوْا صٰدِقِيْنَ ﴿٥٤﴾

52:33-34: “Or do they say, “He fabricated the (Message)”? Nay, they have no Faith! Let them then produce a recital like unto it, - if (it be) they speak the truth!”

Allâh also revealed:

لَا یَأْتِیْهِ الْبَاطِلُ مِنْ بَیْنِ یَدَیْهِ وَلَا مِنْ خَلْفِهِ تَنْزِیْلٌ مِّنْ حَکِیْمٍ حَمِیْدٍ ﴿١٧﴾

41:42: “Falsehood cannot come at it (*i.e.* the Qur’ân) from before or behind it: a revelation from the Wise, the Praised One.”

For the preservation and protection of the Hadîth, Allâh has not made any such promise, nor has Allâh said that falsehood cannot come to it from any side. However, in the book attributed to Imâm Aḥmad bin Muḥammad bin Ḥanbal²³, vol. 2, p. 21 there is the statement about the Holy Prophet Muḥammad Mustafâ (Allâh is pleased with him): “*Do not write anything from me except the Qur’ân.*” It is a historical fact that his companions (Allâh is pleased with them) did not preserve his sayings in writing. While the Qur’ân was not only written²⁴, but also

23 : He was known by the name of Ibn Ḥanbal born at Bagdad in the year 164 AH and died at Bagdad in the year 241 AH.

24 : See section on the ‘History of the Qur’ân’

committed to memory at the same time. It must be remembered that all the compilers of the six Hadīth books which the Sunni sect are using, were not Arabs. The fact that Allāh stated:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٤١٥﴾

4:115: “And whoever acts hostilely to the *Messenger* after guidance has become manifest to him and (who) follows a path other than that chosen by المؤمنين (*i.e.* the believers who are none other than the *Messenger’s* companions), **We (*i.e.* Allāh) shall leave him in the path he has chosen and make him enter hell** – and it is an evil resort.”

No Muslim wants to pay any heed to the following and verses of the Qur’ân:

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لُحُوبَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بَغْيًا وَعِزًّا هُمْ عَدَابٌ مُهِينٌ

31/6: “But there are, among men, those who purchase idle tales, (LĀH’WŪL-HADĪTH) without knowledge (or meaning), to mislead (men) from the path of Allāh and throw ridicule (on the Path, for such there will be a humiliating penalty.” (also 7:185)

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

77/50: “Then in what Message (HADĪTH), after that, will they believe in?”

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ تَنْقَشِعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٧﴾

39/23: “Allāh has revealed (from time to time) the most beautiful Message (HADĪTH) in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Rabb tremble thereat; then their skins and their hearts do soften to the celebration of Allāh’s praises. Such is the guidance of Allāh. He guides therewith whom He pleases, but such as Allāh leaves to stray, can have none to guide.” (refer also to: 22/72)

4/41: “How then when We (*i.e.* Allāh) brought from each people a witness, and We (*i.e.* Allāh) brought thee (*i.e.* Muhammad) as a witness against these people!”

25/30: “Then the Messenger (*i.e.* Muhammad) will say: “O my Rabb! Truly my people took this Qur’ân for just foolish nonsense.” (Because they believed in man written hadīth books and rejected Allāh’s Qur’ân)

In spite of the fact that *none* of the Messenger of Allāh’s *companions did not preserve* his sayings in writing; yet most took a **path other than that chosen by** **المؤمنين** (*i.e.* the believers who are none other than the *Messenger’s* companions); this is where most took a path away from the Qur’ān!!! Ponder over the fact that Imām Aḥmad bin Muḥammad bin Ḥanbal was one of the four Imāms that supposed to constitute the Ahl Sunnah wal-Jamā’ah. He is also claimed to be the one who made the Hadīth of the *Mujaddid* famous. Yet his work in the form of 6 volumes, ‘the great encyclopedia of traditions, *Musnad* [q.v.]²⁵ compiled by his son ‘Abd Allāh from his lectures and amplified by supplements (*zawā’id*), containing 28000-29000 traditions, acquired great renown (printed in Cairo, 1311, 6 vol.);²⁶ in the same manner all of the four Imāms that supposed to constitute the Ahl Sunnah wal-Jamā’ah did not leave behind any original works written by themselves!

Fortunately, we have in the Qur’ān, a statement made by Allāh which states:

﴿وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ إِذَا لَأَزْتَابِ الْمُبْطِلُونَ﴾

29:48: “And you (*i.e.* Muḥammad) did not recite before it (*i.e.* the Qur’ān) any book, nor did you (*i.e.* Muḥammad) transcribe one with your right hand, for then could the liars have doubted.”

In the light of the above verse of the Qur’ān, it is *possible* that the statement as recorded in Imām Aḥmad bin Muḥammad bin Ḥanbal’s works by his son *could* be the truth. The reason for this conclusion is that it is based on the fact that Allāh has made it absolutely clear that the Prophet Muḥammad (Allāh is pleased with him) *did not recite before it (i.e. the Qur’ān) any book nor did he transcribe one!* Consequently, his companions (Allāh is pleased with them) would not have tried to prove the Qur’ān wrong!!! If this deduction can be the truth, then, why did Imām Aḥmad bin Muḥammad bin Ḥanbal compile a book with 28,000-29,000 traditions? Surely, he must have known the contents of the Qur’ān? It is clear most do not understand the Qur’ān!

Before I introduce what Allāh says in the Qur’ān about Nabî ‘Īsā (Allāh is pleased with him), let me refer to another great Imām of the Ahl Sunnah wal-Jamā’ah about whom it is stated: Imām Mālik bin Anas (born between 90 and 97²⁷, died 230 H) believed in Nabî ‘Īsā’s (Allāh is pleased with him) absolute death. It is mentioned in *Majma’ al-Bihar*²⁸ under the word *hakam*:

25 : q.v. – *quod vide* meaning: ‘a cross-reference: a reference from one part of a book, article, etc., to another.’

26 : E. J. Brill’s First Encyclopaedia of Islam 1913-1936 Edited by M. Th. Houtsma, T. W. Arnold, R. Basset and R. Hartmann Reprint Edition Volume 1. E. J. Brill Leiden – New York- KÖLN 1993, page 188.

27 : There are no reliable facts about his birth; and about his studies very little are known about it.

28 : Muḥammad bin Ṭāhir al-Patnī, *Majma’ al-Bihar* ; others gives the name as *Madjma’ Bihâr al-Anwâr*, printed in Lucknow 1283. About his *Muwatta’* it is said that there were fifteen recensions in all, only two of which still survive in their entirety, while some five were studied in the third and fourth centuries A.H. in Spain. (Jesus did not die on the cross. According, IK, vol. ii, p. 246 Jesus lived 120 years).

“He (Îsâ) will descend as a judge; that is to say, he will judge according to this *Shar‘iah* (Law) (and) he will not be a prophet. The majority think that ‘Îsâ did not die but **(Imâm) Malik said that he died.**” (our emphasis)

Remember that I have stated: “...all of the four Imâms that supposed to constitute the *Ahl Sunnah wal-Jamâ‘ah* did not leave behind any original works written by themselves!” This point must always be kept in mind when referring to any of the four Imâms that are supposed to constitute the *Ahl Sunnah wal-Jamâ‘ah*!

The first point that needs to be clearly understood is: was Nabi ‘Îsâ’s (Allâh is pleased with him) a human being as we know and understand a human being. How would it have been possible for human beings to follow any other kind of beings other than human beings? A human being can imitate and follow a human being – any other kind being would not have been something which human beings can imitate and follow! It is for this reason that Allâh has made it absolutely clear that those whom Allâh sent with revelation to guide human beings were chosen from amongst themselves! I have quoted the verses of chapter 21, which I will quote again:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢١﴾
وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٢٢﴾

21:7-8: “And We (*i.e.* Allâh) sent not before you (*i.e.* Muḥammad) any but رِجَالًا (*i.e.* men)²⁹ to whom We (*i.e.* Allâh) sent revelation; so ask the followers of the Reminder (*i.e.* the revelation received from Allâh) if you know not. Nor did We (*i.e.* Allâh) give them (*i.e.* the prophets before Muḥammad) bodies not eating food, nor did they (*i.e.* the prophets before Muḥammad) خَالِدِينَ (*i.e.* abide forever; or exempt from death or immortals).³⁰”

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نُنَبِّئُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنِّي يُؤْفَكُونَ ﴿٥٧﴾

5:75. “Christ the son of Mary was **no more than an apostle**; many were the apostles that **passed away before him**. His mother was a woman of truth. **They had both to eat their (daily) food**. See how Allâh doth make His Signs Clear to them; yet see in what ways they are deluded away from the truth!”

Allâh also states:

قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يمشونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٢١٠﴾

29 : Please note that Allâh uses the term ‘men’, indicating that their nature is all the same as that of other men!!!

30 : None of the prophets before Muḥammad could live forever or stayed alive during his time!!!

17:95: “Say: Had there been in the earth *malâ'ikah* walking about secure, We (*i.e.* Allâh) would have sent down to them from the *samâ'* a *malak* as messenger.”

“The Messiah, son of Mary, was only a messenger; messengers passed away before him, **and so he passed away like them**, for he is not a god as they claim, otherwise he would not have passed away...”
(page 316) Tafsir-al- Jalalayn (4:49). *Tafsir al-Jalalayn*- © 2008 Royal Aal al-Bayt Institute for Islamic Thought, Amman, Jordan (<http://www.aalabayt.org>) ® All Rights Reserved

Allâh knows about people and those whom they follow; therefore Allâh informed us:

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾

23:33-34: “And the chiefs of his people who disbelieved and called the meeting of the Hereafter a lie, and whom We (*i.e.* Allâh) had given plenty to enjoy in this world’s life, said: this is only a mortal like you, eating of that whereof you eat and drinking of what you drink. And if you obey a mortal like yourselves, then surely you are losers.”

Is it not true that people want the prophets to have been able to go up into the heavens and stay without food for thousands of years there? And that they should not be subjected to the laws of Allâh which Allâh enforced on human beings? People want them to be able to perform miracles which human beings cannot do or understand, and also want them to be mystical so that one cannot explain what they are capable to do. They do not want them to be mortals like ourselves, is that not true? Most are unable to define what the meaning of *رجالا* (*i.e.* men) is! Let me tell you that the majority of Muslim sects do not know what the meaning of the term is nor do they know why Allâh has used the term in the Qur’ân! Those ignorant people, are not able to guide anyone aright!

Be that as it may! **We Muslims are guided by the Qur’ân**; we do not care what people have to say that have no knowledge of Al-Qur’ân. The Almighty Allâh states:

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنِ مَرْيَمَ إِنِّي فَتَحْتُ لَكَ بِرَأْفَتِي الْفَيْنِمَةَ ثُمَّ إِنِّي مَرَجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

3:55: “When Allâh said: O ‘Isâ, I (*i.e.* Allâh) *مُتَوَفِّيكَ* (*i.e.* will cause you to die) and exalt you) in My (*i.e.* Allâh’s) presence and clear you of those who disbelieve and make those who follow you above those who disbelieve to the day of Resurrection. Then to Me (*i.e.* Allâh) is your return, so I (*i.e.* Allâh) shall decide between you concerning that wherein you differ.”

What is this verse informing us about? Let us first argue against what Allâh has said and try and see if it is possible to concur with what the sinners are claiming!

The first controversial argument produced by the sinners is that the words مُتَوَافِّكَ *mutawaffika* means that Allâh ‘will take you’³¹, how?: وَرَافِعُكَ *warâfi’uka* meaning that: ‘and raise you’³², where to?: إِلَيَّ *ilayya* meaning ‘to Myself’³³ [i.e. to Allâh]. Let us analyze this concocted explanation which most believe:

Point 1: In what dictionary does one find the meaning ‘will take you’ for the words مُتَوَافِّكَ *mutawaffika*?

Let me give a commentary on the words مُتَوَافِّكَ *mutawaffika*:

It is stated: ‘*Abd Allâh ibn ‘Abbâs* (Companion) says that the significance of *mutawaffi-ka* is *mumîtu-ka*, i.e. *I will cause you to die*. According to *Lisân al-‘Arab* (Dictionary), by ‘Allâmah Abu-l-Faḍl Jamâl al-Dîn Muḥammad ibn Mukarram: “You say *tawaffâ-hu-llâhu* when you mean **Allâh took his nafs or caused him to die**”. And according to *Arabic-English Lexicon* by Edward William Lane, it signifies “**Allâh took his nafs** [and also: *Al-Sihâh Tâj al-Lughah wa Sihâh al-‘Arabiyyah* (Dictionary) by Ismâ’il ibn Hammâd al-Jawharî and *Al-Qâmûs al-Muhîṭ* (Dictionary), by Shaikh Majd al-Dîn Muḥammad ibn Ya‘qûb Al-Firozâbâdî] (either at death or in sleep, see the Qur’ân, 6:60); or **caused him to die** (*Al-Misbâh al-Munîr fî Gharîb al-Sharḥ al-Kabîr* (Dictionary), by Aḥmad ibn Muḥammad ibn ‘Alî al-Muqrî al-Fayûmî)”. No other significance can be attached to the words when thus used. Yûsuf ‘Alî, in his first edition, translated the words as meaning *I will cause thee to die*, but in the second edition he changed it to *I will take thee*.

Point 2: Let me reveal the meaning of the term *raf’*:

Raf’ signifies **raising or elevating**, and also **exalting or making honourable** (*Tâj al-‘Arûs* (Dictionary), by *Imâm Muḥibb al-Dîn Abu-l-Faiḍ Murtaḍâ* and the *Arabic-English Lexicon* by Edward William Lane). But where the *raf’* of a man to Allâh is spoken of in the Arabic Glorious Qur’ân, or in the literature of Islâm, it is always in the latter sense, for raising a man in his body to Himself [i.e. to Allâh] implies that the Divine Being is limited to a place. This is made plain by the prayer which every Muslim repeats several times daily in their prayers in the sitting position between the two prostrations: *wa-rfa’-nî*, meaning *and exalt me*. Of course no one supposes this prayer to be for the raising of the body to the *samâwât*. Hence, even those commentators who are predisposed, having, no doubt, been misled by Christian tradition, (*as most are misled*) to accept ‘Îsâ as having been raised alive to the *samâ’*, have been compelled to admit that the word *raf’* is here used not for raising aloft

31 : The Noble Qur’ân by Dr. Muhammad Taqî-ud-Dîn Al-Halâlî, Ph. D. (Berlin) and Dr. Muḥammad Muḥsin Khân.

32 : The Noble Qur’ân by Dr. Muhammad Taqî-ud-Dîn Al-Halâlî, Ph. D. (Berlin) and Dr. Muḥammad Muḥsin Khân.

33 : The Noble Qur’ân by Dr. Muhammad Taqî-ud-Dîn Al-Halâlî, Ph. D. (Berlin) and Dr. Muḥammad Muḥsin Khân.

but for *and exalting / honouring*. And commenting on the words which follow this statement, *Al-Tafsîr al-Kabîr* (Commentary), by Imâm Fakhr al-Dîn Râzî says: *This shows that raf' here means the exalting in degree and in praise, not in place and direction. The exaltation of 'Îsâ is mentioned here as a reply to the Jews, whose object was to make him die an accursed and ignominious death on the cross.*

Point 3: If we take *إِلَى* 'ilayya meaning 'to Myself' [i.e. to Allâh] then it would mean that Allâh is now subjected to place which Allâh is occupying! It is for this reason that I have termed them *sinner*! The reason for using the words *إِلَى* 'ilayya meaning 'to Myself' [i.e. to Allâh] is exactly to prevent misconstruing the meaning of the word *raf'*!

لَا تُدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

6:103. “No vision can grasp Him (Allâh), but His (Allâh) grasp is over all vision: He (Allâh) is above all comprehension, yet is acquainted with all things.” (refer also to chapter 112)

Ponder on this verse and try and fit 'raising to Allâh'.

Let us return to the real message of the verse, 3:55. This information is very important, as it reveals beforehand that Nabî 'Îsâ (Allâh is pleased with him) will not be killed nor will he die as a result of unnatural means; **but that Allâh will cause him to die naturally!**

What a person has to realize is the fact that Allâh is the All-Knower; therefore Allâh took precautions so that the sinners will never be able to distort the truth. As a result of this fact Allâh revealed what happened to Nabî 'Îsâ (Allâh is pleased with him) so that no confusion could prevail:

5:117: “I (i.e. 'Îsâ) said to them (i.e. the people to whom he was send) naught save as You (i.e. Allâh) did command me: Serve Allâh, my (i.e. 'Îsâ) *Rabb* and your (i.e. the people to whom he was send) *Rabb*; and I (i.e. 'Îsâ) was a witness of them so long as I (i.e. 'Îsâ) was among them, but **when You (i.e. Allâh) did cause me (i.e. 'Îsâ) to die You (i.e. Allâh) was the Watcher over them. And You (i.e. Allâh) are Witness of all things.**”

What is so conclusive or decisive about the above information? The decisive fact is that Nabî 'Îsâ was given the information that he would not die as a result of the wrong doings of other people. Look at the history of the greatest Prophet Muḥammad (Allâh is pleased with him) who encountered many difficult periods, yet no one knew that he would not die at hands of any person as the case of Nabî 'Îsâ (Allâh is pleased with him). Look again at the words: “**When Allâh said: O 'Îsâ, I (i.e. Allâh) مُؤْتِيكَ (i.e. will cause you to die) وَرَافِعُكَ (i.e. and**

exalt you) in My (*i.e.* Allâh's) presence and clear³⁴ you of those who disbelieve and make those who follow you above those who disbelieve to the day of Resurrection.” It did not end there. Allâh made absolutely sure that no misunderstanding could prevail! Therefore, Allâh reveals:

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبحٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ هُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هٰذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ هُمْ فِي جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

5:116-120: “And when Allâh will say:³⁵ O ‘Îsâ, son of Maryam, did you say to people, Take me (*i.e.* ‘Îsâ) and my mother for two gods besides Allâh? He (*i.e.* ‘Îsâ) will say: Glory be to You (*i.e.* Allâh)! It was not for me (*i.e.* ‘Îsâ) to say what I (*i.e.* ‘Îsâ) had no right to (say). If I (*i.e.* ‘Îsâ) had said it, You (*i.e.* Allâh) would indeed have known it. You (*i.e.* Allâh) know what is in my (*i.e.* ‘Îsâ’s) mind, and I (*i.e.* ‘Îsâ) know not what is in Your (*i.e.* Allâh’s) mind. Surely You (*i.e.* Allâh) are the great Knower of the unseen. I (*i.e.* ‘Îsâ) said to them (*i.e.* the people to whom ‘Îsâ was send) naught save as You (*i.e.* Allâh) did command me: Serve Allâh, my (*i.e.* ‘Îsâ) *Rabb* and your (*i.e.* the people to whom ‘Îsâ was send) *Rabb*; and I (*i.e.* ‘Îsâ) was a witness of them so long as I (*i.e.* ‘Îsâ) was among them, but when You (*i.e.* Allâh) did cause me (*i.e.* ‘Îsâ) to die You (*i.e.* Allâh) was the Watcher over them (*i.e.* the people to whom ‘Îsâ was send). And You (*i.e.* Allâh) are Witness of all things. If You (*i.e.* Allâh) chastise them (*i.e.* the people to whom ‘Îsâ was send, surely they (*i.e.* the people to whom ‘Îsâ was send) are Your (*i.e.* Allâh’s) servants; and if You (*i.e.* Allâh) protect them (*i.e.* the people to whom ‘Îsâ was send), surely You (*i.e.* Allâh) are the Mighty, the Wise. Allâh will say: This is a day when their (*i.e.* those who submitted to the truth) truth will profit the truthful ones. For them (*i.e.* those who submitted to the truth) are Gardens wherein flow rivers abiding therein forever. Allâh is well pleased with them their (*i.e.* those who submitted to the truth) and they their (*i.e.* those who submitted to the truth) are well pleased with Allâh. That is the mighty achievement. Allâh’s is the kingdom of the *samâwât* and the earth and whatever is in them; and He (*i.e.* Allâh) is Possessor of power over all things.”

34 Clear him of what? Of the false accusations and calumnies that the Jews levelled at him! O.T. Bible “Deut - {21:22} And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: {21:23} His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.” KJV

35 : This refers to the Day of Judgement.

Ponder carefully over these verses; why would Allâh inform us as to what Allâh is going to say to Nabî ‘Îsâ (Allâh is pleased with him) on Judgement Day? Is it just to fill up some space in the Qur’ân? Or is there a specific reason? These verses tell the facts so accurately that no changes could be made after it!!! Ponder over the fact that nearly all the sects believe in the second coming of Nabî ‘Îsâ (Allâh is pleased with him), and even their counterparts the Christians. People are making the Almighty Allâh a liar without even realising it!

You see if there is going to take place a **second coming** of Nabî ‘Îsâ (Allâh is pleased with him) then these words of the above verses of the Qur’ân will become a mockery! I know that truth is difficult for ordinary Muslims to comprehend as their minds are already badly infested with nonsensical theories! No human being can change the words of Allâh! Where will anyone try and put the second coming of Nabî ‘Îsâ (Allâh is pleased with him) in the above clear guidance when he “might come” as most believe? Besides the second coming, one must remember that Nabî ‘Îsâ (Allâh is pleased with him) according to the Almighty Allâh’s words, which are already stated in the Qur’ân says:

“And when Allâh will say: O ‘Îsâ, son of Maryam, did you say to people, Take me (*i.e.* ‘Îsâ) and my mother for two gods besides Allâh? He (*i.e.* ‘Îsâ) will say: Glory be to You (*i.e.* Allâh)! It was not for me (*i.e.* ‘Îsâ) to say what I (*i.e.* ‘Îsâ) had no right to (say). If I (*i.e.* ‘Îsâ) had said it, You (*i.e.* Allâh) would indeed have known it. You (*i.e.* Allâh) know what is in my (*i.e.* ‘Îsâ’s) mind, and I (*i.e.* ‘Îsâ) know not what is in Your (*i.e.* Allâh’s) mind. Surely You (*i.e.* Allâh) are the great Knower of the unseen. I (*i.e.* ‘Îsâ) said to them (*i.e.* the people to whom ‘Îsâ was send) naught save as You (*i.e.* Allâh) did command me: Serve Allâh, my (*i.e.* ‘Îsâ) *Rabb* and your (*i.e.* the people to whom ‘Îsâ was send) *Rabb*; and I (*i.e.* ‘Îsâ) was a witness of them so long as I (*i.e.* ‘Îsâ) was among them, but when You (*i.e.* Allâh) did cause me (*i.e.* ‘Îsâ) to die You (*i.e.* Allâh) was the Watcher over them (*i.e.* the people to whom ‘Îsâ was send).”

Consider the fact that should Nabî ‘Îsâ (Allâh is pleased with him) returns³⁶ to this world today, will he not meet Christians that take him as well as his mother as two gods? Then, why did Allâh not mention this as part of the discussion on Judgement Day? Look at the words carefully:

“**I** (*i.e.* ‘Îsâ) **said to them** (*i.e.* the people to whom ‘Îsâ was send) **naught save as You** (*i.e.* Allâh) **did command me: Serve Allâh, my** (*i.e.* ‘Îsâ) ***Rabb* and your** (*i.e.* the people to whom ‘Îsâ was send) ***Rabb*; and I** (*i.e.* ‘Îsâ) **was a witness of them so long as I** (*i.e.* ‘Îsâ) **was among them, but when You** (*i.e.* Allâh) **did cause me** (*i.e.* ‘Îsâ) **to die You** (*i.e.* Allâh) **was the Watcher over them** (*i.e.* the people to whom ‘Îsâ was sent).”

36 : Meaning for the second coming.

On the Day of Judgment Nabî ‘Isâ (Allâh is pleased with him) according to Allâh’s words have already denied that he was a witness to such claims! Please try and clear this evil problem, which the ahadîth have created!

Refer to what Allâh has to say about blind following:

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخَلَّقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ ﴿٢١﴾ أَيَّانُ يُبْعَثُونَ ﴿٢٢﴾

16:20-21: “And those whom they (*i.e.* the human beings that were taken for gods)³⁷ يَدْعُونَ (*i.e.* call on or invoke) besides Allâh created naught, while they (*i.e.* the human beings that were taken for gods) are themselves created. أَمْوَاتٌ (*i.e.* Dead) [are they], (*i.e.* the human beings that were taken for gods; like Buddha, Krishna and Jesus) not living³⁸. And they (*i.e.* the human beings that were taken for gods) know not when they will be raised.”

All prophets are subjected to the laws of procreation! Here follows some of the laws:

سُبْحٰنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنَ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

36:36: “Glory be to Him (*i.e.* Allâh) Who created pairs of all things, of what the earth grows, and of أنفُسِهِمْ anfusihi (*i.e.* their kind) and of what they know not!”

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا ...”

43:12: “And Who (*i.e.* Allâh) created pairs of all things...”

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

51:49: “And of everything We (*i.e.* Allâh) have created pairs that you may be mindful.”

يٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوٰتُكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

49:13: “O mankind, surely We (*i.e.* Allâh) have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allâh is the most dutiful of you. Surely Allâh is Knowing, Aware.”

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

78:8: “And We (*i.e.* Allâh) have created you in pairs.”

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٩﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٥٠﴾

37 : ‘They’ refers to all the human beings that were taken for gods. For example: Buddha, Krishna and Jesus.

38 : Allâh has made sure that they are ‘dead not living’!

53:45-46: “And that He (*i.e.* Allâh) creates pairs, the male and the female: From the *nutfah* (*i.e.* droplet, minute quantity of liquid.)”

However, it is a comprehensive term which true meaning can only be deduced from Qur’ânic text. It includes the male and female gametes and associated cellular fluid. It is also a descriptive term for fertilized egg, the morula and blastocyst) when it is adapted.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾

75:39: “Then He (*i.e.* Allâh) made of *him*³⁹ (*i.e.* human beings) two kinds, the male and the female.”

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٤١﴾

35:11 And Allâh created you from *turâb* (*i.e.* earth, wet earth, layer or lamina of dust; land which is good in terms of its natural constituents of the earth), then from the *nutfah* (*i.e.* droplet, minute quantity of liquid. However, it is a comprehensive term which true meaning can only be deduced from Qur’ânic text. It includes the male and female gametes and associated cellular fluid. It is also a descriptive term for fertilized egg, the morula and blastocyst), then He (*i.e.* Allâh) made you pairs. And no female bears, nor brings forth, except with His (*i.e.* Allâh’s) knowledge. And no one living long is granted a long life, nor is aught diminished of one’s life, but it is all in a book. Surely this is easy to Allâh.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

30:21: “And of His (*i.e.* Allâh’s) signs is that He (*i.e.* Allâh) created mates for you from *أنفُسِكُمْ* *anfusiikum* (*i.e.* the same *life essence*) that you might find quiet of mind in them, and He (*i.e.* Allâh) put between you love and compassion. Surely there are signs in this for a people who reflect.”

Then Allâh informs us that these *laws are not changeable*:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٤﴾

39 : The word مِنْهُ cannot be taken to mean ‘*him*’ that is from a man, as then it would contradict other verses. However, the مِنْهُ which is conveniently translated as ‘*him*’ which actually refers to the نُطْفَةٍ *nutfah* in verse 37 (*i.e.* droplet, minute quantity of liquid. However, it is a comprehensive term which true meaning can only be deduced from Qur’ânic text. It includes the male and female gametes and associated cellular fluid. It is also a descriptive term for fertilized egg, the morula and blastocyst), then He (*i.e.* Allâh) made you pairs. And no female bears, nor brings forth, except with His (*i.e.* Allâh’s) permission.

30:30: “So set your face for *dīn* (the way of life as prescribed by Allāh), being upright, the nature made by Allāh in which He (*i.e.* Allāh) has created human beings. **There is no altering Allāh’s creation.** That is the right *dīn* (the way of life as prescribed by Allāh) — but most people know not —”

The so called Muslims and Christians claim that Allāh is not always revealing the truth (Allāh forbid) as ‘Lord Jesus’ was born without the intervention of a father! Is this not what they believe? After rejecting so many verses of the Qur’ân is it possible to call oneself a Muslim???? Let me reveal to you how Allāh reveals that Nabî ‘Îsâ (Allāh is pleased with him) had a father:

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٧﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلًّا مِّن الصَّالِحِينَ ﴿٨٨﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٩﴾ وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٩٠﴾

6:83-87: “And this was Our (*i.e.* Allāh’s) argument which We (*i.e.* Allāh) gave to **Ibrâhîm** against his people. We (*i.e.* Allāh) exalt (raise) in degrees whom We (*i.e.* Allāh) please. Surely your *Rabb* is Wise, Knowing. And We (*i.e.* Allāh) gave him **Ishâq** and **Ya’qûb**. Each did We (*i.e.* Allāh) guide; and **Nûh** did We (*i.e.* Allāh) guide before, and of his descendants, **Dâwûd** and **Sulaimân** and **Ayyûb** and **Yûsuf** and **Mûsâ** and **Hârûn**. And thus do We (*i.e.* Allāh) reward those who do good (to others): And **Zakariyyâ** and **Yahyâ** and ‘**Îsâ** and **Ilyâs**; each one (of them) was of the righteous, and **Ismâ’îl** and **Al-Yash’a** and **Yûnus** and **Lût**; and each one (of them) We (*i.e.* Allāh) made to excel the people; and some of their *fathers* and their *descendants* and their *brothers*.⁴⁰ And We (*i.e.* Allāh) chose them and guided them to the right way.”

(4) The Christians and so called Muslims believes that Nabî ‘Îsâ (Allāh is pleased with him) was taken up to Allāh with his body as all Christians believe. In order to support this evil un-Qur’ânic concept they will quote the following verse:

بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

4:158: “But Allāh raised him [‘Îsâ (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allāh is ever All-Powerful, All-Wise.”⁴¹

40 : It ought to be clear is that ‘some of their *fathers* and their *descendants* and their *brothers*’ were guided, not all of them. That does not mean that all of them did *not have fathers*; *descendants* and *brothers*. The Arabic words *وَإِخْوَانِهِمْ* which is ‘and their brothers’, *إِخْوَان* actually refers to blood brothers!

41 : The Noble Qur’ân by Dr. Muhammad Taqî-ud-Dîn Al-Halâlî, Ph. D. (Berlin) and Dr. Muḥammad Muḥsin Khân.

Let us analyse the above Arabic verse in order to establish if this is a correct translation.

The pertinent word that needs clarity is firstly the word *rafa'a*:

The word *rafa'a* is used in so many different ways. Thus there is nothing more hasty and reckless than to conclude from the verses *rafi'uka ilayya* (3:55) and *bal rafa'ahullahu ilaih* (4:158) that 'Îsâ has physically gone up to heaven. If, however, for the sake of argument, it is accepted that Allâh's raising some person towards Him, or some person going up towards Allâh could possibly mean that he has corporeally gone up to heaven, nevertheless when *rafa'a ilallah* in the dictionary means only nearness, as has clearly been mentioned in *Lisan al-'Arab*, or also exaltation in degree of rank and granting of glory or honour, as has been mentioned in *Mufradât, Lisan al-'Arab*, etc., how is it permissible to depend on this word alone and evolve a doctrine about 'Îsâ being lifted up physically alive to heaven? As this view is far removed from the ordinary phenomena of life, and there is no parallel of such an instance in Allâh's law and practice, that a person had physically entered heaven without tasting death, or that Allâh had helped save any prophet like that in times of distress, therefore, some other clear words are needed in the Qur'ân to prove that 'Îsâ was actually lifted up to heaven with his body. The expressions *rafi'uka ilayya* and *bal rafa'ahullahu ilaih* do not lend support to this theory at all.

Thus the use of the word *rafa'a* for 'Îsâ does in no way prove his going to heaven in his body of clay. Now I will show that when Allâh exalts a person (or makes his *rafa'a*) towards Himself, it does not mean that He lifts him up alive physically. Such meanings are absolutely against the Arabic lexicons. It is most important to remember here that in both these verses (3:55 and 4:158) the subject of the verb *rafa'a* is Allâh Himself and *rafa'a* is also towards Him, which conclusively prove that *rafa'a* here does not mean *raising up physically* but only exaltation in rank or station.

What is the significance of *rafa'a* (exaltation) of a person towards Allâh?

The first question is in what manner are human beings exalted by Allâh? In other words, when the subject of the verb *rafa'a* is Allâh, what is its significance in relation to human beings? Please keep in mind that 'Îsâ was after all a human being. The first and the strongest evidence in this connection is Allâh's name, *Al-Rafi'* (*The One Who exalts*). This establishes the fact that exaltation (*rafa'a*) of human beings is a Divine attribute. That is, those persons who prove themselves capable of exaltation are exalted by Allâh. It is, however, obvious that Allâh does not exalt human beings by lifting them up physically towards the sky but, instead, exaltation is done by granting them honour, dignity, etc. If Allâh's attribute of being *Al-Rafi'* was particularly manifested for 'Îsâ alone, it could mean something different. But when this attribute is manifested for all the believers and friends of Allâh (*auliya Allâh*) and this attribute demands that the exaltation (*rafa'a*) of the believers should continue – then the *rafa'a* of 'Îsâ should also be interpreted in the same manner. To accept a different significance of the use of this word *rafa'a* with respect to 'Îsâ means that up till now no other person has been granted exaltation in its true

sense except ‘Îsâ. This amounts to a clear denial of Allâh’s attribute of being *Al-Rafi’* because a Divine attribute is manifested all the time over and over. If Allâh’s attributive name is *Al-Rafi’*, then only that interpretation is possible which falls within the purview⁴² of this attribute, the meaning of which has been explained, namely, the bestowing of honour, glory and dignity on a person. This is the first evidence that when Allâh is the subject of the verb *rafa’a* in relation to a human being, it cannot mean lifting him up alive towards the sky.

The second piece of evidence in this respect is that of the lexicons. In all the Arabic dictionaries, only one meaning of *Al-Rafi’* is given:

“*Al-Rafi’* is one of the names of Allâh, Most High, That is, He exalts the believer by making him prosperous (or happy) and by granting His friends (*auliya*) nearness.”

This means that Allâh only exalts human beings in one sense alone. It is not mentioned in any Arabic dictionary that by Allâh’s being *Al-Rafi’*, He lifts them up physically alive to heaven. I have to mention that words in every language may have different meanings and it is the context that decides what meaning should be adopted according to that particular occasion. When Allâh uses the word *rafa’a* for ‘Îsâ, it obviously means that this *rafa’a* is similar to the *rafa’a* which He grants to the believers and His *auliya* and nothing more. If some other meanings were mentioned in the dictionary (of Allâh’s *rafa’a* of human beings), then we could think of some different interpretation, but as no other meanings have been given in this context, therefore, the lexical evidence is conclusive, that the *rafa’a* of ‘Îsâ was not physical!

The Qur’ânic evidence also supports this view that Allâh’s exaltation of His servants does not mean anything at all except their exaltation in degrees of rank. At one place the Qur’ân says:

“...وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ...”

“...And We (*i.e.* Allâh) exalt some of them above others in rank...” (Al-Qur’ân 43:32).

It does not mean that some are a few yards above the ground from the others but only the degrees in nearness in rank are implied metaphorically. Similar is the meaning of the verse:

“...نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ...”

“...We (*i.e.* Allâh) exalt in degrees whom We (*i.e.* Allâh) please...” (Al-Qur’ân 6:83)

And about the messengers it has been said:

42 : ‘*Purview n.*: the scope or range of a document, scheme, etc. 2 the range of physical or mental vision.’

“...وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ...”

“...And some of them He (*i.e.* Allâh) **exalted**⁴³ by (many) degrees of rank...” (Al-Qur’ân 2:253)

About him who turns aside from guidance, the Qur’ân says:

“...وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ...”

“And if We (*i.e.* Allâh) had pleased, We (*i.e.* Allâh) would have **exalted** him thereby; but he clings to the earth...” (Al-Qur’ân 7:176)

Although here *clinging to the earth* is clearly mentioned and this might lead one to think that *rafa’* in this context could mean lifting him up from the ground, *rafa’ nâhu* here also means exaltation in rank and granting of nearness. These meanings are so clear that the clinging to the earth must necessarily be taken as a metaphor. This goes to establish the fact that Allâh’s *rafa’* of a person, without a shadow of a doubt, clearly and explicitly means the granting of nearness, and if there are some doubtful words in the context, they should be interpreted metaphorically. Even if in respect of ‘Îsâ’s *rafa’* there was an expression indicating that he was lifted up from the ground, it should have been considered a metaphorical expression, mainly because it was Allâh Who was the object of causing his *rafa’*. About the Prophet Idrîs, the Qur’ân says: (please check the word in Arabic in the Qur’ân):

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿١٩﴾

“And We (*i.e.* Allâh) raised him (*i.e.* Idrîs) to an **elevated** state.” (Al-Qur’ân 19:57)

Here, again, the mention of *a lofty place* could lead one to think that perhaps Idrîs (Allâh is pleased with him) was lifted up from the ground and placed on a lofty place but as his *rafa’* has been attributed to Allâh, therefore, the lofty place could only mean an **elevated state or position** which in other words is **Allâh’s granting of honour and dignity to the person concerned**. Thus, these two instances from the Qur’ân do not leave the least room for any other interpretation. And if there is any expression giving a contrary indication, that expression should be interpreted metaphorically. As far as ‘Îsâ is concerned, there are no such expressions used as in the above two instances (7:176 and 19:57). Therefore, how could it be permissible to give up the true meaning of Allâh’s *rafa’* and introduce something different instead?

One could go on and on explaining that in the case of Nabî ‘Îsâ (Allâh is pleased with him) he did not nor could he have went up to the heavens physically, as the verses already quoted eliminates the possibility for him or anyone else to go up into the heavens outside of the earth!

43 *Ar’râ fîûh* is one of the attributes (so called names) of Allâh, which means ‘The Exalter’. Each and every attribute of Allâh – which are more than 100 as mentioned in the Glorious Arabic Qur’ân are in action every millisecond of the time in the *samâwât* and the earth.

(5) Christians and so called Muslims believes that Nabî 'Îsâ (Allâh is pleased with him) is coming back a second time to earth; when in the first place according to the Qur'ân he died a natural death. If it would have been true what you claimed, then at this point in time he must be about two thousand years old. Just imagine how senile must he not be, as that is the law of Allâh:

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٥٤﴾

“And whomsoever We (*i.e.* Allâh) cause to live long, We (*i.e.* Allâh) reduce to an **abject**⁴⁴ state in creation. Do they not understand?” (Al-Qur'ân 36:68) also (30/54)

I know that most Muslims sects are absurd people, but to take it to this level of madness is the worse that could ever happen to foolish people!!!

(6) Christians and so called Muslims believe that these points are not made clear in the Qur'ân; and that the Qur'ân supports them in what they believe!

WESTERN CRITICS

Western critics of the Qur'ân frequently point to the allegedly “incoherent” references to Allâh - often in one and the same phrase - as “He”, “Allâh”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Ours” or “My”, or from “Him” to “Us” or “Me”. They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as “poetic licence”, but are obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

Imam Ghazzali states:

“Allâh has got no length and breath as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would Allâh enter in a body, as Allâh existed by Himself before all originated things and there was nobody along with Him? Allâh is an All Knowing, Almighty, Willing Creator. These attributes are impossible for a body. Allâh exists by Himself without the substances of a body. Allâh is not like any worldly thing, rather He is ever living, ever-lasting, and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything can ever resemble Him!” (Imam Ghazzali: “The Revival of the Religious Sciences” Vol 1)

44 : نُنَكِّسُهُ فِي الْخَلْقِ : Allah reverse one in creation. Or We (*i.e.* Allah) reduce to an abject state in creation. What does this imply? Ponder over a man living for two thousand years (which can never happen as the law of Allâh does not allow it) how would his state be at that time? This is beyond imagination!

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

21:30: “Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We (*i.e.* Allâh) clove them asunder? We (*i.e.* Allâh) made from water every living thing. Will they not then believe?” (Allâh is outside of His Creation!)

Purchase the latest 3 volumes set of Muhammad Asad’s translation of the Qur’ân, which has been endorsed by AL-AZHAR UNIVERSITY OF EGYPT, the oldest Islamic University in the world. His translation clearly, unambiguously states that Nabi ‘Îsa is DEAD! Available from Iqra Agencies, Pretoria telephone 0123742987 or Al-Huda book shop in Mayfair, Johannesburg. Tel: 011-839 3790.

There is not one verse in the entire Qur’ân that states that Nabi ‘Îsa will return for the second time! Rather Allah says: **44: 56: “Nor will they there taste death, except the first death;”** - (refer also to: 22/66; 2/28; 30/40; 26/81; 37/58-59)

So if Nabi ‘Îsa returns from the dead then he will have to die for a second time which will contradict this verse!

4:82: “Do they not consider the Qur’ân (with care)? Had it been from other than Allâh, they would surely have found therein much discrepancy / contradiction.”

HISTORY OF THE QUR’ÂN IS WITHIN THE QUR’ÂN

IT NAMES ITSELF THE TITLE **QUR’ÂN** (2/185; 50/1; 43/3; 6/19; 10/37; 41/44; 59/21)⁴⁵

THE **QUR’ÂN** GIVES THE NAME OF ITS **AUTHOR** (25/6; 41/42; 45/2; 46/2; 10/37; 5/48)

THE **LANGUAGE** IT WAS REVEALED IN (41/3 & 44; 13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113; 39/28)

THE BOOK WILL BE **PROTECTED** (15/9; 41/42; 5/48)

WHEN IT WAS **REVEALED** (2/185; 44/3; 97/1-3)

TO **WHOM** THE QUR’ÂN WAS REVEALED (29/48; 47/2; 48/29)

GUARANTEE THAT THE PROPHET **WILL NEVER FORGET THE REVELATION** (87/6)

THE **QUR’ÂN** EXISTED IN WRITTEN FORM AT THE TIME OF ITS REVELATION AS EVERY WORD REVEALED TO THE PROPHET WAS IMMEDIATELY PUT TO WRITING UNDER THE DIRECTION OF ALLÂH (75/17; 85/21-22; 52/2-3; 68/1)

THE **PROPHET** IS **GUARANTEED PROTECTION** (5/67; 7/ 158)

THE ARRANGEMENT OF THE ENTIRE QUR’ÂN WAS PART OF THE DIVINE SCHEME (75/17) AND

⁴⁵ Please note: The verse/s numbers may vary by 1 or 2 or 3 depending on the different translators’ method of numbering.

THE PROPHET UNDER DIVINE GUIDANCE DICTATED TO HIS SCRIBES THE EXACT SEQUENCE OF ITS WORDS, VERSES AND CHAPTERS (75/ 18-19).

THE **BOOK**⁴⁶ (**WRITTEN FORM**) AGAIN TESTIFIES TO THIS FACT (80 / 11-16; 3/7).

ALLÂH ALONE EXPLAINS THE QUR'ÂN (6/114; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11; 12/111)

THUS THE QUR'ÂN HAS A CLEAR BACKGROUND HISTORY WHICH IS NOT THE CASE WITH ANY OF THE OTHER SACRED BOOKS!

SOME ADDITIONAL NAMES OF THE GLORIOUS ARABIC QUR'ÂN

Al-Kitâb (2) al-Furqâan (3) al-Dhikr (4) al-Hük^um (5) al-Hikmât (6) al Shîfa (7) al-Mubîn (8) al-Rahmât (9) al-Aziz (10) al-Nûr (11) al-Hûda (12) al-Mâjid (13) al-Burhân (14) al-Kârim (15) al-Mukarramah (16) al-Qayyim (17) al-Shifâ (18) al-Rûh (19) al-Muhaiymin (20) al-Baÿân (21) al-Haqq (22) Mubâruk etc.

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⁴⁶ The Qur'ân is repeatedly referred to as 'The Book,' meaning that it was being written down during the life time of the Prophet.