



The Messiah, Jesus, the Son of Mary
From the Cradle to the Grave as in the Quran and Sunnah

Sheikh Abdulmonem Mustafa Halimah
Abu Baseer Altartousi



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful

DEDICATION

I would like to dedicate this book to the servant of Allah and His Prophet and Messenger, the Messiah (ﷺ), Jesus, the son of Mary, and to all his supporters and followers of the believers and Muslims when he descends to this Earth. I love him dearly and I greatly respect him. May my warmest greetings reach him in due course. May peace and blessings of Allah be on both him and his brother Muhammad (ﷺ) the Messenger of Allah.

I ask Allah the Almighty, most sincerely, with His Knowledge, Power, and Mercy, to allow my words to reach the Messiah (ﷺ), Jesus, the son of Mary, when he descends to Earth, so that he may call upon Allah to bestow good upon me. For indeed, nothing is difficult in the sight of Allah.

May peace and blessings be upon our Master and Prophet Muhammad (ﷺ), his family and his companions.

Abu Baseer Altartousi

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ARABIC HONORIFIC SYMBOL

(سُبْحٰنُهٗ وَتَعَالٰی)	subhanahu wa tala	The Exalted (Glorified and Exalted)
(جَلَّ جَلَالُهٗ)	jalla jalaluh	Allah is Most High, the Supreme (in Power & Glory)
(سَلَامٌ عَلٰیْهِ وَرَحْمَةٌ مِّنْ رَّبِّهٖ)	salla Allahu alayhi wa sallam	Peace and blessings of Allah be upon him
(عَلَيْهِ السَّلَامُ)	alayhi ssalam	May peace be upon him
(عَلَيْهَا السَّلَامُ)	alahyah ssalam	May peace be upon her
(عَلَيْهِمَا السَّلَامُ)	alahyahima ssalam	May peace be upon the two of them
(رَضِيَ اللهُ عَنْهُ)	radiya Allahu anhu	May Allah be pleased with him
(رَضِيَ اللهُ عَنْهَا)	radiya Allahu anha	May Allah be pleased with her
(رَضِيَ اللهُ عَنْهُمْ)	radiya Allahu anhum	May Allah be pleased with them
(رَضِيَ اللهُ عَنْهُمَا)	radiya Allahu anhuma	May Allah be pleased with the two of them
(رَضِيَ اللهُ عَنْهُنَّ)	radiya Allahu anhunn	May Allah be pleased with them (females only)
(رَحِمَهُ اللهُ)	rahimahu Allahu	May Allah have mercy on him
(رَحِمَهَا اللهُ)	rahimaha Allahu	May Allah have mercy on her
(رَحِمَهُمَا اللهُ)	rahimahuma Allahu	May Allah have mercy on the two of them
(رَحِمَهُمُ اللهُ)	rahimahum Allahu	May Allah have mercy on them
(رَحِمَهُنَّ اللهُ)	rahimahunna Allahu	May Allah have mercy on them (females only)

ARABIC WORDS EXPLAINED

Out of the many names, places and topics in this book, certain reoccurring terms are provided with a brief explanation of their meanings as a matter of convenience:

- Allah** The Proper name of God in Arabic
- Quran** Undoubtedly, it is the most authoritative source of Islamic law. It is the word of Allah as revealed to Muhammad (ﷺ), through the angel Gabriel (جبرائيل), over a period of twenty-three years. Since the time it was revealed to Muhammad (ﷺ), the last Messenger of Allah (ﷻ), it has not been corrupted in either content or form. It has been guarded by Allah (ﷻ), who sent it down Himself to all of human-kind and has kept it as pure as when it was revealed. Allah (ﷻ) has mentioned: {We have, without doubt, sent down the message, and We will assuredly guard it [from corruption].} [Quran 15: 9] Therefore, the Quran is not only considered an absolute authority in Islam, but it is also viewed as the most sacred, most valuable, and dearest text to Muslims.
- Muhammad** Muhammad, the son of Abdullah, is the Messenger of Allah (ﷻ) sent to the entire universe. Allah Almighty (ﷻ) sent him with the religion of Islam, and the message of Divine Unity: that there is no deity but Allah (ﷻ).
- Sunnah** The Sunnah of Prophet Muhammad (ﷺ) comes after the Quran in the order of legislative authority in Islam. The Sunnah comprises the sayings, the practices, and the explicit or implicit approvals and disapprovals of Prophet Muhammad (ﷺ), expressed in the form of hadiths. Although the Quran and the Sunnah are two separate entities, they are closely related. Along with his message contained in the noble Quran, Allah sent Muhammad (ﷺ) as His final messenger to all of humankind, in order to elucidate and demonstrate the teachings of the Quran and to proclaim that Islam is the religion of truth.
- Jesus** Jesus (يسوع) was the last Prophet who came to the children of Israel. His name in the Quran is *'Eesâ al-Maseeh* (Jesus, the Messiah), son of Mary (مريم). Muslims believe that he was fully human – a servant of Allah (ﷻ) and an authentic messenger of Allah (ﷻ).
- Islam** Literally, to submit. The religion of all the messengers and prophets of Allah confirmed finally by the mission of the Messenger Muhammad (ﷺ).
- Prayer / 'salâh'** The word 'salâh' in Arabic not only means to perform prayer but also symbolises the spiritual connection between the person performing the prayer and Allah (ﷻ). It is the second pillar in order of importance, after the declaration of faith. Muslims pray five obligatory prayers daily. These prayers are "fajr (dawn), zuhr (around noon), 'aṣr (mid-afternoon), maghrib (sunset), and 'ishâ' (nightfall).

Zakât	Literally, to grow, to purify. It is the third pillar of Islam. It is a definite portion of wealth which is given to the needy at the turn of the year. Each Muslim must pay zakât on assets that reach a minimum threshold. In general, the amount due is 2.5 percent of the value of assets that have been held for at least an entire Islamic year, but the specific requirements vary according to the type of property.
Ramadan	It is the ninth month of the Islamic calendar during which Muslims fast. Fasting, in the Islamic legal sense, means abstinence from eating, drinking, and sexual intercourse from dawn to sunset. Muslims above the age of puberty are obliged to fast every day during the month of ramadan each year, according to the conditions and circumstances set down by the Qur'an and the Sunnah of Prophet Muhammad (ﷺ).
Hajj	Hajj is a pilgrimage to Makkah in Saudi Arabia, which every Muslim is required to make at least once in a lifetime. It is obligatory on adult Muslims who are physically able and can afford it financially.
Umrah	Muslims perform 'umrah' which is a minor form of the pilgrimage to Makkah. It is not obligatory but is highly recommended.
Prophets & Messengers	<p>An integral part of a Muslim's faith is to believe in all Allah's Prophets and Messengers. The term 'prophet', or <i>naby</i> in Arabic, is used for those who received a form of revelation from Allah and were instructed to inform people who believed in them and in the Messengers who came before them. Prophets such as Solomon and Job did not have written revelations or laws.</p> <p>The term 'Messenger', or <i>rasool</i> in Arabic, is used for those who received the revelation and were then instructed to inform people – both those who believed in them and those who did not believe in them. Messengers came with new written revelations and laws that had not been revealed before them. A messenger has a more comprehensive mission than a prophet. Noah, Abraham, Moses, Jesus, and Muhammad (peace and blessings of Allah be upon them) were both messengers and prophets. All messengers are prophets, but not all prophets are messengers.</p>
Angels	<p>Muslims also believe in the existence of angels, honoured creatures created from light who worship Allah alone (ﷻ). They are not His partners, sons, or daughters; rather, they are His obedient servants who act by His command alone.</p> <p>Allah's angels are countless; only He knows their number and their functions. Among the main angels mentioned in the Quran are Gabriel (<i>Jibreel</i>), Michael (<i>Mikâ'eel</i>), Raphael (<i>Isrâfeel</i>), and the Angel of Death. Gabriel (ﷺ) is one of the closest to Allah (ﷻ). Two of his main duties were bringing down the revelation to Muhammad (ﷺ) and acting as a messenger between Allah (ﷻ) and His messengers on earth.</p>

Books	<p>The third essential belief is in Allah’s revealed books. Muslims believe in all the authentic, revealed books. They do not discriminate among them, since they all originally came from the one God.</p> <p>Muslims believe in the Quran, the Gospel of Jesus, the Torah, the Psalms of David, and the tablets of Abraham and Moses – in their originally revealed contents and forms.</p>
Jihad	<p>The Arabic noun jihad is derived from the verb <i>jahada</i>, <i>yujâhidu</i> and <i>jihâdan</i> (past, present, and participle form of the verb respectively), which linguistically means ‘to endeavour, to labour, to strive, to take pains, to overwork, to exhaust’. Idiomatically, however, it is a generic term used to mean to ‘fight to make the word of Allah prevail’. This can be done by means of word of mouth or by sacrificing one’s soul or wealth in the cause of Allah (ﷻ) alone, but this does not mean that jihad can be practiced arbitrarily.</p> <p>Nonetheless, the crux of the matter is the intention of jihad. Whatever kind of jihad it may be, it must be done purely for the sake of Allah alone, associating no partner with Him. It must also be within the framework of the Sharia’s intentions, purposes, constraints and prerequisites.</p>
Muslim	One who professes the faith of Islam or born to a Muslim family.
Qibla	The Ka’bah. The direction for the daily prayers of a Muslim.
Surah	A chapter of the Quran. Some Surahs are long, and some are short, but a logical thread runs through them all.
Ayah	A verse in a Surah in the Quran, which means also a sign. The plural of ‘Ayah’ is ‘Ayaat’.
Buraq	Buraq the Fast; an animal larger than a donkey yet smaller than a mule- so fast that its stride reaches the length of its sight.
Iblees	Satan
Jinn	Invisible non-human, rational beings created by Allah from fire. They constitute a whole race like mankind.
Talbiyah	The Talbiya is a chant repeatedly uttered in Hajj, clarifying the intent of the worshipper: “I am at Your service, O Allah, I am at Your service. You have no partners: I am at Your service. All praise and glory belong to You, and the Kingdom, You have no partners”.

TRANSLITERATION OF ARABIC WORDS

In internationalised words and names, the translators have used the spelling of the majority of names of the Messengers and Prophets as currently used in English. However, it is useful to learn the Arabic equivalences of these names with their spellings in Arabic, starting with latest:

English Equivalences	Arabic Transliteration	Arabic Names
Muhammad	Muhammad	1. محمد (ﷺ)
The Messiah, Jesus	Almaseeh Eesa	2. المسيح عيسى (ﷺ)
John	Yahya	3. يحيى (ﷺ)
Zechariah	Zakariah	4. زكريا (ﷺ)
Jonas	Yunus	5. يونس (ﷺ)
Solomon	Sulaiman	6. سليمان (ﷺ)
David	Dawood	7. داود (ﷺ)
Elisha	Alysa	8. اليسع (ﷺ)
Elijah	Elias	9. إلياس (ﷺ)
Aaron	Haroon	10. هارون (ﷺ)
Moses	Musa	11. موسى (ﷺ)
Shuaib	Shuaib	12. شُعَيْب (ﷺ)
Ezekiel	Zulkifli	13. ذُو الْكُفْلِ (ﷺ)
Job	Ayoob	14. أَيُوب (ﷺ)
Joseph	Yusuf	15. يُوسُف (ﷺ)
Jacob	Yaqoob	16. يَعْقُوب (ﷺ)
Isaac	Ishaaq	17. إِسْحَاق (ﷺ)
Ishmael	Ismael	18. إِسْمَاعِيل (ﷺ)
Lot	Lut	19. لُوط (ﷺ)
Abraham	Ibraheem	20. إِبْرَاهِيم (ﷺ) -
Salih	Saleh	21. صَالِح (ﷺ)
Hood	Hood	22. هُود (ﷺ)
Noah	Nooh	23. نُوح (ﷺ)
Enoch	Idrees	24. إِدْرِيس (ﷺ)
Adam	Adam	25. آدَم (ﷺ)

Abbreviations Used

- A. = Ayah (A verse in a surah)
 S. = Surah (A chapter of the Quran)

TRANSLATORS' NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful

All praise and thanks belong to Allah (ﷻ) alone, the One, the Almighty, and Most-Merciful. The peace and blessings of Allah (ﷻ) be upon Muhammad (ﷺ), His servant and the last of His messengers and prophets.

It is our utmost honour to present this book, which Sheikh Abdulmonem Mustafa Halimah entitled: “The Messiah, Jesus (ﷺ), the Son of Mary from the Cradle to the Grave as in the Quran and Sunnah” in the English language. We would also like to express our heartfelt gratitude to the author for giving us the opportunity to translate his great book into English.

It is important to mention that throughout the process of translating this great book, we the translators and the author collaboratively worked together so as to produce the translation of this book in its present form. To translate such a religious text, which is heavily loaded with Islamic linguistic and cultural terms and features, we opted to employ a combination of two methods of translation: a faithful method and a foreignising approach.

Regarding the ‘faithful method’ of translation, it is used here to not only reproduce “the precise contextual meaning of the original within the constraints of the target language grammatical structure” (Newmark, 1988) but also to transfer the social, cultural and religious associations and connotations of the original text. On the other hand, the foreignising approach (Venuti :1995) is mainly used to emphasise the SL value system and linguistic features as well as cultural and religious associations in the translated text. This approach would hopefully help us invite target language readers to accept the SL linguistic system, cultural value and religious message.

Special effort was made to avoid using obsolete words and to use plain English instead to make the translation easier to read and understand. As for the Quranic verses used in this book, we have adopted Abdullah Yusuf Ali’s “*English Translation of the Meanings and Commentary of the Holy Quran*” as our main reference. However, we took the liberty of modifying some old and obsolete forms used in his translation, in order to make it read more smoothly.

We would like to point out that we bear full responsibility for the translation of this book and for any mistakes that our readers might discover. Therefore, we sincerely ask our readers to write to the author with their comments and suggestions so that we may consider them.

We ask Allah the Almighty to endow this work with precision, success, and acceptance, both on earth and in heaven. We also beseech him to make this work an opening to every goodness and an end to every evil, for He the Almighty is the Most-hearing, Near, and All-Responsive. Praise be to Allah, the Cherisher and Sustainer of the worlds.

May the peace and blessings of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions.

Team of Translators

2 Jamada Alakhir 1443/ 5 January 2022

INTRODUCTION

All praise is for Allah (ﷻ) (*Subhanahu wa Ta ala-* Glorified and Exalted is He). I praise Him, seek His assistance and ask for His forgiveness. I seek refuge in Allah (ﷻ) from the evils of my bad deeds and of myself. No one can misguide the one whom Allah (ﷻ) guides; similarly, no one can guide the one whom Allah (ﷻ) has led astray. I bear witness that there is no god but Allah (ﷻ) alone, and that Muhammad (ﷺ) is His servant and His messenger, the peace and blessings of Allah be upon him, his family and his companions.

{“O you who believe! Fear Allah as He should be feared and die not except in a state of Islam.”} (S.3: A.102)

{“O mankind! Fear your Guardian-Lord, Who created you from a single person, created, out of it, his mate and from them twain scattered (like seeds) countless men and women; Fear Allah, through Whom you demand your mutual (rights) and be heedful of the wombs (that bore you): for Allah ever watches over you.”} (S.4: A.1)

{“O you who believe! Fear Allah, and make your utterance straight forward: That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the great victory.”} (S.33: A.70-71)

Indeed, the truest of speech is the Book of Allah, and the best guidance is the guidance of Prophet Muhammad (ﷺ). The worst of matters is newly-invented matters, and every newly-invented religious matter is an innovation, and every religious innovation is an aberrance and every aberrance shall lead to Hellfire.

The narratives concerning the Messiah (ﷺ), Jesus, the son of Mary, are not merely stories of the past from which we can greatly benefit and draw exhortations. Rather, the Messiah (ﷺ), was in the past, is in the present, and *will be* in the future, taking up leadership of all people, Muslims and non-Muslims, whereupon his rule and authority will expand the entire Earth, and whereupon many blessed, great divine signs and acts will be witnessed. It is the concern of all Muslims, and indeed, all people throughout the times, to know these signs very well, to know their possessor (Jesus) (ﷺ), and to know his brother Prophet Muhammad (ﷺ). This is because there can be no salvation or faith except through believing in Jesus (ﷺ), affirming his truthfulness, and following him upon his descent.

It is in this context that studying the Messiah (ﷺ), Jesus, the son of Mary, is of fundamental importance: to know his birth, origin, characteristics, descent, his deeds, his call to the Truth, his law, his jihad, his death, and his great status in Islam, and all that which concerns him and his life, from the cradle to the grave. Detailed knowledge of these truths belongs to the realm of the unseen, and thus we have no way of knowing or speaking about them except through authentic Divine revelation, the greatest and most truthful of speech, the Holy Quran, and the

Sunnah of the Prophet Muhammad (ﷺ) who spoke not of his own desire, but rather revelation revealed unto him (S.53: A.3-4).

I have named this book “the Messiah (الْمَسِيحُ), Jesus, the Son of Mary, from the Cradle to the Grave as in the Quran and Sunnah”, in the hope of Allah the Almighty (ﷻ) accept it, and so that He may make this humble effort a key to do good, a means for the prevention of evil, and a means of guidance for Humanity and all those who strive to gain knowledge of the truth concerning the “the Messiah (الْمَسِيحُ). Indeed, Allah (ﷻ) is All-hearing, Most Near and Most Responsive!

May peace and blessings of Allah be upon our Master and Prophet Muhammad (ﷺ), his family, and his companions.

CHAPTER 1

Mary (ﷺ), Daughter of Imran, the Blessed Virgin,¹

In order to have knowledge of the Messiah, Jesus (ﷺ), it is quite necessary to initially learn about his mother, the pure, blessed virgin, Mary (ﷺ), daughter of Imran. It is further important to learn about her upbringing, the noble story of her life, and her high status in Islam. Likewise, it is also necessary to learn about the Messiah's grandfather, Imran, and his grandmother, the wife of Imran.

The Family of Imran

Imran was a righteous man, one of the scholars and pious men of the Children of Israel, although nothing in the Quran or Prophetic Sunnah mentions anything about his status as a prophet.² Regardless, Allah (ﷻ) chose him and his wife to be the parents of the lady of the world's women, Mary, the blessed virgin (ﷺ). Likewise, Allah (ﷻ) chose the virgin Mary from among all women to be the mother of the Messiah, Jesus (ﷺ), the son of Mary, with no partner, without being touched by any man, making her son the most unique sign of Allah the Almighty (ﷻ). He then bestowed the honor of prophecy and message on Jesus (ﷺ), the son of Mary.

To summarise, then, the family of Imran includes Imran and his wife, Mary, and her son the Messiah (Peace be upon both of them). This is the meaning of Allah's statement in the Qur'an that the family of Imran was chosen above all people all over the world: {"Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all people."} (S.3: A.33) In other words, the family of Imran was chosen by Allah to have the Messiah, Jesus (ﷺ) among them. Allah (ﷻ) chose Jesus (ﷺ) to be His messenger and allowed him to undertake great works and perform splendid miraculous signs.

¹ The 'blessed virgin,' meaning one who was separated from men. "Virgin" (*al-batul*) here refers to separation from men and dedication to worship, as Allah the Almighty (ﷻ) said, "and devote yourself to Him wholeheartedly" (Q73:8), meaning, 'separate [from people] to Allah Almighty in devotion, completely and with sincerity.' The Virgin is Mary, peace be upon her, encompasses both of these meanings, both in the sense of being separated from men, and in the sense of being devoted for the worship of Allah.

² Although the Quran and Prophetic hadiths do not list the genealogy and name of Imran (Joachim), some books of exegesis have mentioned that his lineage can be traced to Solomon, the son of David, to Abraham (ﷺ). Ibn Katheer said: Imran is the father of Mary, the mother of Jesus, peace be upon them all. Muhammad bin Ishaq bin Yasar (ﷺ), said: 'He is: Imran the son of Yashem bin Amun bin Mesha bin Hezekiah bin Ahreq bin Yothem bin Azarya bin Amaziah bin Jehoash bin Ajreho bin Yazim bin Yahfaashaṭ bin Insha bin Abyan bin Rehoboam bin Solomon bin David (ﷺ). Jesus (ﷺ), is from the lineage of Abraham.'" While the historians have differed over the genealogy of Imran, the father of Mary, Ibn Katheer says in his Book of History that 'there is no disagreement that he is from the lineage of David (ﷺ), and this is where his genealogy ends, he was the high priest of the Israelites.'

The Wife of Imran

The wife of Imran was a righteous, noble woman, the mother of Mary (ﷺ), the grandmother of the Messiah Jesus (ﷺ), and the sister-in-law of the Prophet Zechariah (ﷺ).³ Her husband Imran passed away while she was pregnant with Mary (ﷺ), meaning that Mary (ﷺ) was born as an orphan – with no father.

Through her entire life, the wife of Imran had no children, was never pregnant, and desired a child, praying to Allah Almighty (ﷻ) to bestow her with a child. Allah (ﷻ) responded to her supplications, granting her a child from her husband, Imran. When she found out about her pregnancy, she thanked Allah Almighty (ﷻ), and took an oath that her son would be devoted to the afterlife and devoid of the world, focused on worship and serving the Holy House of Allah. She was not fortunate enough to be blessed with this, as is the case with many other women and their children, but Allah (ﷻ) chose to accept her vow, as Allah (ﷻ) says:

{“Behold! the wife of Imran said: ‘O my Lord! I do dedicate into You what is in my womb for Your special service: so accept this of me: for You hear and know all things.’”} (S.3: A.35)

As Ibn Katheer has explained, “‘Muharrar’ means freed from all worldly affairs and fully devoted to worship and service of the Holy House in Jerusalem .”

When she gave birth, it became clear to her that her child was a girl, and a woman could not dedicate herself to worship and service of the House like a man because the Holy House only permitted men to serve it, as Ibn ‘Abbās said: “only men were permitted to enter the [House] with a vow of service.” In other words, only men were permitted to serve the House arising from a vow to care for the House.

Upon giving birth, she said, slightly regretful and caught off-guard, as to how she could fulfill the vow she made to Allah despite having given birth to a girl: {“She said: O my Lord! Behold! I am delivered of a female child!”} (S.3: A.36) She said this not knowing the value of this woman, and the great position she would come to assume, which only Allah had known at the time, just as she had not known that the unique mission awaiting her was far greater and noble than she had first thought, and which would only arise from this girl to whom she had given birth!

“And Allah knew best what she brought forth-” Allah (ﷻ) had most certainly known during her pregnancy that she was a girl, and the great status that she would achieve, not to mention the fact that only *she* could undertake such a noble mission. Allah (ﷻ) makes clear that everything was written beforehand, and it was all preordained in the Noble Tablet, meant to be even before

³ There is nothing in the Book and Prophetic Sunnah that indicates the name of the wife of Imran, although some books of exegesis, like al-Tabari and others, have reported this as saying that her name was ‘Hanna, the daughter of Faqudh b. Qatil,’ or ‘Hannah, the daughter of Faqudh b. Qatil.’ Allah (ﷻ) knows best.

the creation of the Heavens and Earth. The exegete Al-Qurtubi has said in his exegesis: “this verse emphasizes the need to submit one’s self to Allah (ﷻ), to yield to Him knowing that He is free from any defect in knowledge. The wife of Imran said this not merely to state a fact, as Allah knows all thoughts that exist within each believer, but rather as a glorification of Allah and yielding to His transcendent will.”⁴

{“And is not the male like the female”} (S.3: A.36), Ibn Katheer commented on this saying “with regard to strength and perseverance in worshipping Allah, and serving the Holy House”

{“And I have named her Mary,”} (S.3: A.36) Mary, meaning a worshipper, servant of the Lord. Al-Qurtubi said: “Mary means ‘servant of the Lord’ in their language.”⁵ Al-Shawkani said,⁶ “the reason she named her Mary was to signify nearness to Allah (ﷻ), and for her name to be commensurate with her actions, as Mary means ‘servant of the Lord,’ in their language, and she, despite not serving the Temple, was not prevented from worshipping her Lord regardless.”

{“And I commend her and her offspring to thy protection from Satan the Rejected,”} (S3:A.36) meaning that she entrusted and sought protection for her and her offspring from the cursed Devil, the expelled from Allah’s mercy and punished with falling stars. Ibn Jarīr al-Ṭabarī has said:⁷ in the verse “And I commend her and her offspring to thy protection”, ‘I make You her refuge and that of her children from the cursed Devil.’ the meaning of the term ‘refuge’ is protection, shelter, a fortress. Allah responded to her by protecting her and her children from the cursed Satan, as he did not permit him to gain power over her.”

In the Prophetic hadith, Abu Hurayrah (رضي الله عنه) reported that Prophet Muhammad (ﷺ) the said: “There is no newborn child but Satan touches him when he is born, causing him to start crying. The only exception to this was Mary and her son.”⁸ Then Abu Hurayra commented: you may read this verse {“And I commend her and her offspring to thy protection from Satan the Rejected.”} (S.3: A.36) (AlBukhari)⁹

Prophet Muhammad (ﷺ) said, “Upon birth, all children of Adam are pricked on the sides by the Satan with his finger, with the exception of Jesus, the son of Mary: he attempted to prick him but was stopped by a barrier.” Narrated by Bukhari.¹⁰ In other words, Allah the Almighty (ﷻ) put a barrier between Satan and Jesus, making him unable to reach him, and was stopped by the barrier despite his attempt to do so.

As reported in Sahih Muslim, Prophet Muhammad (ﷺ) said: “Every baby born from his mother is jabbed by Satan on his hips with the exception of Mary and her son.” In another narration,

⁴ See: *Tafsir al-Qurtubi*, explanation of verse 3:36

⁵ Ibid.

⁶ See: Al-Shawkani, *Fath al-Qadir*, explanation of verse 3:36

⁷ See *Tafsir al-Tabari*, explanation of verse 3:36.

⁸ Muslim Ibn al-Hajjaj, *Sahih Muslim*, hadith 2366c, Book 43, Hadith 193

⁹ al-Bukhari, *Sahih al-Bukhari*, hadith number 3431

¹⁰ *Sahih al-Bukhari*, 3286.

“All the children of Adam are touched by Satan upon their mothers’ giving birth to them, with the exception of Mary and her son.”¹¹

{“Right graciously did her Lord accept her: He made her grow in purity and beauty”} (S.3: A.37) meaning that Allah (ﷻ) accepted Hannah’s – the wife of Imran – daughter, Mary, and was pleased with her oath to offer Mary in His service. He rewarded her accordingly, and her being a girl did not prevent Allah (ﷻ) from accepting her as His steadfast servant. He accepted her offer graciously, which is not mere acceptance but rather indicates superlative acceptance and contentedness, allowing her to be raised and cared for her in the best manner, both physically and materially, and spiritually in her religious devotion and manners. He guided her to undertake the path of the eternally happy and the saved among the devoted and the righteous, and she achieved the status of spiritual and physical perfection.

¹¹ *Sahih Muslim*, Book 43, 193.

CHAPTER 2

Mary (ﷺ), under the Care of Zechariah (ﷺ)

A part of her “good upbringing” was Allah’s placing her under the care and protection of Zechariah (ﷺ), the Prophet of Allah (ﷺ), as he had joined together knowledge and understanding with prophecy, making him the kindest to Mary, and the closest to her in kin, as he was the husband of her maternal aunt. The maternal aunt, furthermore, has the status and position of a mother in Islam, as Prophet Muhammad (ﷺ) said “the maternal aunt has the status of a mother.”¹²

When Prophet Muhammad (ﷺ) would mention Jesus and John (ﷺ),¹³ he would refer to them as “the two sons of the maternal aunt” showing the nearness and closeness that results from being related through one’s maternal aunt, as was reported in the hadith regarding the Prophet’s Journey by night as saying: “When I met the the two sons of the maternal aunt, Jesus the son of Mary (ﷺ) and John the son of Zechariah (ﷺ), they welcomed me and prayed for me”. (Muslim)

It was also reported that Prophet Muhammad (ﷺ) said: “Hasan and Hussain are the masters of the youth in paradise, with the exception of the two sons of the maternal aunt, Jesus the son of Mary and John the son of Zechariah”.¹⁴ This is because the children of the maternal aunt’s daughter are also considered the children of their maternal aunt. It was also said that the wife of Zechariah was the sister of Mary (ﷺ), although the first opinion is more likely as it is not known that Hannah had given birth to any children besides Mary, as the previously mentioned prophetic hadiths indicate. Allah (ﷻ) knows best.

The Israelite priests had disputed with each other over the question of who would care for Mary (ﷺ), and they opposed Zechariah’s appointment in this regard, as each one of them wanted the honour and reward of being the one who cared for her, since her father was one of their greatest scholars and chiefs. As a result, they sought to decide the matter through a lottery of drawing straws: the one who pulls the longest straw being the one appointed to care for Mary (ﷺ). When Zechariah (ﷺ) pulled the longest straw, the arguments and objections came to an end. The type of the lottery was where many straws or sticks were cast into a running river – some say it was the Jordan river – and the one with the straightest stick would be the winner. Upon comparing the straws, Zechariah’s was found to be the straightest, winning the lottery. This was preordained and ordered by Allah (ﷻ) (for the reasons stated above).

{“Right graciously did her Lord accept her: He made her grow in purity and beauty; to the care of Zakariya was she assigned. Every time that he entered (her) chamber

¹² Albukhari, hadith 2699.

¹³ John (Yahya) is the son of Zechariah/Zakariya, who we will see is related by blood to Jesus.

¹⁴ *Sahih al-Jami* ‘, 3181.

to see her he found her supplied with sustenance. He said: “O Mary! when (comes) this to you?” She said: “From Allah: for Allah provides sustenance to whom He pleases without measure.”} (S.3: A.37)

{“This is part of the tidings of the things unseen which We reveal unto you (O Prophet!) by inspiration; you were not with them when they cast lots with pens as to which of them should be charged with the care of Mary; nor were you with them when they disputed (the point)”}.} (S.3: A.44)

In explaining these verses, Al-Qurtubi said in his Exegesis,¹⁵

“and he put her under Zakariya’s care,’ meaning that Allah (ﷻ) put her under his care, that he brought them together. This is because Zechariah’s winning the lottery was by the order of Allah (ﷻ), as Allah (ﷻ) caused him to draw the winning stick, which served as a sign to settle the objection of the priests over this matter.

This is because it has reached us that the dispute with Zechariah (عليه السلام) concerning Mary as to which should care for her, they cast the sticks – slightly straight and curved – into the river. Some of the scholars have said that Zechariah’s stick was placed upright for him protruding above the water, while the others had been taken by the current of the water. Allah (ﷻ) arranged this for Zechariah (عليه السلام) with the knowledge that he was the worthiest of those who argued over the matter. Others have said that the stick was moving upstream while the others descended downstream along with the current, and this once again was a result of Allah’s knowledge Zechariah (عليه السلام) was the best candidate to care for Mary (عليها السلام).

Abu Ja‘far (al-Tabari, the exegete) said: Regardless of either case, it is clear that this was the decree of Allah (ﷻ) against those with whom he disputed, as he was the best among them. As a result, Zechariah (عليه السلام) chose the stick by the will of Allah (ﷻ), in order to settle the objection that others had with him regarding the best guardian to care for Mary (عليها السلام).”¹⁶

The fact Mary (عليها السلام) required a guardian is indicative that she was born an orphan (i.e., with no father), as her guardian would have been her father had he been alive, as the father of course is the most rightful guardian of a child. Ibn Kathir said in his exegesis: “Ibn Ishaq has said: this would not have been the case had she not been an orphan. Furthermore, it is clear that Allah (ﷻ) chose Zechariah (عليه السلام) as her guardian for her own happiness and salvation, so that she could learn from his beneficial knowledge and righteous deeds, and also because he was her aunt’s husband.”¹⁷

This was a result of Allah’s kindness to her and His protection for her, so that she could devote herself to worship and communion with Allah (ﷻ) alone. He further met her need for sustenance

¹⁵ *Tafsir al-Qurtubi*, explanation of verse 3:44

¹⁶ *Tafsir al-Tabari*, explanation of 3:44.

¹⁷ *Tafsir Ibn Kathir*, explanation of 3:44.

through Zechariah (عليه السلام), and, in addition, even took care of her need to seek sustenance and prepare food: prepared table spreads of food would descend from the sky, and Zechariah (عليه السلام) would be surprised upon seeing this food and sustenance. He had not brought it to her, and nobody else was permitted to be in contact with her such as to do something like this. What was more surprising was when he saw fruits outside of their typical seasons, finding dates from the summer in the winter, and dates from the winter in the summer! Whenever Zechariah (عليه السلام) would ask her of the source for this food, she would respond as Allah (ﷻ) said:

{“Every time that he entered (her) chamber to see her, He found her supplied with sustenance. He said: ‘O Mary! When this comes to you?’ She said: ‘From Allah: for Allah provides sustenance to whom He pleases without measure.’”} (S.3: A.37)

Ibn Jarir al-Tabari said in his Exegesis:¹⁸ “Allah (ﷻ) meant in this verse that whenever Zechariah (عليه السلام) entered the prayer niche – after having putting her there – he would find sustenance from Allah (ﷻ) for her nourishment. And it was said that included in the sustenance he would find would be fruits of the winter in the summer, and fruits from the summer in the winter. Zechariah (عليه السلام) then said, ‘what is this with you?’ – meaning, what is the source of all of this sustenance I see you were provided? She then responded, ‘it is from Allah’, meaning that Allah (ﷻ) is the one who nourished her and quenched her thirst. Zechariah (عليه السلام) would say this because – in what was mentioned to us – he would lock seven doors outside of the prayer niche, leave, and then return to find fruits of the winter in the summer, and fruits of the summer in the winter! He would be surprised upon seeing this, so he asked in amazement in this moment ‘what is this with you?’ and she would respond ‘It is from Allah (ﷻ). As the for the ‘prayer niche’, this is an adjective used for every place of sitting and prayer. The prayer niche is the mater of all places of sitting, the most noble and honorable, making it one of the mosques.”

¹⁸ Ibid, explanation of 3:37.

CHAPTER 3

Mary(ﷺ), The Lady of all Women on Earth and in Paradise

As a consequence of Allah’s care and protection of Mary, He chose her above all of the women in the world. This was a result of the greatness of her devotion, asceticism, purity, and her honour. Similarly, he chose her for the great mission, the splendid miracle awaiting her, her pregnancy with Jesus (ﷺ), without any man. As such, Allah (ﷻ) purified her of all types of dirtiness and sins, and of all things that could disgrace or reduce her honour or to reduce her esteem – both physical and mental, external and internal – thus honouring and preferring her over all women in the world until the Day of Judgement, as Allah (ﷻ) said:

{“Behold! The angels said: ‘O Mary! Allah has chosen you and purified you- chosen you above the women of all nations”} (S.3: A.42)

Ibn Katheer said in his Exegesis, “that Allah (ﷻ) bestowed this upon her, meaning he chose her due to her abundant worship, asceticism, honour, and purity from sins and whispers of Satan, and bestowed good upon time after time upon her due to her noble position above all women.”

Al-Qurtubi said: “The statement of Allah the Almighty (ﷻ) ‘Allah has bestowed upon you’ means ‘chose you,’ while ‘and purified you’ means purity from disbelief – as reported by Mujahid and Hasan. Al-Zajjaj said: she was also purified from the uncleanness of menstruation and postpartum bleeding, and the like, and chose her to give birth to Jesus ‘over all of the world’s women’ in reference to the world of her time. Reported by Hasan and Ibn Jurayj. It is said: ‘over all the world’s women’ means until the day of Judgement, and this is the most authentic opinion as we make clear, and it is the opinion of Al-Zajjaj and others. He repeated his bestowal in the sense that the first was his bestowal of the honour of worship, and the second was the birth of Jesus.”¹⁹

Abu Hayyan said in his Exegesis, “Albahr” regarding the meaning ‘purified you,’ that al-Saddi said: "Mary used not to menstruate, and some said, she did not menstruate or have postpartum blood. It was reported by Ibn Abbas (رضي الله عنه) (the companion of the Prophet) that it meant 'purified' from the touch of men, while Mujahid said 'purified' from those things on which women miss out in right conduct and religious practice, and from doubt and uncertainty." There is no necessary contradiction between those things narrated regarding purification, as Virgin Mary (ﷺ), blessed be her name, was the sum of these listed characteristics.

In the Prophetic hadith, it is authentically reported that Prophet Muhammad (ﷺ) said: "al-Hasan and al-Husain (the Prophet’s grandchildren) are the masters of the youth of paradise, with the exception of the two sons of their aunts, Jesus the son of Mary and John the son of Zechariah. Fatimah is the lady of the women in paradise, except for Mary the daughter of Imran.”²⁰

¹⁹ See: al-Qurtubī’s explanation of 3:42.

²⁰ *Sahih al-Jami* ‘ 3181, reported by al-Tirmidhi, al-Nasa’i, Ahmad and others

Ibn Abbas narrated that the Messenger of Allah (ﷺ) drew four lines and asked: “Do you know why I have drawn these lines?” The companions responded in the negative, so the Prophet answered: “The best of women in Paradise are four, Mary the daughter of Imran, Khadijah, the daughter of Khuwaylid, Fatimah, the Daughter of Muhammad, and Asia the Daughter of Muzahim (the wife of Pharoah).”²¹

‘Ali bin Abi Talib (رضي الله عنه), said: I heard the Prophet (ﷺ) said "The best of its women is Mary the daughter of Imran."²² “The best of its women” could be interpreted to mean the best of women in her time, while others understood it to mean the best of all women in paradise. The preferred opinion is that she, blessed be her name, is the best of women in this world and in the hereafter together.

This is recorded in the hadith of Umm Salamah (رضي الله عنها), “that the Messenger of Allah (ﷺ), called Fatimah on the day of Makkah’s liberation and whispered something to her, causing her to cry, then he said something else and she laughed. When the Messenger of Allah (ﷺ), passed away, I asked her why she had cried and then laughed, to which she responded: The Messenger of Allah (ﷺ), informed me that he would pass away, so I cried, then he informed me that I was the best lady among women in paradise with the exception of Mary the daughter of Imran, so I laughed!”²³

In a version recorded by Ibn Hibban in his *Sahih* that “Aishah said: I asked Fatimah the daughter of the Messenger of Allah (ﷺ), I saw you notice his sickness which caused you to cry, then you saw him again a second time and you laughed? She said, I saw him the first time and he informed me that he would die, so I cried, while the second time I laughed because he told me I would be the first to join him [to paradise], and that I was the best lady among women of paradise with the exception of Mary, the Daughter of Imran.”

He (ﷺ), further said: "Many men have attained perfection, while women have not attained perfection with the exception of Mary the daughter of Imran and Asia the wife of Pharaoh".²⁴ The meaning of perfection is the perfection of faith with the intellect, of knowledge with action, of full attainment and completion of all virtues, the disposition of righteousness, and the completion of virtuous conduct. Al-Nawawi said in his *Explanation of Sahih Muslim*, "The meaning here is attainment in all virtues and the disposition of righteous conduct and piety of Allah."²⁵

The Prophet (ﷺ) said, “Sufficient for you are four women of humanity: Mary the daughter of Imran, Khadijah the daughter of Khuwaylid, Fatimah the daughter of Muhammad (ﷺ), and Asia

²¹ Reported by Ahmad in his *Musnad*, verified by Ahmad Shakir: vol. 4, 345.

²² *Sahih al-Bukhari*, 3432.

²³ Reported by al-Tirmidhi, Ahmad, and Ibn Hibban, see: *Sahih al-Jami*, 3143.

²⁴ *Sahih Muslim*, hadith 2431, *Sahih al-Bukhari*, 3769.

²⁵ Al-Nawawi, *Sharh Sahih Muslim*, vol. 15, 198.

the wife of Pharaoh".²⁶ The meaning of 'sufficient for you' is that the high-attaining virtuous, ascetic devout women are enough for the women (as a role-model), those who embodied the meanings of virtuous and good deeds, the disposition of righteousness and Allah-fearing, and that, through their imitation, they can achieve righteousness.

Upon reconsideration, we find that every single one of them – in addition to being the embodiment of all of the traits of good, righteousness and piety – excelled in a manner making them a perfect model for all of the world's women, as Mary the daughter of Imran (ﷺ), is the best example of purify, chastity, devotion, motherhood, truthfulness and trust, and patience against the bad treatment of people. Khadijah the daughter of Khuwaylid (ﷺ), is the best example of truthfulness (in divine prophecy), certainty, patience in the mission of calling to Islam, and the role of a righteous woman in the responsibility she owns with her righteous husband, in his message and role of calling to Islam. Fatimah the daughter of Muhammad, may the best peace and blessings of Allah be upon both her and her father, is the highest example of righteousness to the father and husband, ascetic piety, in making the religion of Allah victorious. Asia, the wife of Pharaoh, is the highest example of certainty, steadfastness, and patience during hardship and resistance to the oppression of tyrants (the Pharaoh).

Abu Hurayrah reported that he heard the Messenger of Allah (ﷺ), say: “The best women of Quraysh are the best of women who have ridden camels: they are the most affectionate to children and care the best to what their husbands own.” Abu Hurayrah said after reporting this: and Mary the daughter of Imran never rode a camel.²⁷ In other words, the virtue of the women of Quraysh over others does not include Mary, the daughter of Imran (ﷺ).

‘Ammar bin. Yasir (ﷺ), reported that the Prophet (ﷺ) said: "Khadijah has been bestowed above all women of my nation just as how Mary was chosen over all of mankind’s women."²⁸

Ibn ‘Abbas (ﷺ) reported that the Prophet (ﷺ) said: "The ladies of women in paradise after Mary the daughter of Imran will be Fatimah, Khadijah, and Asia the wife of Pharaoh."²⁹ In another narration it is reported "The lady of all women in the entire world is Mary, then, Fatimah, then Khadijah, then Asia,"³⁰ the word ‘then’ indicating an addition which implies degree in addition to succession and order, the first being the best. Al-Qurtubi said in his Exegesis: the explicit Quranic and prophetic hadiths necessitate that Mary is better than all of the women from Eve to the last women on the day of judgement.” I am inclined towards the opinion of al-Qurtubi.

²⁶ Tirmidhi, Ahmad, Ibn Hibban, *Sahih al-Jami* 3143.

²⁷ *Sahih al-Bukhari*, 3434, *Sahih Muslim*, 2527c, Book 44, hadith 287.

²⁸ Ibn Hajar said in *Fath al-Bari*, vol. 7, 168: it has been reported by al-Bazzar and al-Tabari, and it has a good chain of transmission.

²⁹ Nasir al-Din al-Albani, *al-Silsila al-Sahihah*, vol. 4, 13, he said: it has an authentic chain of narration.

³⁰ Ibn Hajar said in *al-Fath*, vol. 7, 168: Ibn Abd al-Barr said: it is an acceptable narration.

The Truthfulness of Mary (ﷺ)

One of the virtues proving the righteousness of Mary (ﷺ) over all of mankind's women, is that she was a truthful woman, as Allah Almighty (ﷻ) says "and his mother" - the mother of Jesus (ﷺ) - "was honest" (S.5: A.75). This is a great sign, that she was extreme in her honesty and devout in her faith, and had full trust in the words of Her Lord upon her hearing the good news of her pregnancy with the Messiah (ﷺ). Similarly, Allah Almighty (ﷻ) says: "**and she believed in the words of Her Lord**", meaning the revelation unto her regarding her pregnancy with Jesus (ﷺ), "**and His books**," referring to all of the books revealed unto the messengers before her, including the Torah. A necessary result of truthfulness in belief was her calling to believe in it, and acting upon its laws and rulings: "**she was one of the steadfast**" (S.66:A.12), meaning she was one of those steadfast in devotion and obedience to their Lord.

Allah the Almighty (ﷻ) said, "and when the angels said," in reference to Gabriel (ﷺ) and those with him among the angels (though some say it was Gabriel alone), and he spoke to her in person, saying: {"Behold! The angles said: O Mary! Allah has chosen you and purified you-chosen you above the women of all nations. O Mary! Worship the Lord devoutly: prostrate yourself with those who bow down!"} (S.3: A.42-43)

Ibn Jarir al-Tabari recorded in a chain from Mujahid that when it was said to her 'O Mary! Worship the Lord devoutly,' she stood for prayer until her knees would swell. Al-Awza'i said with the same chain: that she would stand until her feet would fester. It was narrated that a bird had landed on her head thinking she was an object due to her stillness and the length of her standing.

Regarding the Almighty's (ﷻ) saying "**and prostrate yourself with those who bow down**," Ibn Hibban said in 'Albahr' that her prayer should be with other prayergoers, in a group, the verse meaning 'place yourself and pray with the rest of the prayergoers.' As for His saying 'with the bowers,' this necessitates closeness and togetherness in entering bowing with the others, meaning she was ordered to pray in congregation." In *al-Durr al-Manthūr*, al-Suyuti says: by the prayers He means the reciters of the Holy House in Jerusalem . A number of exegetes have said the same thing.

This order and reorientation for Mary (ﷺ), was a large challenge against the priests and rabbis of the Jews, and their religious rituals which prevented women from prayer inside their places of worship. As for the question of whether she was a prophetess, there is a difference of opinion between the people of knowledge, although the opinion she was a prophetess is sound and credible due to the abovementioned evidences proving that she there was no end to her receipt of revelation in all of her stages and phases of life, and because all of her movements and deeds were under the direction of revelation. Allah (ﷻ) knows best.

CHAPTER 4

The Glad Tidings of the Birth of the Messiah, Jesus, Son of Mary (ﷺ)

After completing her great development in faith, and she was ready for the greatest responsibility – greater than woman’s responsibility in the world – the good news came from Allah Almighty (ﷻ):

{“Behold! the angels said: ‘O Mary! Allah gives you glad tidings of a Word from Him: his name will be the Messiah Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah”} (S3:A.45).

"When the angels said" is in reference to Gabriel (ﷺ), the messenger of Allah (ﷻ) to his Prophets, while others say it is Gabriel along with other angels.

"O Mary, Allah gives you glad tidings of a Word from Him," in other words, someone whose existence occurred with a word of Allah: “Be”, and “it is” without a father or physical cause of pregnancy normal with women. This is a glad tidings for two reasons; first, due to Allah's choosing her over all women as a means for this great sign and miracle of Allah Almighty (ﷻ), the great miracle which would continue to be mentioned by believers until the day of judgement. Secondly, it is a glad tidings in terms of the baby to whom she gave birth, of great value in both this world and in the hereafter.

This holy baby's “name is the Messiah, Jesus,” Allah (ﷻ) being the One Who named him the Messiah Jesus. ‘Messiah’ means one who prevails over the Earth and travels around its entirety calling people to Allah (ﷻ), in the sense of ‘touching’ the Earth with his spreading of truth. Another opinion states he was called this because all those whom he touches with defects and disorders are cured by the will of Allah Almighty (ﷻ). Yet another opinion states it is because he was anointed with blessings, or that Allah (ﷻ) purified him from sin. Mujahid and Ibrahim al-Nakh‘i said: the Messiah means the truthful, although other opinions exist.

"The Son of Mary" shows he was attributed to his mother, because he did not have a father or other parent, the only comparable miracle being Adam who was created by God from soil without any parents, or the creation of Eve from the rib of Adam without a mother, as Allah Almighty (ﷻ) said: {“The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: ‘Be.’ And he was”} (S.3: A.59). {“O mankind! Fear your Guardian Lord, who created you from a single person, created, out of it, his mate”} (S.4: A.1). This indicates Eve's creation from the rib of Adam, according to most of the Exegetes, and in the

narration of the Prophet (ﷺ) “indeed the woman was created from a rib.” In this sense, he attributed the lineage of his mother – negating the Christians’ claim that he could be attributed to Allah Almighty (ﷻ) as His son!

Among the traits of this baby is that he would be noble and of a high social status, of high esteem, honourable, and generous, achieving high status from Allah (ﷻ) and a source of love and acceptance in both “this world” such that Allah (ﷻ) made him among the Messengers and then again one of the Great Messengers with their own laws, books, and mesmeric miracles, “and the hereafter,” achieving high status and great Divine bounty, including intercession by the Will of Allah (ﷻ) like the rest of his brother Messengers , {“and of the (company of) those Nearest to Allah”} (S3: A.45) as a result of his high status. Below I will explaining this in detail regarding the exceptional characteristics and traits of the Messiah (ﷺ).

Upon receiving the glad tidings, she did not respond back to the angels bearing the good news, but rather directly to the One who ordered it (Allah (ﷻ)), Who sent the glad tidings, the Owner of dominion and power, the Creator of conduct and language, the One in Whose hands is all command:

{“She said: O my Lord! How shall I have a son when no man has touched me? He said: Even so; Allah creates what He wills: When He has decreed a matter, He but says to it, 'Be,' and it is!”} (S.3: A.47)

“She said” in the sense that she was surprised and amazed, seeking to understand.

“My Lord”: she called the Creator by His Lordship, that which signifies the meaning of the title ‘Lord’ – the creator, one who causes things into existence without physical cause – asking, “how could I have a son?” meaning: how is it possible for me to have a child to be pregnant?

“While no man has touched me,” meaning no man has had intercourse with me either through legal wedding or by means of fornication.

“He said” to her, “Allah creates what He wills,” create a child from you without the touch of a man, for “when He decrees a matter” of any kind, “indeed,” all he does is “say to it 'be' and it is” (S.3: A.47).

The order of Allah (ﷻ) is realized directly as He willed it, and it is not possible for anybody to oppose it, as Allah (ﷻ) says in another Surah: {“The Originator of the Heavens and the Earth, and when He decrees a matter, He says to it ‘Be’ and it is”} (S.2: A.177). Allah Almighty (ﷻ) said: “indeed, all We say to a thing,” whatever it be {“For to anything which We have willed, We but say “Be” and it is.”} (S.16: A.40)

Allah (ﷻ) says: {“Verily, when He intends a thing, His Command is, ‘Be’, and it is!”} (S.36: A.82). He further said: {“It is He who gives Life and Death; and whenever He decides upon an affair He (ﷻ) says to it, 'Be' and it is”} (S.40: A.68). He (ﷻ) also said: {“And Our Command is but a single Word,- like the twinkling of an eye.”} (S.54: A.50) Our matter is none other than one, a single word we say ('Be'), and it is “like the blink of an eye” .

In Surah No.19, ‘Mary’ (ﷺ), Allah Almighty (ﷻ) says:

{Relate in the Book (The story of) Mary, when she withdrew from her family to a place in the East. She placed a screen (to screen herself) from them ; Then We sent to her Our angel, and he appeared before her as a man in all respects. She said: “ I seek refuge From you to (Allah) Most Gracious : (come not near) If you do fear Allah.” He said : “ Nay, I am only a messenger from your Lord, (to announce) to you the gift of a pure son.” She said : “ How shall I have a son, seeing that no man has touched me, and I am not unchaste ? ” He said: “ So (it will be): Your Lord says, ‘That is easy for Me: and (We Wish) to appoint him as a Sign unto men and a Mercy from Us ’: It is a matter (so) decreed.”} (S.19: A.16-21)

“Relate” meaning ‘recite, O Muhammad (ﷺ),’ what is “in the Book,” the Holy Qur’an, “Mary,” the daughter of Imran, and the events that occurred “when she withdrew from her family,” resigning herself away from her family, and the looks of men in order to worship Allah (ﷻ) , “to a place in the East” meaning in an Eastern position relative to the settlement of people, while some say this refers to Al-Aqsa Mosque (in Jerusalem). Ibn ‘Abbas said: this is the reason the Christians pray towards the East.

“She placed a screen (to screen herself) from them,” in order to worship Allah (ﷻ) away from the glances of people, taking a place of seclusion to devote herself to worship and salvation. “Then We sent her our spirit,” Allah Almighty (ﷻ) sent Mary (ﷺ) the Angel Gabriel (ﷺ) – Gabriel is called the spirit because his descent to people is a means of life and mercy for the people. He came through the screen “and he appeared before her as a man in all respects,” meaning he appeared to her as a regular man, incredibly handsome due to her purity and the strength of her chastity and faith being unaffected by him. As a result, she was awarded salvation and a pure Prophet as a son.

“She said,” directly and without stumbling or struggling, “I seek refuge,” protection and strength “from thee to (Allah ﷻ) Most Gracious,” Merciful towards me, and one of the implications of this mercy being that she should be protected. She sought protection from the “Merciful” among the Divine names because she is in a position of fear from surprise, and help requires mercy from the one being called upon to save her from her predicament.

To this end, she said, warning him, “(come not near) if you fear Allah ,” to approach me with evil intent, if you fear Allah Almighty (ﷻ) and His punishment based on His prohibitions and

warnings. In that case, you should stop approaching me with evil intent based on my invocation for protection from the Merciful.

“He said” in an attempt to ease her fear, for I am not what you suspect me of. It was said that upon Mary’s invoking the Merciful, Gabriel shivered out of fear of Allah (ﷻ), which caused him to respond very swiftly, so fast that her fear had not had the time to dissipate: “**Nay, I am only a Messenger from thy Lord,**” sent with the most utmost of manners, “**(to announce) to you the gift**” created by the Will, Order, and Word of Allah, “**of a pure son,**” a handsome believer, a righteous, blessed man, pure from both internal and external sins and defects. “She said:” in amazement and surprise, “**How shall I have a son, seeing that no man has touched me, and I am not unchaste?**” meaning that she has neither been married nor has any man unlawfully approached her in her life, as this is the only way through which it is possible for a woman to become impregnated with a child.

Gabriel (ﷺ) “said: thus is you Lord,” meaning, the Lord is as you described him, the most Merciful, and Capable over all things, such that you can give birth to a child with no father, “that is easy for Me” as nothing is difficult for Allah Almighty(ﷻ), as His Will is like that of the blink of an eye. When He decides upon an affair He (ﷻ) says to it, 'Be' and it is”.

“**And (We wish) to appoint him**” through your pure pregnancy and birth, his speaking in the cradle, and the miracles he will perform by the will of Allah (ﷻ), “**a Sign unto men**”, a great evidence of the power and unity of Allah Almighty (ﷻ), “**unto men**” both in the past, present, and future until the day of judgement “**a Mercy from us,**” for you, for him, and all those who believe in his prophecy and the good deeds and miracles which he will perform by the Will of Allah Almighty (ﷻ), the benefits of which people will enjoy. The Gospel revealed to him by Allah will be the Light, through which people are guided from the darkness of polytheism to the light and mercy of Divine Unity: “**It is a matter (so) decreed**” (S.19: A.21-26), an unstoppable decree from Allah Almighty(ﷻ), He who is not accountable to anyone, nor is His order reversed.

The Birth of the Messiah, Jesus, Son of Mary (ﷺ)

Upon receiving the glad tidings, she submitted to the command and decree of her Lord, believing in His words and the Divine promise, Allah (ﷻ) said: “**and Mary, the daughter of Imran, who guarded her chastity,**” meaning Allah kept her pure from the touch of any man, and any and all doubt, being described specifically due to the extreme nature of her chastity and purity.

“**And We breathed into (her body) of Our spirit,**” the spirit being Gabriel (ﷺ), sent by Allah, the Creator of all life and the ultimate actor and doer of all things, the Creator of existence from

nonexistence, and the One who sent the Holy Spirit Gabriel (ﷺ) to breath into her womb, making her pregnant with Jesus (ﷺ), by the will of Allah Almighty(ﷻ).

“and she testified to the truth of the words of her Lord,” meaning His promise to her regarding Jesus, and their future. Some said that “the words of her Lord” means in the Divine law and Allah’s rulings, “and His revelations” refer to all of the books sent to His various prophets, “and she was one of the devout (servants)” (S.66: A.12), the obedient, Allah-fearing, and devout for His sake.

In Surah No. 21 ‘The Prophets’, Allah (ﷻ) said: “the one who guarded her chastity,” meaning Mary the daughter of Imran, this being her defining characteristic and necessary to establish, almost as if the addition was a part of her name with which she was known, due to her extreme purity and command over herself, protecting herself from both the unlawful and lawful, for the worship of her Lord. When it is said ‘the one who guarded her chastity’ it is immediately known this refers to Mary (ﷺ) even without learning her name. “And We breathed into (her body) of Our spirit,” meaning ‘We breathed into Mary by means of Our servant Gabriel’ (ﷺ) as discussed earlier, into her pure body towards her womb, “and We made her and her son a Sign for all peoples” a divine and great “Sign” of Allah Almighty's power, glory, and unity “for” all of “the worlds,” both Jinnkind and Mankind, from then until the Day of Judgement (S.21: A.91)

Let us consider a question, which is why there is a difference between the verse in Surat *The Prophets* “and We breathed...into it” and “We breathed into her”? It would seem as though, “We breathed into it” refers to the collar of her shirt, as this was the starting point from where the breath was given, and then travelled into Mary's entire body until residing in the womb. In this case, Mary would be the reference in the second verse “and We breathed...into her.” Allah (ﷻ) knows best.

After her pregnancy became clear to people and she approached delivery, grief and worry befell the Virgin Mary, as Allah (ﷻ) described in Surah No.19 ‘Mary’:

{“So, she conceived him, and she retired with him to a remote place. And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): ‘Ah! would that I had died before this! would that I had been a thing forgotten!’ But (a voice) cried to her from beneath the (palm-tree): ‘Grieve not! for your Lord has provided a rivulet beneath you; And shake towards yourself the trunk of the palm-tree: It will let fall fresh ripe dates upon you.’ “So eat and drink and cool (your) eye. And if you see any man, say, ‘I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being.’”} (S.19: A.22-26)

“So she conceived him,” her pregnancy from this point was natural, i.e., it lasted nine months and she felt pain upon feeling her contractions near birth. At this point, the Jewish priests would

begin speaking ill of her unjustly, suspecting her of evil, and she was saddened by their words. “and she retired with him to a remote place” far from the gaze of people,

“**And the pains of childbirth**” meaning the pains of childbirth became strong, her contractions getting stronger and the movements of the baby, almost as if to announce his coming, that this would be the place of his birth, “**driving her to the trunk of a palm-tree,**” so that she could rest under the tree, on the dry roots, and the tree contained no branches or fruits – an edible tree only which the roots had remained. According to most of the exegetes, this tree was in Bethlehem in Palestine, and this is where she gave birth to her blessed son, Jesus the Son of Mary (ﷺ). But between the pain of her birth, and the worry and anxiety of the scandal that befell her – and of that which the people would accuse her! – the Blessed Virgin “**cried (in her anguish): 'Ah! would that I had died before this!'**” so that she could be free of the pain and extreme test, that she “**had been a thing forgotten!**” meaning: unimportant in the eyes of people and free from the extreme test and affliction which had befallen her.

Upon her saying this, “**(a voice) cried to her from beneath the (palm-tree),**” the Angel Gabriel was at a lower level than herself – implying she was on a high plateau. This is also signalled in the following verse in Surah No.23 ‘The Believers’: {“**and We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.**”} (S.23: A.50) Ibn ‘Abbas (رضي الله عنه) and some of the forefathers have said: “**a high ground**’ refers to a high place on earth, the best place in which greenery grows,” a place further with pure air and atmosphere, that which Mary needed the most as a postpartum mother.

Gabriel (عليه السلام) said “Grieve not!” do not despair! “for thy Lord hath provided a rivulet beneath thee,” a small river created just for you to drink, and the tree is now covered with greenery and full with ripe fruit, so that you may eat:

“**So shake towards yourself the trunk of the palm-tree**”, during the period she was in the most need of her Lord: **Allah Almighty (ﷻ)** commanded her to shake the palm-tree to show us that Divine sustenance is gained solely with our dependence upon Him. Thus, “**It will let fall fresh ripe dates upon you**” ripe, tasty, beneficial, “So eat and drink.” So that you may return to normal, regaining your palatable and healthy, “and cool (thine) eye,” occupy your mind with your son and feel the joy of motherhood, and do not be sad, for **Allah (ﷻ)** will defend you against all adversity, and all that which you fear – the pain and shame they will inflict upon you will never occur, and nothing will affect you; indeed, Allah will raise you in status to a very high position.

“**and cool (your) eye,**” for your son is beautiful, pure, and a Prophet of Allah who will undertake great accomplishments. As this is the case, when you return with your child to the town and are confronted by the townsmen, do not talk to or answer them! Leave the job of talking and responding to the questions of the people to your blessed newly born baby: “**And if you do see any man, say**” – meaning ‘say’ by making a sign (and not speaking verbally): “I have vowed a fast to (Allah) Most Gracious,” a fast abstaining from talk (as opposed to food and drink), “**and**

this day will I enter into no talk with any human being” (S.19: A.22-26), persist and do not speak if approached by anybody with any question or statement, as indeed, a great miracle is awaiting the people.

The Prophet (ﷺ) said: “No child is born but he is pricked by the Devil and he begins to weep as a result, except the son of Mary and his mother. Abu Hurayrah then said: You may recite if you so like (the verse): ‘I seek Your protection for her and her offspring against Satan the accursed’”.³¹ In the narration of Bukhari: “When any human being is born, Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he was met with a wall.”³² The wall here is the placenta.

In another narration by Muslim: “The mother of every person gives him birth, he is pricked by the Devil at his both sides of the body except the son of Mary and his mother. It was also reported by Muslim: “No child is born but he is pricked by the Devil and he begins to weep as a result, except the son of Mary and his mother”.³³

Finally, in the long hadith of Al-Isra’(the Prophet’s Ascent Night Journey), the Prophet (ﷺ) said: “Then it sets out to swiftly carry us away - that is Buraq the Fast; an animal larger than a donkey yet smaller than a mule- so fast that its stride reached the length of its sight.

Gabriel (عليه السلام) then said: ‘Dismount’, so I dismounted. He then said: ‘Pray’ so I prayed, then we mounted Buraq again. He then asked: “Do you know where you prayed? I said: “Allah knows best.”

Gabriel (عليه السلام) said: “You prayed in Madyan. You prayed at the tree of Moses (عليه السلام). Buraq then set out to swiftly carry us away - so fast that its hooves would land as far as its eyes could see and we reached a land where palaces appeared to us.

Gabriel (عليه السلام) said: ‘Dismount’. So, I dismounted. He then said: ‘Pray’ so I prayed and then we mounted our Buraq again. He asked: Do you know where you prayed? I said: “Allah knows best.”

Gabriel (عليه السلام) said: “You prayed in Bethlehem, where Jesus (عليه السلام) , was born, the Messiah, son of Mary.³⁴”

³¹ Sahih Muslim 2366a, Book 43, Hadith 191; Sahih al-Bukhari 3431, Book 60, Hadith 102.

³² Sahih al-Bukhari 3286, Book 59, Hadith 95.

³³ Sahih Muslim 2366a, Book 43, Hadith 191.

³⁴ Reported by al-Bayhaqi in Evidences of Prophecy, vol. 2/355, he said: this is an Authentic transmission.

CHAPTER 5

The Messiah, Jesus (ﷺ), Speaks from the Cradle

Without a doubt, that which Mary (ﷺ) saw and heard from the Angel gave her a feeling of solace and removed her fear. It increased her conviction that Allah Almighty (ﷻ) would never leave her to fend for herself. That shame and humiliation she once feared would fail to become her reality. Allah Almighty (ﷻ) would not let that happen, as He (ﷻ) says:

{At length she brought the (baby) to her people, carrying him (in her arms). They said: “O Mary! Truly a strange thing have you brought! “O sister of Aaron! Your father was not a man of evil, nor your mother a woman unchaste!” But she pointed to the baby. They said: “How can we talk to one who is a child in the cradle?” He said: “I am indeed a servant of Allah: He has given me revelation and made me a prophet; “And He has made me blessed wheresoever I be, and has enjoined on me prayer and zakat (alms-giving) as long as I live; “(He) has made me kind to my mother, and not overbearing or unblest; “So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)”! (S.19: A.27-33)

“At length she brought the (baby) to her people”, carrying her new born baby the Messiah Jesus (ﷺ), only hours after his birth, with peace, steadfastness, and dignity, and without fear or concern of any creature, and of what people may say about her. She brought him over to where her people would normally meet, where the Jewish rabbis would be. All this happened by the good grace of Allah for Allah (ﷻ) is All-Hearing and All-Seeing.

The people, before finding out, or asking Mary any question of guidance, and thinking well of her - who was well-known for her purity, chastity, and preservation, instead started to throw upon her false accusations, slander and mistrust!

They said: “O Mary! Truly a strange thing have you brought!” claiming she had committed the great evil of fornication. Allah (ﷻ) said in Surah No 4: {“That they rejected Faith, that they uttered against Mary a grave false charge.”} (S.4: A.156) The Jews continued with this grave slander, and this denial of her and Jesus, even after Allah (ﷻ) had cleared her of such a false charge, and after the revelation of the verses and miracles at the hands of her new-born Jesus.

“Oh sister of Aaron³⁵ ...” how can someone, one who shares similar virtue, one who is as upright as Aaron was, do something to this magnitude?!

In a hadith reported by Al-Mughirah (رضي الله عنه), he said “When I arrived at the city of Najran, the people asked me, “You read in your Quran a verse that says “Oh sister of Aaron....” but Moses preceded Jesus’s time?”. When Al-Mughirah approached the Prophet (ﷺ), he inquired about

³⁵ Aaron was a righteous man from the tribe of Israel, he was a man known for his piety, chastity, as well as his good character. It was a common expression to ascribe someone with similar virtue to his family.

this matter, and the Prophet (ﷺ) said that “they used to name themselves after the prophets and saints of the past.”³⁶ Aaron was a righteous man, naming children after the righteous was common back then, they did not literally mean the prophet Aaron, but rather it was a praise to the character of Mary.

In another hadith in the book of Tirmidhi, Al-Mughirah (رضي الله عنه) said, “the Messenger of Allah (ﷺ) tasked me to go to Najran, the people of the city said to me ‘do you not read (in your book) ‘oh sister of Aaron,’ and between Moses and Jesus was such-and-such years?’ I had no response. When I returned to the Messenger (ﷺ) I informed him of what happened, he said ‘You tell them that they named themselves after the prophets and saints of the past.’”

“Your father was not a man of evil, nor your mother unchaste,” this shows that they were relentless in their disparagement of Mary (عليها السلام), to the point that they rubbed the merit of her parents in her face: “Your mother and father were righteous people, they would have never suspected that their daughter to act so immorally. A child usually takes from the parents, but this act seems like you inherited nothing from them. From whom then did you get this trait?”

“She pointed at him” and nothing more. It was as if she was saying: “This is the answer to what you’ve been asking, ask this child, not me. I pull away from your questioning, so question this child, for he will gladly respond.”

Allah’s statement (ﷻ) “She pointed to him” explains the following verse: “Then say (oh Mary) I vow to fast for the Most Merciful (Allah)”, meaning communicate through sign language, because one word will lead to another, and you will say more than needed. The act of pointing will end any form of argumentation before it starts.

“The Jews said” in a state of amazement, sarcasm, and denunciation, “how can we speak to a baby”, how can Mary expect from us to question this baby who is only a couple of hours old, is Mary mocking us?

“Verily I am a servant of Allah!” Jesus (عليه السلام) said, a phrase in which invalidated the claim of the Jews of Mary (عليها السلام) being a treacherous woman. This phrase negates any form of lordship or divinity ascribed to Jesus (عليه السلام), as the Christians claim. Rather it affirms that he is the servant of Allah, one who is not proud to confess his servitude and worship of the one God, Who said in Surah No.4 ‘The Women’:

“The Messiah disdains not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer)” (S.4: A.172)

Jesus’s everlasting statement before all else frees himself from divinity and all other traits which belong to Allah Almighty (ﷻ) alone, this being said before freeing his mother from the accusation of fornication thrown at her.

³⁶ Muslim.

“He hath given me revelation (the Gospel) and made me a Prophet,” a prophet who conveys the messages of my Lord. Allah (ﷻ) also says, describing the conveyance of Jesus (ﷺ):

{“We gave the Messiah, Jesus, the son of Mary, clear Signs and strengthened him with the Holy Spirit (Gabriel)” (S.2: A.87). “Verily the Messiah, Jesus son of Mary, was (no more than) a Messenger of Allah and His Word which He bestowed on Mary, and a Spirit proceeding from Him” (S4: A.171). “The Messiah, son of Mary, was no more than a Messenger; Many were the Messengers that passed away before him” (S.5: A.75) “And remember, Jesus, son of Mary, said “Oh children of Israel! verily I am the Messenger of Allah sent to you”} (S.61: A.6)

“ And He has made me blessed wheresoever I be”, that I bring benefit and prosperity to the lives and salvation of people. This blessing is from Allah (ﷻ) alone, for He is the One who has made me blessed, for I myself cannot bless without Allah’s permission; giving Allah (ﷻ) all the credit in gratitude and acknowledgement, and in clarification of the monotheism of Allah Almighty’s (ﷻ) right over the slaves.

“And He has enjoined on me prayer and zakat (alms-giving) as long as I live,” that is the zakat of money and the zakat of one’s soul. In other words, everything that is demanded of the prophets is demanded of the people. “As long as I live”, (meaning) this has been commanded of me to fulfill as long as I have breath in my body.

Jesus will die, just as how everyone else does. Allah (ﷻ) says: {“Every soul shall have a taste of death”} (S.21: A.35), He also says: {“All that is on Earth will perish: But will abide (forever) the Face of thy Lord, Full of Majesty, Bounty and Honor”} (S.55: A.26-27). This is a negation of the supposed divinity ascribed to Jesus, for the Lord does not die and should not die.

“...(He) has made me kind to my mother ” that is dutiful to her, obedient to her, thankful to her and fulfilling her rights upon me. He emphasizes his mother in his speech to negate from himself a father, or to be a son to anyone, this would result in freeing his mother from the accusation of fornication thrown at her.

“...and not overbearing or unblest”, meaning He has not made me arrogant or defiant, nor a tyrant, or one who is too proud to worship his Lord, nor one who is too high to obey and serve my mother. Not someone who is harsh and rough, nor one who seeks a lofty status amongst creation. He has not created me wretched in His disobedience, rather He made me blissful in the servitude and worship of Him alone.

“...And the peace” that is salutation and security from Allah (ﷻ) {“the day I was born, the day that I die, and the day that I shall be raised up to life (again)”} (S.19: A.27-33) These are the three stages: Birth, death, and the day of resurrection. People are in need of security for all these stages in their respective lives, more so on the day of resurrection.

Allah Almighty (ﷻ) said:

{Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be", and it is. Verily Allah is my Lord and your Lord: Him therefore you serve: this is a Way that is straight. But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgment of an awful Day! (S.19: A.34-37)

"Such (was) Jesus the son of Mary" that is "This is what we have said regarding Jesus's story, a "statement of truth". A statement from Allah (ﷻ) which can only be the truth, everything else contrary to this is falsehood in which, "they are in dispute", arguing with one another about Jesus (ﷺ). They are of two groups, those who deny Jesus (ﷺ) and his prophethood, who disparage and slander him, and call him a "bastard child": This first group are the Jews.

The second group are those who go to extremes in his veneration. They say about him that he is the begotten son of God, that he is one of three. Some go as far to say that he is God Almighty. This group are the Christians. They are the ones who speak evil of God, they ascribed to him a son and partner, a belief which the Messiah, Jesus (ﷺ), is free from.

"It is not befitting to (the majesty of) Allah that He should beget a son. It is not befitting". Allah (ﷻ) negates for himself the possibility of having a child, a child in which could share in His lordship and unification. Allah (ﷻ) is addressing the Christians who over-venerate Jesus (ﷺ), who say that he is the begotten son of God. How can this be when the creation has deficiencies while the creator is perfect, He is free from any need and any desire, "when he decrees an affair (whatever that affair may be), all He says is "Be!", and it is," bringing about an existence from non-existence.

" Verily Allah is my Lord and your Lord, so worship Him". (S.19: A.36) This statement is connected to the words of Jesus (ﷺ). He (Jesus) said: "I am a servant of Allah" (S.19:A.36)

Jesus (ﷺ) started his speech with the acknowledgement of Allah's unification, that there is no god in reality deserving of worship except Allah (ﷻ), and that the status of Prophet Jesus (ﷺ) is one of a servant devoted to Allah's (ﷻ) worship. It was only befitting for Jesus (ﷺ) to end his speech on that same note:

"And verily Allah is my Lord and your Lord," He is the one who created me and created you, and for that reason deserves to be worshipped, for verily the one who creates is not the same in status as the one who can't), "so worship Him," meaning, single Him out in your inward and outward worship, for no one besides Him.

As Allah (ﷻ) says: {“Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created”} (S.7: A.191) {“Is then He Who creates like one that creates not? Will you not receive admonition?”} (S.16: A.17)

“This is a Way that is straight,” That is the path of monotheism, the path that I call you to, that you worship Allah alone with no partners. This is the path to salvation, the pleasure of your Lord, and the path to paradise. The paths other than this one will lead you astray and ultimately your destruction. {“Verily, this is My Way leading straight: follow it: follow not (other) paths, they will scatter you about from His Path. Thus doeth He command you, that you may be righteous.”} (S.6: A.153)

Allah (ﷻ) informs us that Jesus’s (ﷺ) last statement from the cradle was “This is a Way that is straight”. There are no indicators to whether Jesus spoke after this in his cradle.

Allah (ﷻ) then says: {“But the sects differ among themselves...”} (S.19: A.37) referring to the Jews and the Christians, they differed in the reality of who Jesus was, for the Jews, they denied and disparaged him whilst the Christians overpraised him, raising him above his given status and made him worthy of worship. Both these groups are misguided with their approach, and have disbelieved Allah’s (ﷻ) command.

{“and woe to the Unbelievers because of the (coming) Judgment of an awful Day!”} (S.19: A.37). This is a severe promise of punishment to those who disbelieve. Allah (ﷻ) also says in Surah No.4 ‘The Women’, addressing the Jews, {“That they rejected faith; that they uttered against Mary a grave false charge,”} (S.4: A.156). This was the reason for their disbelief, the oppression which they inflicted on her and the lie in which they circulated, from all of which Mary (ﷺ) is free and innocent.

Allah (ﷻ) says regarding Jesus (ﷺ): {“He shall speak to the people in childhood and in maturity. And he shall be of the company of the righteous.”} (S.4: A.46), in reference to a baby who is still in the care of his mother. His words in this state have been mentioned earlier.

“...and in maturity...” (S4: A.46), the time when revelation was given to Jesus (ﷺ), speaking to the people as Prophets and Messengers did.

“...and of the righteous.” (S.4: A.46). His actions and speech are of the righteous. All his orders and prohibitions entail uprightness and benefit. He is a great example of one who is truthful, humble, and has integrity.

It was authentically reported that Messenger of Allah (ﷺ) said: “No one has ever spoken from the cradle except three,” he mentioned one of them was “Jesus, son of Mary.”

He also said: “Whosoever aspires to be like Jesus or wants to observe his humility, then look to Abu Dhar (رضي الله عنه)”, an indication that Jesus was a humble man, someone whom others should imitate. In another narration the Prophet (ﷺ) said: “There is no one more truthful in speech, nor in fulfilling of promises, that sky has covered and the Earth has carried, than Abu Dhar, the likeness of Jesus, son of Mary”

An objection can be made to Mary’s (رضي الله عنها) innocence; one could raise the question as to why there is no clear exoneration of Mary (رضي الله عنها) in the Quran? This can be answered in two ways:

1. It is not befitting of a Prophet to use such language as to say: “My mother did not fornicate!” Such an ugly word should in any way be associated to the virgin Mary (رضي الله عنها). Rather, his exoneration of her was done with a language which suits the person in question.
2. **The Messiah, Jesus (ﷺ)**, did in fact free his mother from the slander by saying, “He has given me the Scripture, and made me a Prophet” (S.19: A.30). It is not possible for a Prophet to be a son of a fornicator, neither is it possible for a fornicator to give birth to someone with these qualities: {“**And He has made me blessed wheresoever I be, and has enjoined on me prayer and zakat (alms-giving) as long as I live; “(He) has made me kind to my mother, and not overbearing or unblest; “So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)”!**”} (S.19: A.31-33). These attributes could not manifest in someone who was born illegitimately.

CHAPTER 6

The Messiah is Comparable to Adam (ﷺ)

For those who seek to over venerate Jesus due to the fact that he has no father, and that his existence is unique, that from this claim he is rightfully worshipped, then it is said to them, {"The similitude of Jesus before Allah is as that of Adam, He created him from dust, then said to him : "Be": and he was."} (S.3: A.59). Allah's creation of Jesus (ﷺ) is similar to that of Adam, just like how Allah (ﷻ) created Jesus (ﷺ) without a father, similarly, Adam (ﷺ) was created without both a father and a mother. Both were created with the word "Be," and they were. The mere fact that Adam was created without both a mother and a father is more of a miracle than one who was created with just a mother. This task was not difficult for Allah (ﷻ), for He is capable of everything. Just how Adam is not deserving of any worship, Jesus shares this quality.

A story has been narrated in Ibn Jarir Attabari's Exegesis that Ibn Abbas (رضي الله عنه) reported that a group from the people of Najran approached Prophet Muhammad (ﷺ), and they included Sayyid and 'Aqib. The name of 'Aqib was named "Slave of the Messiah". They said to the Prophet, "What is your business mentioning our companion?" He replied, "Who may that be?" They replied "Jesus, you claim that he is the servant of God!". Muhammad (ﷺ) replied "Yes! He is a servant of Allah". They then asked, "Have you ever seen the likes of Jesus? Or have you ever been informed of someone comparable?" Upon this question, Gabriel (ﷺ) came to the Messenger and told him to say to them if this group were to come again : {"The similitude of Jesus before Allah is as that of Adam, He created him from dust, then said to him: "Be": and he was."} (S.3: A.59)

In Surah 'Gold Adornments' No. 43 Allah (ﷻ) says: {"And when the son of Mary is held up as an example, behold your people raise a clamour thereat (in ridicule)"} (S.43: A.57) that is of Adam, and that the existence and creation of the Messiah is similar to that of Adam, like how Jesus was created without a father, more miraculous was how Adam was created from soil, neither of these qualities substantiate their respective worship.

"(And recall) When your people" (S.43: A.57) the Quraysh "oppose(d)" (S.43: A.57), laughed and denied this explanation and said to themselves, "Muhammad only said this so that we worship him like how Jesus is worshipped, that we take him as a lord just like how the Christians took Jesus as a lord." Satan then came to them, whispering these evil thoughts, something in which the polytheists of Quraysh believed would give them the upper hand against Prophet Muhammad (ﷺ).

They said "Are our gods", those idols we worship, "better, or is he (Jesus)"? If you say the Messiah is, then the Messiah also is worshiped beside God, making him and inhabitant of the Hellfire for this reason. The same would go for his mother Mary (ﷺ)."

They wanted to prove this satanic thought with Allah's verse: {"Verily, you (Unbelievers) and the (false) gods that you worship besides Allah are but fuel for Hell! To it will you (surely) come!"} (S.21: A.98) With this, the polytheists would rejoice and say, "we are pleased that our gods, Jesus, Uzayr, and the Angels, all are being worshiped besides Allah!", believing that there was a contradiction in the Quran.

The scholars of exegesis explaining this verse say that Allah (ﷻ) says: "You and what you worship" not "You and *who* you worship...", denoting that what is being referred to here is not a human, and does not entail any prophet or saint. The verse in question was revealed to the polytheists regarding the idols that they worshiped, none in which were human. Another supporting point could be that these righteous people who are worshipped besides Allah refused such praise, rather they warned their people against it. If this is the case, then the promise of punishment does not encompass these pious people. As Allah (ﷻ) says:

{And behold! Allah will say: "O Jesus the son of Mary! Did you say unto men 'Take me and my mother for two gods beside Allah'?" He will say: "Glory to You! never could I say what I had no right (to say). Had I said such a thing You would indeed have known it. You know what is in my heart though I know not what is in Yours. For You know in full all that is hidden.} (S.5: A.116)

The punishment could befall those people who are pleased with their own worship, whether it was ordered or not. An example of this would be the Pharaoh during the time of prophet Moses, he claimed divinity and was worshipped beside Allah (ﷻ) .

Describing this Allah (ﷻ) says: {"They will say there in their mutual bickerings :}. 'They' means the tyrants and their followers who will say, as they feud in it (Hellfire), blaming each other for their current situation: {"By Allah, we were truly in an error manifest,} {"When we held you as equals with the Lord of the Worlds"} (S.26: A.96-98). In other words, we worship you as the Lord of the Worlds is worshipped and you are more than happy with it to the extent you encourage us and even glamourise it for us.

"They only cited this example (the verse) to you (Oh Muhammad) to substantiate their polytheism, rather they cited it only by way of disputation. In fact, they are a contentious people." (S.43: A.58)

"He (Jesus (ﷺ)) was no more than a servant..." of the servants of Allah. He worshiped and unified Him (ﷻ) in His worship. "We granted our favour to him" with being a Messenger, prophethood, and conducting miracles, "and We made him an example for the Children of Israel..." (S.43: A.59), an example showing the might of Allah Almighty (ﷻ) and his unification, a role-model who should be followed.

In a hadith reported by Ibn 'Abbas (رضي الله عنه), Prophet Muhammad (ﷺ) said to the Quraysh: "O Quraysh, there is no goodness in anyone who is worshipped instead of Allah." The Quraysh

knew that the Christians worshipped Jesus, so they said, “Oh Muhammad, did not you say that Jesus was a prophet and one of the righteous servants of Allah? If you are telling the truth, then their gods are also as you say.” Allah (ﷻ) then revealed the verse: {“When (Jesus) the son of Mary is held up as an example (i.e., Jesus is worshipped like their idols) behold, thy people raise a clamour thereat (in ridicule)!} (S.43: A.57)

CHAPTER 7

The Innocence of the Messiah (ﷺ), of a Claim to Divinity, or being the Son of Allah

The topic of Jesus's (ﷺ) supposed Lordship and Divinity has been previously discussed, Allah (ﷻ) cites in the Quran Jesus's stance on the worship of Allah alone (ﷻ), and his future discussion with Allah (ﷻ) on the day of resurrection about his disapproval of others' worship of him. He strongly emphasized his status as to call himself a servant and messenger of Allah, and nothing more, because of the importance of monotheism and how it is the core of Allah's religion, and that attributing partners with Allah (ﷻ) in worship is the worst oppression one could commit, disbelief which will ruin its perpetrator and make his deeds worthless on resurrection day. This catastrophe of what the Christians say about Jesus (ﷺ) was and has not ceased to affect people, and have them wonder in sin. For these reasons, the Quran gives much importance to this topic and **quash** its claim, their statement and slander that the Messiah is Allah (ﷻ) or His son, or he is one of three. Jesus and his mother (ﷺ) are free from associating partners with Allah (ﷻ) and from such disbelief, that this is a great slander and lie.

Allah (ﷻ) said:

{O people of the Book! Commit no excesses in your religion: nor say of Allah aught but truth. The Messiah, Jesus, the son of Mary, was (no more than) a Messenger of Allah and His Word which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Three": desist: it will be better for you: for Allah is One God: glory be to Him: (Far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.} (S.4: A.171)

Allah (ﷻ) also said:

{“They disbelieved indeed those that say that Allah is the Messiah, the son of Mary. Say: “Who then has the least power against Allah, if His Will were to destroy the Messiah, the son of Mary, his mother and all -everyone that is on the earth? For to Allah belongs the dominion of the heavens and the earth and all that is between. He creates what He pleases. For Allah has power over all things.”} (S.5: A.17)

And Allah (ﷻ) said:

{“Certainly, they disbelieve who say: “Allah is the Messiah, the son of Mary.” But said the Messiah: “O children of Israel! Worship Allah, my Lord and your Lord.”

Whoever joins other gods with Allah- Allah will forbid him the Garden and the Fire will be his abode. There will for the wrong-doers be no one to help.} (S.5: A.72).

And Allah Almighty (ﷻ) said: {“And behold! Allah will say “O Jesus the son of Mary! Did you say unto men `Take me and my mother for two gods beside Allah”?”} (S.5: A.116). Allah’s (ﷻ) question to Jesus (ﷺ) is revelation of what will come in the future, the purpose of this is to show Allah’s (ﷻ) knowledge and have the reality be said on the tongue of Jesus (ﷺ), a disgrace to the Christians who worshipped him and his mother. Before Allah (ﷻ) poses this question to Jesus (ﷺ), He will have all of those who used to worship them both in this world as witness. Jesus (ﷺ) will say:

{“Glory to You! Never could I say what I had no right (to say). Had I said such a thing You would indeed have known it. You know what is in my heart though I know not what is in Yours. For You know in full all that is hidden. “Never said I to them aught except what You did command me to say to wit `Worship Allah my Lord and your Lord’; and I was a witness over them whilst I dwelt amongst them; when You did take me up You were the Watcher over them and You are a Witness to all things. “If You do punish them, they are Your servants: if You do forgive them, You are the Exalted in power the Wise. Allah will say: “This is a day on which the truthful will profit from their truth: theirs are Gardens with rivers flowing beneath their eternal home: Allah well-pleased with them and they with Allah: that is the mighty Triumph (the fulfillment of all desires).} (S.5: A.116-119).

Jesus’s statement, “when Thou didst take me up ” refers to when Allah took and raised Jesus to Him alive, this happened around the time when the Christians started taking him and his mother as gods. During the time of his descent back to earth, all people would have believed in him.

In an authentic hadith, Abu Hurayrah (رضي الله عنه) reported that Prophet Muhammad (ﷺ) said: “Jesus was taught his argument. Allah (ﷻ) taught him through His saying: “And behold! Allah will say “O Jesus the son of Mary! Did you say unto men `Take me and my mother for two gods beside Allah”. Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: “So Allah taught him: “Glory to You! Never could I say what I had no right (to say)...” (S.5: A.116).” The argument and answer were not of Jesus’s doing, rather it was Allah (ﷻ) who taught him to say these words, then how can someone who is in need of Allah (ﷻ) to teach him, be taken as a god beside Him?

Allah (ﷻ) said:

{“The Jews call `Uzair a son of Allah, and the Christians call the Messiah the son of Allah. That is a saying from their mouth; (In this) they but imitate what the Unbelievers of old used to say. Allah’s curse Be on them: how they are deluded

away from the Truth!” They take their priests and their anchorites to be their lords beside Allah, and (they take as their Lord) the Messiah, the son of Mary; Yet they were commanded to worship but One God: There is no god but He. Praise and glory to Him: (Far is He) from having the parents they associate (with Him). (S.9: A.30-31).

Uzair was a righteous man from the tribe of Israel, people differed over whether he was a prophet or not. “The Christians call the Messiah the son of Allah. That is a saying from their mouth” is such a polytheistic statement of theirs which is merely a claim of tongue, and has no grounds in reality. Their heretical statements are similar to the statements of “what the Unbelievers of old used to say”. “Allah’s curse Be on them; how they are deluded away from the Truth! Allah (ﷻ) cursed them for their disbelief; How can one deviate from the truth of monotheism to that of polytheism and taking partners in worship with Allah Almighty (ﷻ)?

“They take their priests and their anchorites to be their lords beside Allah”. They have taken their Rabbis and Priests as lords instead of Allah (ﷻ). This is another form of polytheism that they did, taking their Rabbis and Priests as deities other than Allah (ﷻ). They obeyed and followed their Rabbis and Priests in legislating laws that are not sanctioned by Allah (ﷻ) which He forbade. This was considered an act of worship to their Rabbis and Priests.

“And (they take as their Lord) the Messiah, the son of Mary..”, They while deviating from the truth, took the Messiah (ﷺ) as a god and deity other than Allah Almighty. “Yet they were commanded to worship but One God: There is no god but He. Praise and glory to Him: (Far is He) from having the parents they associate (with Him)”. The meaning of the term “worship” in this verse is a general one which encompasses all sayings and doings explicit and implicit that Allah (ﷻ) loves and is pleased with.

‘Adi bin Hatim (رضي الله عنه) reported that he said: “I came to the Prophet (ﷺ) while I had a cross of gold around my neck. He said: ‘O ‘Adi! Remove this idol from yourself!’ And I heard him reciting from Surah No.9 ‘Repentance’: {“They take their priests and their anchorites to be their lords beside Allah”} (S.9: A.31). He said: ‘As for them, they did not worship them,(that is physically in terms of bowing and prostrating) but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.’ In another narration “that is certainly their worship”. (Sahih Altermizi No.3095)

Hudhayfah (رضي الله عنه) was once asked concerning verse : {“They take their priests and their anchorites to be their lords beside Allah”} (S.9: A.31) “Did they pray to them?”. He replied: “No, but rather they made for them that which was prohibited (by Allah) permissible, and that which was permissible (by Allah) prohibited, thus becoming lords”. (Series Sahih No.7/865). This is how they were in the past, they would worship their Rabbis and Priests by obeying them in what contravened Allah’s law. As for today, their worship goes beyond this. It extends to worshipping them by seeking their blessings, by bowing and prostrating to them, and by making

them intermediaries between them and Allah (ﷻ) in other ways, believing that nobody can get to Allah (ﷻ) except through them, and that they hold the keys to Paradise and Hellfire. This can be seen in their worship of the cross and idols displayed in the current day churches. They claim that these pictures depict Jesus and his mother Mary (ﷺ), but their disbelief has no limit, and in every era they introduce another deity (a statue or idol) that is worshiped and from which blessings are sought, this is all done in the place of Allah Almighty (ﷻ)!

Allah (ﷻ) said:

{“They say: “The Most Gracious Has betaken a son!” Indeed you have put forth a thing most monstrous! At it the skies are about to burst, the earth to split asunder, and the mountains to fall down in utter ruin; that they attributed a son for (Allah) Most Gracious. For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth But must come to (Allah) the Most Gracious as a servant.”} (S.19: A.88-93)

He (ﷻ) also says: “The Messiah son of Mary was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food...”, showing how they were in need of nourishment and excretion of that food after its digestion. Oh Christians, how whilst acknowledging them being in need, take them as gods other than Allah Almighty (ﷻ)!? “See how Allah doth make His Signs clear to them...”, proofs, evidences and clarity that quash polytheism, and the impossibility of Allah Almighty taking a son. “...Yet see in what ways they are deluded” (S.5: A.75), away from the truth to falsehood, from monotheism to associating partners (with Allah (ﷻ)).

Allah Almighty (ﷻ) said:

{“No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have Lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him! (S.23: A.91)

This is another proof in which Allah (ﷻ) uses to quash the claim of Him taking a son or having a god besides Him. If it were possible for Him to have a partner, having the same attribute of creating from nothing, sharing the same characteristics as the true God as they claim, then it would mean that this other god would be independent in his creation from the true God, and if one of them were to try to overpower the other in stopping the others, it would cause chaos and destruction. The mere fact that we have a stability and order in the universe, universal laws, shows that this “other god” does not exist, that this universe has only one God.

He (ﷻ) also says:

{“They say: “Allah has begotten a son”; Glory be to Him. Nay to Him belongs all that is in the heavens and on earth; everything renders worship to Him.”} (S.2: A.116)

He (ﷻ) also says:

{“They say, “Allah has begotten a son!”—Glory be to Him! He is Self-Sufficient! His are all things in the heavens and on earth! No warrant have you for this! Say you about Allah what you know not?”} (S.10: A.68)

Do you have any proof for this? In other words, proof that he has a son. How can you be bold and attribute to Allah without knowledge? “Or are you saying about Allah what you do not know?” (S.10: A.68).

He (ﷻ) also says:

{“Wonderful originator of the heavens and the earth: how can He have a son when He hath no consort? He created all things and He has full knowledge of all things.”} (S.6: A.101)

Allah Almighty (ﷻ) says:

{“Say: “Praise be to Allah, Who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: Yea, magnify Him For His greatness and glory!”} (S.17: A.111)

He the Almighty (ﷻ) is far from needing a helper to add perfection and honour to Him in any way. He is free from all imperfections, he is The Powerful One, The Self-Sufficient, The Honourable One, The Perfector, to Him belongs all honour. “Glorify Him constantly” and revere his Majesty, strip away from Him any imperfection found in mankind. Praise Him for his majesty and perfection, his beautiful names and lofty attributes, for this reason Allah says, “And say, ‘Praise be to Allah’”. The greatest and most grand blessing in which by it He deserves all praise and gratitude; the fact that He is One God, who does not have a son, and has no partners with him in His kingdom and rule. If this were not to be the case, then there would be ruin and chaos in the universe.

Allah (ﷻ) says:

“Say, ‘He is Allah, the One. Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none like unto Him’” (S.111: A.1-4)

“Say...” with the tongue and heart, a word of certainty, with full belief in it, “He is Allah, the One...”, One is His essence, actions, and his beautiful names and attributes, singled out in divinity and lordship, without any partners (unlike His creation). There is nothing equivalent to Him, none who share in His essence or attributes. “The Eternal, Absolute...”, the Master in whom all creations are directed towards their needs. There is no movement, nor is there any power, or existence, except if He wills it. He is free from any need of His creation, to the extent that “He begets not...” a child, “nor is he begotten” from a father, spurring into existence after having not existed. These are all impossibilities for Allah Almighty (ﷻ): if it were possible for Allah (ﷻ) to have a father, then the question could be asked about that father’s father, and that father’s father’s father, ad infinitum, and this goes against the intellect and basic rationality. “And there is none like unto Him...”, none in existence, who match or can be compared to him, neither in his names, actions, attributes, or anything specific to Him. Glory be to Him, free from all imperfections.

One of the great features and blessings of (Surah No.112 ‘Purity of Faith’) of the Quran, is that, despite being short in length, the one reciting it will receive the same amount of reward as one who read a third of the Quran. This is the case due the greatness of the message and its meanings, from monotheism, to Allah’s greatness. Prophet Muhammad (ﷺ) said regarding this Sura, “Allah divided the Qur’an into three parts, and he made: ‘Say: He, Allah is One’ (The Surah), one part out of these (three) parts.” (Narrated by Muslim)

From the many benefits of reciting (Surat ‘Purity of Faith’ No.112) are if it was read with the remaining two Surats after it, three times each in the morning, it would suffice its reader by protecting him from all evil until the evening, and the same if he read them three times in the evening. It was reported that Prophet Muhammad (ﷺ) said regarding this, “Say, ‘He is Allah, the One’” and al-Mu’awwadhatan (The two succeeding Suarabs) three times in the morning and evening; they will serve you for every purpose.”

The Prophet also said, touching on the same topic, “whoever reads ‘Say Allah is One’ ten times, Allah (ﷻ) will build for him a house in paradise.”

From the verses that free the Jesus (ﷺ) from the claim of his divinity and being a son of Allah is Allah’s statement: {“For We assuredly sent amongst every people a Messenger (with the Command), ‘Worship Allah, and eschew Evil.’”} (S.16: A.36) This verse establishes the mission and reason that all Prophets and Messengers were sent down to establish, from Prophet Noah (ﷺ), all the way to Prophet Muhammad (ﷺ), and that was to call the people to the worship of Allah (ﷻ) alone, and to stay clear of polytheism, the worship of idols. Jesus (ﷺ) was sent down for this very mission, to establish monotheism and warn against the idols and their worship.

Allah (ﷻ) says:

{“The same religion has He established for you as that which He enjoined on Noah—the which We have sent by inspiration to you—and that which We enjoined on Abraham, Moses, and Jesus: Namely, that you should remain steadfast in Religion, and make no divisions therein: To those who worship other things than Allah, Hard is the (way) to which you call them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).”} (S.42:A.13)

This verse names those messengers who have a high status with Allah (ﷻ), they are: Noah, Abraham, Moses, Jesus, and Muhammad (may the peace and blessings of Allah be upon them). All of these great men came with the same religion, to worship Allah alone, and stay away from polytheism and the worship of others beside Him. They all received this religion from the same lamp, the lamp of revelation from the Lord of the Worlds. They only differed in the subsidiary matters and rulings on how to worship Allah, a difference which suited its specific time, while the one thing which stayed consistent was the belief that He was One.

Allah Almighty (ﷻ) says: {“But it has already been revealed to you, and to those before you,”} that is all the Prophets and Messengers from before Prophet Muhammad (ﷺ), from them Jesus (ﷺ), {“...that if you were to join (gods with Allah) truly fruitless will be thy work (in life), and thou wilt surely be among the losers.”} (S.39: A.65). Allah (ﷻ) also said: {“If they were to join other gods with Him, all that they did would be in vain for them”} (S.6: A.88). Thus, polytheism will render one’s deeds worthless on the day of judgement, and will prohibit a person from benefiting from his good deeds. Allah (ﷻ) says: {“And We shall turn to whatever deed they did (in this life), and We shall make such deeds as floating dust scattered about.”} (S.25: A.23)

Allah (ﷻ) also says:

{“It is not (possible) that a man to whom is given the Book and Wisdom and the Prophetic Office should say to people: “Be you my worshippers rather than Allah’s; on the contrary (he would say): “Be you worshippers of Him (Who is truly the Cherisher of all) for you have taught the Book and you have studied it earnestly.”} (S.3: A.79).

Rather, be scholars and truthful people, those who nurture the people with monotheism and sincerity.

In an authentic hadith, it was reported that Prophet Muhammad (ﷺ) said: “On the Day of Resurrection, a caller will announce, ‘Let every nation follow that which they used to worship.’ Then none of those who used to worship anything other than Allah, like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad), and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be

said to them, 'Who did you use to worship?' They will say, 'We used to worship Uzair, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire." And then the Christians will be called upon and it will be said to them: 'Who did you use to worship?' They will say: 'We used to worship the Messiah, the son of Allah.' It will be said to them: 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say: 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus: 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire." (Bukhari & Muslim).

In a long hadith Um Salam (رضي الله عنها) reported that when the companions of the Prophet (ﷺ) sought refuge with the Negus of Ethiopia from the Quraysh who were pursuing them, he asked the companions, "What do you say about Jesus (عليه السلام), son of Mary?" Ja'far bin Abi Talib replied, "We say about him what came to us from our Prophet (ﷺ), that he (Jesus) is a servant and Messenger of Allah, a spirit created by Him and a word that was cast into Mary the pure virgin." She said then: "The Negus struck the ground with his hand and picked up a stick, then he said: "Jesus (عليه السلام) son of Mary is no different than what you said, not even as much as this stick." (Narrated by Ahmad bin Hanbal)

In another narration from 'Abdullah b. Mas'ud (رضي الله عنه), 'Amr Ibn 'As (رضي الله عنه) said: "They (the companions) go against what you the Negus say about Jesus son of Mary!" The Negus replied, "Then what do you say about Jesus and his mother Mary?", Ja'far answered, "We say about him what Allah says about him, that he is His Word and Spirit that was casted into the virgin, the pure lady who no man has touched.", The Negus then lifted a stick and said, "Oh people of Ethiopia, scholars and worshipers, I swear by Allah, that they (the companions) do not add onto what we say (about Jesus (عليه السلام)) anything. You and those who came with you are welcome, I bear witness that Muhammad (ﷺ) is the Messenger of Allah, and that he is the one who is spoken about in the Gospels, the Messenger that Jesus told us would come. Stay where you want, for I swear by Allah, if I was not placed in the position of power that I am in, I would have come to him to carry his sandals." (Ibn Katheer History 3/67)

Prophet Muhammad (ﷺ) said: "He who said: 'There is no god but Allah, He is One and there is no associate with Him, that Muhammad is his Servant and His Messenger, that Jesus (عليه السلام) is Servant and the son of His female servant and he (Jesus) is His Word which He communicated to Mary and is a spirit from Him, that Paradise is a fact and Hell is a fact,' Allah (ﷻ) would make him enter Paradise through any one of its eight doors which he chooses." (Bukhari & Muslim)

In another narration by Albukhari he said, "Allah will enter him in to paradise according to his actions", as long as he has not entered into polytheism, and done that which negates his faith.

For Allah does not forgive someone who does polytheistic actions, but forgives what he wants less than that. Allah (ﷻ) says: {“Allah forgives not that partner should be set up with him; but He forgives anything else to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed.”} (S.4: A.48)

Umar ibn Alkattab (رضي الله عنه) reported that he heard the Messenger of Allah (ﷺ) saying: “Do not praise me excessively, as the Christians did to the son of Mary. I am just Allah’s servant, so just say: Muhammad is the servant and Messenger of Allah. (Bukhari) So, do not overpraise and go to extremes in revering me, giving me a status which I do not claim, a position above being ‘His servant and messenger,’” just like the Christians did with Jesus, going extreme in his praise, to the point where they gave him divine and lordship status.

Prophet Muhammad (ﷺ) warned his nation from falling into the same trap the Christians did. He ordered us to say that he is “Allah’s servant and messenger.” There are two types of injustices that could be done in regard to the Prophets: Extremism in veneration, and not respecting them as deserved. Extremism in veneration includes: Over exaggerating their characteristics, making them God-like, and attributing to them any divinity. The opposite would be to undermine their status, lower them past what Allah has given them in terms of merit. Allah (ﷻ) says: “Say (Oh Muhammad): “I am but a man Like yourselves ...”, but that quality which separates me from you is that {“The inspiration has come to me, that your God is One God: whoever expects to meet his Lord, let him Work righteousness, and, in the worship of his Lord, Admit no one as partner.”} (S.18: A.110). Righteousness refers to an action which has been legislated as an accepted act from Allah, as explained in the Quran and the Prophetic teachings, and is sincerely done for his sake.

Prophet Muhammad (ﷺ) said: “Allah Almighty (ﷻ) ordered John the Baptist with five words to act upon, and to order the Tribe of Israel to act upon. Allah then told Jesus, ‘Either John conveys these orders to the Tribe of Israel or you do.’ Jesus then came to where John was and said to him, ‘You were ordered with five words, orders which you were told to act upon, and convey to the Tribe of Israel to act upon. Either you convey it to them or I will?’

John replied, ‘Oh Spirit from Allah (ﷻ), I fear that if you beat me in conveying the message to them that Allah would punish and have the earth swallow me.’ John then gathered all of the Tribe of Israel in the temple until it filled up the place, he sat down then praised Allah, he then said: “Allah has ordered me with five words, that you and I act upon. First: That you worship Allah alone and not ascribe any partners with Him, for the example of one who does ascribe partners with Him in worship, is like a man who bought a slave with gold, then gives him shelter and says to his slave, ‘Work and raise for me.’ The slave then decides to work for someone else. ‘Who amongst you would be pleased for his slave to do that? For Allah has created you, and given you provisions, so worship Him and do not ascribe partners in His worship.’” Sahih Aljamie hadith No.1724

CHAPTER 8

The Innocence of the Messiah (ﷺ) of being Crucified

One of the many lies ascribed to Jesus (ﷺ) was his crucifixion and death. The Jews claimed that they crucified him and killed him because they viewed him as a liar and disbeliever. The Christians followed the Jews in their statement that Jesus was killed and crucified, and only differed with the Jews in the reason for it. They say that the reason Jesus (ﷺ) was killed was to expiate the sin of Adam, and the sin of mankind. Some have stated that he was killed to save those who believed in him from their sins and its effects. They view Jesus (ﷺ) as the one who took on their sin and say, “He came down to save us, in human form and was tortured. A righteous shepherd sacrificed himself, for Allah loved the world so much that he sacrificed his only son, to spare the world and those who believed in Jesus (ﷺ) destruction, to live forever in His kingdom. From this sacrifice, it shows Allah’s love (ﷻ) for us, Jesus (ﷺ) died for our sins and surrendered himself like a sheep for slaughter, a sacrifice for Allah Almighty.” This is falsehood, rejected by both the intellect and authoritative texts. Jesus is free from the idea of being killed or crucified. This is a result of the belief in his sacrifice, just as the wolf was free from killing Prophet Joseph (ﷺ).

Allah (ﷻ) says:

“That they said (in boast) “We killed the Messiah, Jesus the son of Mary the Messenger of Allah”; but they killed him not nor crucified him. Only a likeness of that was shown to them. And those who differ therein are full of doubts with no (certain) knowledge. But only conjecture to follow for of a surety they killed him not. 158. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise. (S.4: A.157-158).

“We have killed the Messiah, Jesus, the son of Mary...” is the statement of the Jews, and even though they did not kill him in reality, they appealed for his execution and strove for it to happen, but Allah (ﷻ) had other plans, for how can they kill a Messenger of Allah? For Allah (ﷻ) protected him and said, “They did not kill him...”, as they claim, “nor did they crucify him...” on a cross, “but it appeared to them as if they did...”, they killed a man who they thought was Jesus (ﷺ). Allah (ﷻ) made him in the image of Jesus (ﷺ) and he was killed in his place. Allah (ﷻ) says: “And those who differ therein are full of doubts with no (certain) knowledge. But only conjecture to follow.” They have no knowledge of it, except the following of assumptions. No certainty about his death or crucifixion, rather they just assume it to be the case. “for of a surety they killed him not” Certainly, they did not kill him, certainty without any shadow of doubt, “Rather, Allah raised him up unto Himself.”, and spoiled their plans. He raised Jesus (ﷺ) up to Himself before his killing could take place, and “Allah is Exalted in Power, Wise”.

Allah Almighty (ﷻ) said regarding this: “When Allah said, ‘Oh Jesus, I will take you and raise you up...’ from the earth alive, with body and soul. The term “take” refers to the small death which is sleep, just as Allah says: “It is He who does take your souls by night and has knowledge of all that you have done by day” (S.6: A.60). He (ﷻ) also said: {“It is Allah that takes the souls of (men) at death; and those that die not (He takes) during their sleep”} (S.39: A. 42). “And raising you up to Me,” to the heavens with body and soul, “and clearing you of those who disbelieve...”, saving you from those who denied and wanted evil for you. {“And I will make those who follow you superior to those who reject faith, to the Day of Resurrection. Then shall you all return unto Me; and I will judge between you of the matters wherein you dispute”} (S.3: A.55).

The correct opinion regarding Jesus’ age (ﷺ) at the time of his ascension was 33 years. It was reported that Ibn ‘Abbas (رضي الله عنه) said: “Allah’s statement ‘When he reaches the age of full strength...’ (S.46: A.15), means that he was 33 when he was raised up.” Another narration which adds on to this meaning is that the hadith of Prophet Muhammad (ﷺ) where he said: “The people of paradise will enter paradise the height of their father Adam (ﷺ) which was 60 cubits, as beautiful as Joseph (ﷺ), and the age of Jesus (ﷺ), 33 years old, and with the tongue of Muhammad (ﷺ). They will have neither body hair, nor beard, and will have ‘kohl’ (eye lining) on their eyes.” These qualities are given to all those who enter paradise, including children who passed away at their young age and elderly people who died old in this world, will be reborn with these characteristics. Allah (ﷻ) knows best.

One thing should be noted, that there has not been in history an account that a messenger has ever been killed by his people, particularly the great Messengers: Noah, Abraham, Moses, Jesus and Muhammad (Peace and Blessings of Allah be upon all of them) . The same cannot be said for prophets, Allah (ﷻ) says: {“Say to them (Oh Muhammad), ‘Why then have you slain the prophets of Allah in times gone by if you did indeed believe?’”} The difference between a Prophet and Messenger is that a every Messenger is a Prophet, but not every Prophet is a Messenger. A Messenger is one who a new legislation from Allah (ﷻ) is revealed to him, one that he must convey. Whereas a Prophet is one who is commanded to obey the legislation that has been conveyed by a previous Prophet. The wisdom behind a Messenger not being killed is that if killed, his Message would not have been completed, or doubt could be shed on his Message, and people would fight over the ambiguities of the Message. If a Prophet is killed, then his death would not stir up the same chaos.

Allah (ﷻ) says:

{“O Messenger, Proclaim the (Message) which has been sent to you from your Lord. If you did not, you would not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief.”} (S.5: A.67)

The Messenger Muhammad (ﷺ) was protected. When this verse came down, he said regarding it: “Oh people, disperse, for Allah has protected me.” (Sahih AlTurmizi No. 3096)

It should be noted that there are many reports on the identity of Jesus’s replacement: was he a youth from his disciples, or perhaps one who volunteered to sacrifice himself, to obtain a place in paradise? Was he the one who betrayed Jesus (الغدير), and wanted to lead the officials to him for his capture? Or was he from Jesus’s enemies who were trying to capture him? There are no reports authentically transmitted from Prophet Muhammad (ﷺ) to know for sure. Some of the reports are taken from the stories of the Israelites in which we refrain from transmitting (as authentic). The Quran suffices us, for if Allah Almighty did not mention it, then it must not have been important. The point for its mentioning was to clarify that Jesus was not killed neither was he crucified.

CHAPTER 9

The Myth of the Doctrine of Redemption and Salvation

The belief of Redemption and Salvation is detrimental to one's salvation, a belief which causes loss of faith and goodness. The following are reasons for why this belief is incorrect:

1. This belief renders the wisdom of sending down Prophets and Messengers pointless, for if Jesus (ﷺ) saved the people from their sins by himself, then what was the purpose of Allah sending Prophets and Messengers before him, such as Noah (ﷺ), Abraham (ﷺ), Moses (ﷺ) and others?
2. If this belief is correct, then this notion of "Jesus dying for our sins" should include all people of the world. The question is "why did not the Prophets before mention any of this?" and "Why did the prophets always tie the salvation and torment of the afterlife, with the actions that we commit, not merely our faith like the Christians view it?"
3. This Belief goes against the purpose of existence and creation, which is to worship Allah (ﷻ) alone. Allah (ﷻ) says: {"I have only created Jinns and humans that they may worship Me."} (S.51: A.56). He also says: {"They have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish regular prayer and to give zakat; and that is the religion Right and Straight."} (S.98: A.5). Whereas the belief of Redemption and Salvation says that Allah (ﷻ) created people to sin and commit sins, and that with His or His son's death, crucifixion and torture, would expiate their sins. Allah Almighty (ﷻ) is free from all this!
4. If true, then this belief renders the greatest law of justice invalid, which all the Abrahamic religions have stated, which is that an innocent person does not carry the sin of another. Allah (ﷻ) said: {"Every soul will be (held) in pledge for its deeds."} (S.74: A.38). He (ﷻ) also said: {"Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another."} (S.6: A.164). Allah (ﷻ) also said: {"Who receives guidance, receives it for his own benefit: who goes astray does so to his own loss. No bearer of burdens can bear the burden of another."} (S.17: A.15). This message is reiterated in the Quran five separate times, showing that Allah's book is grounded in this central principle of justice.

In an authentic hadith, Prophet Muhammad (ﷺ) said: "No man is to be punished for the sins of his father, or the sins of his brother." (Sahih Alneesae No.4138). Furthermore, One of the Prophet's companions called Abu Ramtha Rifa bin Yathrii (رضي الله عنه) once came to him with a small boy, the Prophet asked: "Is this your son?" The companion replied, "Yes, I testify that he is," whereupon the Prophet (ﷺ) said: "He does not sin on your

behalf, nor do you on his.” (Albani Alshamael No. 37) The holy texts and reason both show how one cannot take the sins of another. How can we permit the idea that Allah put Himself or His son on the cross, accepted the torture at the hands of His creation, and allowed for His own ridicule and killing? Free is Allah Almighty (ﷻ) from this erroneous slander!

5. This belief leads to the endorsement of crimes, spilling of blood, and all evil actions. The Messiah (ﷺ) – as they claim – was crucified and killed on the cross for their sins. He offered himself to an array of punishment and ridicule, just so he can save the people from their damnation and sin. As long as that is the case, then why should a person feel guilty when committing a sin? The Church should not be opposed to the actions which were once forbidden, like the act of sodomy or murder. As long as he believes in Jesus (ﷺ) and his sacrifice he will be okay on Judgement Day according to the Christians. These people are cursed according to Jesus and Prophet David, as Allah (ﷻ) says: **“Curses were pronounced on those among the Children of Israel who rejected faith by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.”** (S.5: A.78-79).
6. The belief of Redemption and Salvation kills any motivation to do any good, for why should someone busy himself with good deeds if the end result depends not on his actions, but rather just his belief. To the extent that saying like, “I do this for the sake of Allah” becomes something odd and disliked in their circles. Allah Almighty (ﷻ) says: **“When Allah, Alone, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust; But when (gods) other than He are mentioned, behold, they are filled with joy!”** (S.39: A.45). This belief endorses materialism, greed, and other distasteful qualities. Allah (ﷻ) created us to come closer to Him Almighty, through actions which are sanctioned and beloved to Him, actions which benefit our worldly-affairs as our afterlife. Many children of Christians have turned to atheism because of this belief, that someone who commits as he pleases and ends up in paradise, no matter how heinous the crimes may be. In the West, the churches are becoming less populated, even for the Sunday service. They would only come to listen and see the spectacle which is their worship, singing songs and banging drums. This has become their religion.
7. The belief also entails that Allah Almighty (ﷻ) is stingy when it comes to offering forgiveness for His servants, that He is not able to forgive someone unless a death or a crucifixion takes place. Before this, the Jew used to say that “Allah’s hand” was tied, and incapable of giving provisions, Allah Almighty (ﷻ) responded by saying: **“The Jews say: “Allah’s hand is tied up.” Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He gives and spends (of His bounty) as He pleases.”** (S.5: A.64). The Christians would say the same thing, except instead of Him being incapable of giving, He is unable to forgive, that

sacrifice is needed in order for Him to forgive their sins. They say this but Allah Almighty (ﷻ) is Most High, the Supreme (in Power & Glory) and the Most Merciful.

Repentance is much easier than they make it out to be, its doors are spread wide open for all people and all time, whatever place a person may be. There exists no veil between the one repenting and his Lord, nor an intermediary, nor any type of appointment: Allah (ﷻ) loves His servant that asks for his repentance. He is more eager for his servant than his servant is for Him, that He forgives him of his sins, no matter how large or evil. For nothing is too big for Allah Almighty to forgive, He does not want anything but good for his servant. For if a person came with a present heart and said, “Oh Allah...”, know that Allah (ﷻ) is with him, that He sees and hears. Allah Almighty (ﷻ) says: {“And He is with you wheresoever you may be. And Allah sees well all that you do.”} (S.57: A.4), He also says: {“It was We Who created man, and We know what his soul makes to him: for We are nearer to him than his jugular vein.”} (S.50: A.16). Allah (ﷻ) also said: {“When my servants ask you concerning Me I am indeed close (to them); I respond to the prayer of every suppliant when he calls on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way.”} (S.2: A.186).

A servant is not in need to raise his voice in supplication, because Allah Almighty hears all – to the extent that if a person seeks Allah in his heart, He hears and knows exactly what His servant wants. He replies to His servant, “I answer, my servant...”. Allah Almighty (ﷻ) says: {“Know they not that Allah does accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?”} (S.9: A.104). Allah (ﷻ) also says: {“He is the One that accepts repentance from His servants, and forgives sins, and knows all that you do.”} (S.42: A.25). Allah (ﷻ) also says: {“And Whoever repents and does good has truly turned to Allah in repentance.”} (S.25: A.71). Allah (ﷻ) says: {“Allah loves those who turn to Him constantly”} (S.2: A.222). It is the generosity of Allah (ﷻ) and His desire for good for his servants that after he forgives the person, all his sins are forgiven, and his slate is cleaned off like day his mother gave birth to him. Allah Almighty (ﷻ) turns all his evil deeds that he committed when he was ignorant of into good deeds. Allah (ﷻ) says regarding this: {“Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful.”} (S.25: A.70). Allah (ﷻ) has placed a great incentive to encourage people to change their ways and come back to him, to change their lives by doing good.

It was reported that the Prophet (ﷺ) said: “Islam obliterates what came before it ” and that “The one who repents from sin is like one who has no sin.” This means that if someone becomes a Muslim and maintains their Islam properly, Allah (ﷻ) forgives every sin they committed before they became a Muslim.

When Amro bin al-Aas wished to convert to Islam, he hoped that Allah (ﷻ) would forgive the sins he committed during the pre-Islamic era of ignorance, so the Prophet (ﷺ) said to him: “Have you not learned that Islam abolishes what was before it, and that performing Hajj abolishes what was before it?” (Muslim)

The Prophet (ﷺ) said: “Allah is more joyful at the repentance of His servant when he repents to him than someone in a barren destructive land, who had his food and drink on his camel, slept and then woke up to find out that his camel disappeared. Then, he called for it until he became so thirsty that he said to himself: I would rather return to my place where I was and sleep until I die. So, he put his head on his arm to die but to his utmost joy he woke up again to find his camel and his food and drink before him intact. So, Allah is more joyful with the repentance of His servant than this person with his camel and his provision.” (Muslim)

The Prophet (ﷺ) said "Allah delays until the first third of the night goes, he descends to the lowest heaven, and says: Is there anyone who seeks forgiveness? Is there anyone who wishes to repent? Is there anyone who asks for something? Is there anyone who supplicates? Until dawn breaks out." (Muslim)

O slave of Allah, reflect on how much Allah (ﷻ) honors you, accepts you, sympathises with you, singles you out and cares for you with His eternal call, for there is not a single night, after the first third of it has passed, but the Lord Almighty (ﷻ) descends to the closest heaven, a descent befitting His Majesty and Beauty. He calls you and awakens you to repentance and supplication. He asks if you want to ask for forgiveness so that He may forgive you, or if you want to repent so that He may accept your repentance. He does this every night until dawn breaks out, and He is the King (ﷻ) Who does not need anything from all creations. He does this to encourage and inspire you to repent and return to Him.

Allah Almighty (ﷻ) is able to make His servants this immortal, merciful, compassionate call, while He is upon His Throne, Glory be to Him, and He refuses but to descend to the lowest heaven, a descent befitting His Majesty without adaptation or representation, to make them feel His closeness to them, and His acceptance of them, in order to make repentance, forgiveness and supplication desirable for them.

The Prophet (ﷺ) said that Allah (ﷻ) would say: “If my servant draws close to me a hand’s span, I draw near to him a cubit, and if he approaches me a cubit, I draw close to him two cubits, and if he comes to me walking, I move along to him briskly.” (Muslim) And yet, after all this kindness, mercy, acceptance, and affection... it is said that Allah Almighty (ﷻ) does not accept repentance from His servants until after He redeems them and their sins Himself, or with the soul of His claimed only son by killing, crucifixion, and torture?!!

In a holy hadith, the Prophet (ﷺ) said: “Allah, the Blessed and Exalted, said: O son of Adam, as long as you call upon Me and ask of Me, I will forgive you for what you have done as it is nothing to me. O son of Adam, if your sins reached the clouds of the sky, and then you were to ask forgiveness of Me, I would forgive you as it is nothing to me. O son of Adam, if you were to come to me without amounts to the earth full of sins and then met me not associating anything with Me, I would have come to you with as much forgiveness.” Among the Beautiful Names of Allah Almighty (ﷻ) are “The Oft-Forgiving, the Most Merciful.” Among the implications of these two great names is that the servants err, and that He forgives and has mercy on them, if they ask Him for His forgiveness. As reported in Sahih Muslim the Prophet (ﷺ) said: “By Allah in Whose Hands my soul is, if you had not sinned, Allah would have taken you away, and brought a people who would commit sin, so they would seek forgiveness from Allah and Allah would forgive them.”

Hell, with its greatness, its searing fire, its scorching flames, and its painful torment, can be extinguished and kept away from you by an honest drop of tears that fall from your eyes out of fear from Allah, love of Allah, longing for Him and being keen to repent and return to Him. It does not need Allah (ﷻ) to kill his claimed only son, torture him, humiliate him, and gloat over his enemies - as they claim! To forgive you, as in the hadith, the Prophet (ﷺ) said: “Two eyes that will never be touched by fire: an eye that wept out of fear of Allah, and an eye that kept guard in the cause of Allah at night.³⁷” To this effect, Allah (ﷻ) said: {What can Allah gain by your punishment. If you are grateful and you believe? Nay, it is Allah that recognises (all good) and knows all things. (S.4: A.147)}

Just as there are deeds during the day and night that erase sins and extinguish their fire; what is between prayer and another prayer is an expiation for the sins committed between them. Performing ablution takes away sins and wrongdoings, from one Friday to another Friday is an expiation for what is committed of sins between them, and from Ramadan to another Ramadan is expiation for what is committed of sins between them. Fasting on the Day of Arafah expiates the sins of the past year and the year to come, and likewise the Hajj wipes out the sins that preceded it. And many other deeds have been indicated by the texts of the Qur’an and Sunnah to expiate sins and extinguish their fire. Allah (ﷻ) said: {For those things that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord): (S.11: A.114) To this effect, the Prophet (ﷺ) said: “If you follow a bad deed with a good deed; then the good will erase the bad deed.³⁸”

8. The Christian’s also believe that after Jesus was crucified, he died, remained dead for three days and then rose and was raised to heaven. The question arises: If the Messiah

³⁷ Sahih Aljamei No.4113

³⁸ Sahih Sunan Alturmizi No.1987

(الملكوت) was Allah (الملكوت), as most of them say, who was managing the affairs of the universe and the creatures in it, and keeping it from falling to destruction in those days in which he died? And who was it that people used to worship these days while their idol was dead and unaware of them. Allah Almighty (الملكوت) is the Most High and Supreme in glory and free from all these claims. He said: {“Allah! there is no god but He the living the Self-subsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what (appears to his creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He wills. His Throne does extend over the heavens and the earth and He feels no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).”} (S.2: A.255)

9. If we examined the words of the Christians in their books about Redemption and Salvation, we would find many contradictions other than those mentioned above. There is no room to mention them here, as it is not among the purposes of this book to address and refute the anomalies, errors and contradictions of the Christians mentioned in their approved books. The research and books that have been written in this field are many, and they are readily available.

CHAPTER 10

An Invitation to Invoke Mutual Curses

If the Divine verses and signs have no benefit to the Christians, and prefer vain argument, blindness over guidance, rejection, stubbornness, and disbelief in faith and acceptance, then there is a final option that can be considered. That is, an invitation to the invocation of mutual curses, which is where each side prays – one group of Muslims and one group of Christians – for the curse of Allah (ﷻ) to land upon the lying party. This is explained by Allah (ﷻ) in Surah No 3 ‘Family of Imran’: He the Almighty (ﷻ) says: {“The truth (comes) from your Lord alone; so be not of those who doubt. If anyone disputes in this matter with thee now after (full) knowledge has come to you say: “Come! let us gather together our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray and invoke the curse of Allah on those who lie!”} (S.3: A.60-1)

“The truth (comes) from your Lord alone,” that which we inform you, O Muhammad (ﷺ), regarding Jesus (ﷺ); this is the truth from your Lord, the straying of which can only be considered falsehood and misguidance.

“So be not of those who doubt,” one of those who raise suspicions of that which we inform you regarding the reality of Jesus the son of Mary (ﷺ). The statement is directed to Prophet Muhammad (ﷺ), and it is directed towards those who oppose the truth, whose beliefs are premised upon doubt and conjecture:

“If any one disputes in this matter with you, now after (full) knowledge has come to you,” meaning, whoever argues with you after the knowledge that you have received regarding the nature of Jesus (ﷺ), that he is the Servant and Messenger of Allah, and the proof has been established against him but he refused to accept, then say: come on, if you believe you are really upon the truth: “say: “Come! let us gather together our sons and your sons, our women and your women, ourselves and yourselves.” This is the greatest fear of the liar, to call for a mutual invocation of curses on his own, without his wife or children, “and then challenge each other,” in calling Allah Almighty (ﷻ), “to put the curse of Allah” and His punishment “upon the liars” whether it be himself or the other party.

When this holy verse was revealed, immediately after, the Messenger of Allah (ﷺ), called Ali, Fatimah, Hasan and Husayn, without the slightest delay or hesitation, saying: “Allah, this is my family.”³⁹ He then waited for the other side to come with their families for the event – could they dare to venture into such a challenge, when the man in front of them was the Messenger of Allah (ﷺ) and his blessed family, upon them be blessings and peace?

³⁹ *Sahih Muslim*, 2404d, Book 44, Hadith 50.

These verses were revealed regarding the case of the Christians of Najran (historically part of Yemen), as they were known for their prolonged arguments with the Prophet (ﷺ), over the reality of Jesus the son of Mary (ﷺ). Al-Bukhari reported that Hudhayfah bin. al-Yaman (رضي الله عنه) said:

“Al-‘Aqib and Sayyid, the rulers of Najran, came to Allah’s Messenger (ﷺ) with the intention of invoking mutual curses, [where one would say to another] ‘Do not do this, for by Allah, if he is a Prophet and we invoke such a curse, neither we, nor our offspring after us will be successful.’ Then both of them said (to the Prophet) (ﷺ), ‘We will give what you should ask [see below], but you should send a trustworthy man with us, and only send a truly honest person.’ The Prophet (ﷺ) said: ‘I will send an honest man who is, truly, trustworthy.’ Then every one of the companions of Allah’s Messenger (ﷺ) wished to be that one, and the Prophet said: ‘Get up, O Abu ‘Ubayda bin. Al-Jarrah.’ When he stood, Allah’s Messenger (ﷺ) said: ‘This is the Trustworthy man of this (Muslim) nation.’”⁴⁰ What they meant by a trustworthy person was someone who could judge between them in that which they differed over regarding the distribution of wealth.

Ibn Kathir said in his exegesis, that Ibn Ishaq said in his famous biography of the Prophet (ﷺ), and in other works, that a group of sixty Christians came to the Messenger of Allah (ﷺ), on horseback, among them fourteen nobles of their tribes, having appointed three of them to represent them. The first was al-‘Aqib, and his name was ‘Slave of the Messiah,’ (Abd al-Masih) and he was the leader of their tribe, a leader and confidant of the people, without whose opinion nothing would be decided. The second was al-Sayyid, a learned man among them, in charge of their belongings and their organization. The third was Abu Harithah bin ‘Alqama, who was their Bishop, and minister, prayer-leader and was in charge of their schools.

When the Messenger of Allah (ﷺ), received the news from Allah, the judgement of settlement between him and the Christians, and the order to extend an offer of mutual curses if they were to accept, he called them to it.

In response, they said, ‘O Abu Al-Qasim (Muhammad) (ﷺ), leave us to ourselves for the meantime, then we will come to you with that which we desire in response to your invitation.’

So they left him, and then sought the opinion of al-‘Aqib, their confidant. They asked him, ‘O Slave of the Messiah, what do you think?’ He said, ‘By Allah, O Christians, you know that Muhammad (ﷺ) is a prophet sent by Allah (ﷻ), and he has made a final settlement (of truth) regarding your master (Jesus), and you know that there are no people who cursed a prophet in the past except that their grown perished, their young did not grow, and that He could destroy you if did such a thing. If you reject, remaining on our religion and that which you were already upon regarding your statement about your Master, Jesus (ﷺ), then reconcile with him, and go back to your lands.’

⁴⁰ *Sahih al-Bukhari*, 4380, Book 64, 403.

So they came back to the Prophet (ﷺ) and said: ‘O Abu al-Qasim, we have decided not to curse you, leaving you where you are upon your religion, and returning to our own religion. However, send a man you choose among your companions with us to judge between us in some matters of wealth over which we have differed, as we are pleased with your judgement.’⁴¹ Ibn Abbas (رضي الله عنه) said: “If they decided to respond to the challenge and curse the Messenger (ﷺ), they would have returned to no wealth, nor family.”⁴²

The call to mutual invocation of curses is extended to the popes and bishops of the Christians, regarding the reality of the Messiah, the son of Mary (عليها السلام). Further, this offer remains open to this very day, and it will be extended until the Day of Resurrection, if they want to gather and invoke the mutual invocation of curses with the scholars of Islam, as they are the inheritors of the Prophets, and they are always ready for such an invocation if the opposing side is willing.

⁴¹ *Tafsir Ibn Kathir*, interpretation of 3:61.

⁴² Ahmad and Nasa’i, *al-Silsila al-Sahihah*, vol. 7, 872, and Ibn Hajar said in *al-Ijab fi Bayan al-Asbab*, vol. 1, 287, its chain is authentic.

CHAPTER 11

The Deeds of the Messiah(ﷺ), before his Ascent to Heaven

The Messiah (ﷺ) undertook a number of great deeds and acts, as Allah (ﷻ) made him a means for several great miracles and Divine signs, before his ascension to Heaven. This is established in the Holy Quran and the authentic Prophetic hadiths as follow:

Among these great acts, what first deserves mention is his call to Divine unity, that Allah (ﷻ) is one, and the only One worthy and deserving of worship. This was the main purpose behind his mission, and the sending of all of the Prophets and Messengers of Allah, as He, the Almighty (ﷻ) says: {“But said Jesus: “O children of Israel! Worship Allah, my Lord and your Lord.” Whoever joins other gods with Allah, Allah will forbid him the Garden and the Fire will be his abode. There will for the wrong-doers be no one to help.”} (S.5: A.72)

He further says regarding the Messiah (ﷺ), regarding his call to the Children of Israel: {“It is Allah who is my Lord and your Lord; then worship Him! This is a Way that is straight.”} (Q3:51) Allah (ﷻ) also said in this regard: {“For We assuredly sent amongst every people a Messenger (with the Command), “serve Allah and eschew Evil.”} (S.16: A.36)

Many similar verses and prophetic hadiths establish the same meaning, and some have been mentioned earlier along with the notion that this was the greatest objective of sending Jesus (ﷺ), along with all of the Prophets and Messengers, may the peace and blessings of Allah be upon them all.

Among those acts and virtues of Jesus (ﷺ) before his ascent to heaven is his transmission of Allah’s Great Book, the Gospel, which removed from the prohibitions previously imposed upon the Children of Israel, as Allah (ﷻ) says: “and Allah will teach the Book”, in reference to writing, “and Wisdom,” in reference to the jurisprudence and traditions revealed before him (before the Gospel), “and the Torah and the Gospel” (S.3: A.48)

Allah (ﷻ) said:

{“Then will Allah say: “O Jesus the son of Mary! recount my favor to you and to your mother. Behold! I strengthened you with the holy spirit so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom the Torah and the Gospel.”} (S.5: A.110)

Allah (ﷻ) said: “and We sent after [them] Jesus, the son of Mary,” meaning, we followed up the previous messengers with Jesus (ﷺ), as he was the last of the Prophets sent to the Children of Israel, “and bestowed on him the Gospel,” (S.57: A.27), the great book of, which He revealed

unto Jesus, specifically to him. Allah (ﷻ) said: “as a testament to that which preceded me in the Torah,” meaning, as a confirmation and affirmation of that which preceded in the Torah that was revealed to Moses (ﷺ), specifically Divine unity, which is the unifying principle of all divinely inspired revelation.

“and to permit you some of those things which were obligated upon you,” in reference to foods, such as the fat of animals, flesh of camels, some species of birds, and others, and also to remove the obligation of observing the Sabbath. This statement further indicates that Jesus (ﷺ), was not bound by the legislation and rulings revealed in the Torah, as a part of his Divine mission was to abrogate some of the prohibitions imposed upon the Children of Israel, lightening their burden with new rulings which indicate permissibility; and further, to clarify the truth over that which they differed, to thank Allah... {“and I have come to you with a Sign from your Lord, so fear Allah and obey me”} (S.3: A.50)

As Allah (ﷻ) states: “and when Jesus came with Clear Signs,” the manifest, inimitable divine signs, proving that he is the slave and messenger of Allah ... “he said, ‘Now have I come to you with Wisdom ’” ... in reference to the laws and practices Allah has revealed unto me ... “and in order to make clear to you some of the (points) on which you dispute: therefore fear Allah and obey me.” (S.43: A.63). Allah (ﷻ) also said: {“We sent him the Gospel: therein was guidance and light and confirmation of the Torah that had come before him: a guidance and an admonition to those who fear Allah.”} (S.5: A.46)

Another one of these miraculous deeds is: that when many of the Israelites had begun to adopt an ideology that they would not believe in except what their senses could perceive, Allah (ﷻ) helped His prophet Jesus (ﷺ), with manifest and awesome Divine signs and miracles to confirm his truthfulness and mission, as help against all of the disbelief with which the Jews had confronted him. This had reached such an extent that they would tell Moses, before, “Show us Allah in public !” after having manufactured the golden calf and began to worship it instead of Allah (ﷻ) “Yet they worshipped the calf even after Clear Signs had come to them.” (S.4: A.153)

This is what is meant by the saying of Allah (ﷻ): {And (appoint him) a messenger to the Children of Israel (with this message): I have come to you with a sign from your Lord in that I make for you out of clay as it were the figure of a bird and breathe into it and it becomes a bird by Allah’s leave; and I heal those born blind and the lepers and I bring the dead into life by Allah’s leave; and I declare to you what you eat and what you store in your houses. Surely therein is a Sign for you if you did believe.} (S.3: A.49)

‘Blind’ here is in reference to someone who cannot see, regardless of whether he was born this way or became blind later on. His saying “by Allah’s leave ” and repetition of this statement with each act further emphasizes that it was Allah (ﷻ) behind the performance of these great

powers and miracles, and not on his own but rather by the power of Allah (ﷻ), as a realization of Allah's command and will, who is the true actor realizing these miracles. Allah (ﷻ) said: “and we gave Jesus the son of Mary Clear Signs,” i.e., the Divine signs and clear miracles mentioned earlier: “and we strengthened him with the holy spirit” (S.2: A.87), in reference to the archangel Gabriel (ﷺ).

Instead of facing these signs and miracles with belief, acceptance and submission, they rejected, accusing it of being magic, and they disbelieved in Jesus (ﷺ), even planning to kill and harm him out of their own jealousy. This is the case for all those who reject the unseen, for even if they were to be brought with every sign, they would reject and deny, just as said in Surah No.5 ‘The Table Spread’:

{Then will Allah say: “O Jesus the son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit so that you did speak to the people in childhood and in old age. Behold! I taught you the Book and Wisdom the Torah and the Gospel. And behold! You make out of clay as it were the figure of a bird by My leave and you breathe into it and it becomes a bird by My leave and you heal those born blind and the lepers by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) you when you did show them the Clear Signs and the unbelievers among them said: ‘This is nothing but evident magic.’”} (S.5: A.110)

His statement, “And behold! I restrained the Children of Israel from (violence to) you when you showed them the clear Signs” means: ‘I prevented their harm and evil from reaching you, and kept you safe from them when they thought and willed to kill you’ out of jealousy and disbelief in the proofs you brought them.

Another one of his acts was the descent of the table spread from heaven. When the disciples of Jesus (ﷺ), – the best and closest of his companions – asked him for Allah to descend a table spread from heaven, so that they could feast from it as a festival, they did not, unfortunately, choose the best way of phrasing their request, which had implied mistrust of Allah (ﷻ) and His Messenger the Messiah (ﷺ). This should not be *unexpected* in an environment under the social pressure of the Jews of the time, defined by constant disturbance and mistrust of people's faith, and specifically their constant doubts regarding Jesus (ﷺ).

As Allah said, “the disciples said: O Jesus, son of Mary...” al-Juzari said in his exegesis:

“their calling him by his name partly evidences the fact they were not respecting him in the manner which the Muslims respect Muhammad (ﷺ), who did not call him by his name but rather said, ‘O Messenger of Allah, O Prophet of Allah’.”

For me, it seems this may have been early on in their belief in Jesus (ﷺ), (due to their apparent mistrust and lack of respect). They said: “O Jesus the son of Mary! Can your Lord send down

to us a table set (with viands) from heaven?” This implies doubt of the power of Allah Almighty! Then Jesus (ﷺ) said: “Fear Allah if you have faith!” This shows that the Messiah, took their line of questioning very seriously. After he reprimanded them (for this), and ordered them to fear Allah; They said: “We only wish to eat thereof and satisfy our hearts and to know that you have indeed told us the truth; and that we ourselves may be witnesses to the miracle.” This once again shows doubt of the Messenger of Allah!

Jesus the son of Mary (ﷺ) said: {O Allah our Lord! send us from heaven a table set (with viands) that there may be for us for the first and the last of us a solemn festival and a sign from Thee} meaning, as a sign of Divine unity and power, as you are over all things capable, and I am your Prophet and Messenger ... “and provide for our sustenance for You are the best Sustainer (of our needs). Allah Almighty (ﷻ) said: “I will send it down unto you: but if any of you after that resists faith” ... meaning, whoever disbelieves among you after seeing these signs and miracles, having the undisputable legislative evidence established upon you ... “then I will punish him with a penalty such as I have not inflicted on anyone among all the peoples!” (S.5: A.112-115)

This is because disbelief after witnessing the divine signs and miracles, and specifically the one they asked for, is the most solemn act of disbelief, and similarly requires a solemn punishment, as someone who knows the truth is not responsible at the same level as an ignorant person: whoever has proof established against them is not like someone who is ignorant of it, and whoever sees the signs is not like one who did not witness it with regard to reproach, deserving punishment, and its amount.

Among these deeds is Jesus’ glad tidings of the news of a messenger that would come after him, and this is Muhammad (ﷺ), as Allah (ﷻ) said: {“And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the messenger of Allah (Sent) to you, confirming the Torah (which came) before me, and giving Glad Tidings of a messenger to come after me, whose name shall be Ahmad.” But when he came to them with Clear Signs, they said, “ This is Evident sorcery ! ”} (S.61: A.6).

Ahmad and Muhammad are two names of Prophet Muhammad (ﷺ), and they both belong to the same origin, the attribute of ‘*hamd*’ (praise), and these two names prove his completeness in praise, as the word ‘Ahmad’ signifies completeness or perfection in the action of praising, the one who praises the most, while Muhammad means someone who is greatly praised across the Heavens and Earth due to his great qualities and praiseworthy morals. Because the Prophet (ﷺ), was the greatest in praising (‘Ahmad’), he was bestowed with the reward of being the most praised by others (‘Muhammad’) (ﷺ).

Allah (ﷻ) said: {“Behold! Allah took the covenant of the Prophets” ... their confirmed oaths ...that “I give you a Book and Wisdom;” ... i.e., whenever I bestow you with revelation or wisdom ... “then comes to you a Messenger confirming what is with you” ... and this is Muhammad (ﷺ), ... that “you believe him and render him help.” Allah (ﷻ) said: “Do you agree

and take this My Covenant as binding on you?” ... to comply with this very serious oath with strong implications? ... They said: “We agree.” Allah (ﷻ) said: “Then bear witness and I am with you among the witnesses.””} (S.3: A.81)

This is the covenant of all nations, as all of the Prophets and Messengers – including Jesus (ﷺ), – confirmed and bore witness, and Allah (ﷻ) bore witness upon them, ordering them to bear witness to their respective followers and nations (on Earth), that if Muhammad (ﷺ) were to be sent in their times or the time of any one of them, to believe, follow, and emulate him, make him victorious against his enemy, and spread his religion.

Among the implications of the covenant affirmed by all of the Prophets and Messengers, is that they grant them glad tidings to their nations and followers, of the sending of the Messenger Muhammad (ﷺ) and they took their oaths and covenant to believe in him, and to follow him in the case he was sent by Allah Almighty in their time. It is authentically reported from the Prophet (ﷺ), that he said: “if Moses were to descend, and you were to follow him and leave me, you would go astray, for I am your destiny among the prophets, and you are my destiny among the nations.”⁴³ In another narration, “if my brother Moses were alive today, it would only befit him to follow me.”⁴⁴

The Prophet (ﷺ) said: “I am the supplication of my father, Abraham, and the last of those given the glad tidings of my coming was Jesus the son of Mary.”⁴⁵ The meaning of his statement “I am the (answer to the) supplication of my father, Abraham” is stated by Allah, quoting Abraham’s supplication: ““Our Lord! send amongst them a Messenger of their own, who shall rehearse Your Signs to them and instruct them in Scripture and Wisdom and purify them; for You are the Exalted in Might the Wise.” (S.2: A.129). Allah (ﷻ) responded to Abraham’s supplication, by sending Muhamad (ﷺ).

The Prophet (ﷺ) said: “Allah (ﷻ) has taken a covenant with me just as he took the covenant of the prophets, by giving me the glad tidings of Jesus the son of Mary, as my mother saw a vision, that he passed through her legs as a lamp (giving birth to him), illuminating the castles of Syria.”⁴⁶

The Prophet (ﷺ) said: “I am the servant of Allah, written as the seal of the Prophets, and Adam’s soul is still in his body. I will inform you of my first matter: the supplication of Abraham, the glad tidings of Jesus, and the vision of my mother while giving birth to me, in which she saw light coming from her that illuminated the castles of Syria.”⁴⁷

Similarly, in the tradition of the Negus of Ethiopia, after he heard what Ja’far bin Abi Talib (رضي الله عنه) had to say, he responded: “I bear witness that he is the Messenger of Allah, and that he is the

⁴³ *Sahih al-Jami’*, 5302

⁴⁴ *Irwā’ al-Ghalil*, 1589, al-Albani said: it is an acceptable narration.

⁴⁵ *Al-Silsila al-Sahihah*, 1546.

⁴⁶ *Sahih al-Jami’*, 224.

⁴⁷ *Takhrīj Miskhhkat al-Masabih*, 5691, Albani said: it is authentic.

one whom Jesus the son of Mary informed us of; if it were not for my kingdom I would have come to him to carry his sandals”.⁴⁸

Sulaiman al-Farisi (ﷺ) said: The period between Jesus and Muhammad, peace and blessings be upon them both, was six-hundred years.⁴⁹

The Beginning of Corruption in the Torah and Gospel

It was narrated that Ibn ‘Abbas (رضي الله عنه) said:

“There were kings after Jesus the son of Mary who altered the Torah and the Gospel, but there were among them believers who read the Torah (in its original form). It was said to their kings: ‘We have never heard of any slander worse than that of those (believers) who slander us and recite: {“If any do fail to judge by what Allah hath revealed , they are unbelievers.”} (S.5: A.44). In these Verses, they are criticizing us for our deeds when they recite them.’

So he called them together and gave them the choice between being put to death, or giving up reading the Torah and Gospel, except for what had been altered. They said: ‘Why do you want us to change? Leave us alone.’ Some of them said: ‘Build us a tower and let us go up there, and give us something to lift up our food and drink so we do not have to mix with you.’

Others said: ‘Let us go and wander throughout the land, and we will drink as the wild animals drink, and if you capture us in your land, you may kill us.’ Others said: ‘Build houses for us in the wilderness, and we will dig wells and grow vegetables, and we will not mix with you or pass by you, for there is nobody among the tribes except that we have close relatives.’

So they did that, and Allah (ﷻ) revealed the words: {“But the Monasticism Which they invented for themselves, We did not prescribe for them : (We commanded) only the seeking for the Good Pleasure of Allah.”} (S.57: A.27)

Then others said: ‘We will worship as so-and-so worshipped, and we will wander as so-and-so wandered, and we will adopt houses (in the wilderness) as so-and-so did.’ But they were still following their polytheism with no knowledge of the faith of those whom they claimed to be following (the first groups).

When Allah (ﷻ) sent the Prophet (ﷺ), and they were only a few of them left, a man came down from his sanctuary, a wanderer came from his travels, and a monk came from his monastery, and they believed in him. Allah (ﷻ) said: “O you that believe! Fear Allah, and believe in His Messenger (Muhammad (ﷺ)), and He will bestow on you a double portion of His Mercy” – meaning, two rewards, because of their having believed in Jesus and in the Torah and Gospel, and for having believing in Muhammad (ﷺ), and “He will provide for you a light by which you shall walk (straight in your path), -meaning, the Quran, and their following the Prophet (ﷺ),

⁴⁸ Al-Hakim, *al-Mustadrak*, 117, Al-Albani said: the chain is authentic.

⁴⁹ *Sahih Al-Bukhari*, 3948, book 63, 172.

“and He will forgive you (your past): For Allah is Oft-Forgiving, Most Merciful” (S.57: A.28).”⁵⁰

This tradition shows the importance of honesty and truth, and necessity of scholars being upon truth, especially in matters they are needed and are connected to the guidance or misguidance of people. These monks, when they preferred monkhood, self-containment, isolation, and quietism from truth to save themselves, changes would be made to the Book of Allah (ﷺ). They would go astray along with the generations who followed them in this monkhood, and (ﷺ) have the same beliefs of association with Allah (ﷻ) , and changes to the Book of Allah because there would no longer be anybody to denounce them for them.

The Messenger of Allah (ﷺ) spoke the truth when he said: “the best Jihad is a word of truth in the face of an unjust ruler.”⁵¹ And he (ﷺ) said: "the most beloved jihad to Allah is a word of truth said in front of an unjust ruler."⁵²

⁵⁰ *Sahih Sunan al-Nasai*, 5415.

⁵¹ *Sahih Sunan Nasa'i*, 4220.

⁵² *Sahih al-Jami'*, 168.

CHAPTER 12

The Return of the Messiah (ﷺ) to Earth

The mission of the Prophecy of Jesus (ﷺ) has not yet reached completion, as Allah Almighty (ﷻ) will send and return him to Earth to complete his message, and the task he was designated by his Lord to complete, as Allah (ﷻ) said: {“And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment) : Therefore have no doubt about the (Hour), but follow you Me : this is a Straight Way” (S.43: A.61), meaning that the descent of Jesus (ﷺ) to Earth is a sign among the many signs of the final Hour, so be not in doubt of it.

Allah further said, “And there is none of the People of the Book but must believe in Him”, meaning, in Jesus (ﷺ), “before his death, and on the Day of Judgement, he will be a witness against them.” (Q4:159) This has not yet happened, but will occur by the will of Allah after his descent to Earth and before his death. Ibn ‘Abbas (رضي الله عنه) said that the verse means: before the death of Jesus (ﷺ).⁵³

It is reported in a prophetic hadith that the Prophet (ﷺ) said: "the Hour will not occur until there are ten signs – and he included among them – the descent of Jesus the son of Mary (ﷺ)".⁵⁴

The Prophet (ﷺ) said: “How will you be when the son of Mary (i.e. Jesus (ﷺ)) descends amongst you and there will be an Imam among you”.⁵⁵

In another narration by Muslim: “then Jesus son of Mary (ﷺ) would descend and would lead them”.⁵⁶

There is no contradiction between these two narrations, for the first narration clarifies that the Imam will be there upon the descent of the Messiah (ﷺ), and will be one of the Muslims (it is said this is the Mahdi), and he would be content with the Messiah as the ruler, as an honour upon the nation. The second narration shows that the leading of Prayer – and general leadership – will be appointed to the Messenger of Allah, Jesus (ﷺ). Perhaps this is established by the meaning of the latter narration, “Jesus the son of Mary will descend, and their leader, the Mahdi, will tell him: ‘Come and lead us in prayer,’ and he will say, ‘No, you are leaders of one another, the honour of Allah is in this nation (of Muhammad (ﷺ)).’⁵⁷

In another narration, “When their leader has stepped forward to lead them in morning prayer, Jesus the son of Mary (ﷺ) will come down to them. Their leader will step backwards so that Jesus can come forward and lead the people in prayer, but Jesus will place his hand between

⁵³ *Umdat al-Tafsir*, vol. 1, 599, Ahmad Shakir said: its chain of narration is authentic.

⁵⁴ *Sahih Muslim*, 2901b, Book 54, Hadith 52.

⁵⁵ *Sahih al-Bukhari* 3449, Book 60 Hadith 119; *Sahih Muslim* 155d, Book 1 Hadith 297.

⁵⁶ *Sahih Muslim* 2897; Book 54 hadith 44.

⁵⁷ *Al-Silsila al-Sahihah*, 2236.

his shoulders and say to him: ‘Go forward and pray, for the call to stand for prayer was given for you.’ Then their leader will lead them in prayer.”⁵⁸ He further said, “The one who Jesus the son of Mary (ﷺ) prays behind is one of us,”⁵⁹ this is the case for the time shortly following descent alone, as discussed above. Allah (ﷻ) knows best.

The Prophet (ﷺ) said: “Jesus the son of Mary (ﷺ) will descend from a white light in the East of Damascus,”⁶⁰ and in another narration, “Jesus the son of Mary (ﷺ) will descend from a white light in East Damascus, wearing two light yellow garments as if pearls were raining from his head”.⁶¹ This hadith is a strong indication that 'Sham' in Arabic refers to Damascus, where it will regain its lost glory – by the will of Allah Almighty (ﷻ) – and its centrality to the world in leading the nations, peoples and governments; and that the oppressors currently governing and legislating over it in these days, causing corruption and mischief in the land, are but a dark cloud that will dissipate through the skies, just as the oppressors of the past have all fallen. The time for this is near.

The Prophet (ﷺ) said: “There is no prophet between me and Jesus, and he will descend, so if you see him, then know him.”⁶² He also said, “The Messiah will be with people who are like you – or better, and he said this three times – and Allah will never humiliate a nation of which I am its first, and the Messiah is its last.”⁶³

The Prophet (ﷺ) said: “A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (the Muslims’) commander would invite him to come and lead them in prayer, but he would say: No, you are commanders over each other. This is the honour from Allah for this nation.”⁶⁴

The Prophet (ﷺ) said: “A section of my people will continue to fight for the right and overcome their opponents till the last of them will fight the Antichrist.”⁶⁵

This hadith proves that Syria and its people will have the greatest share of this “victorious group upon the truth,” who will fight the Antichrist alongside the Messiah, Jesus (ﷺ). There are many prophetic hadith which prove and explicitly prophesize the descent of the Messiah (ﷺ), some of which we will mention – by the will of Allah – when discussing hadiths regarding the deeds the Messiah (ﷺ) will undertake after his descent.

⁵⁸ *Ibn Majah*, 4077, Book 36 Hadith 152.

⁵⁹ *Al-Silsila al-Sahihah*, 2293; *Sahih al-Jami*’, 5920.

⁶⁰ *Sahih al-Jami*’, 8169.

⁶¹ *Faḍā’il al-Sham wa-l-Dimashq*, al-Albani said: it is authentic.

⁶² Abu Dawud, *Sahih al-Jami*’, 5389.

⁶³ Ibn Hajar in *al-Fath*, vol. 7, 9 said: its chain is acceptable.

⁶⁴ *Sahih Muslim* 156, vol. 1, 300.

⁶⁵ *Abu Dawud* 2484, Book 15, hadith 8.

CHAPTER 13

The Deeds of the Messiah (ﷺ) after His Descent to Earth

The established texts of the Prophetic Sunnah prove from the Prophet (ﷺ), that the Messiah (ﷺ), will descend as a righteous ruler, and an equitable leader, and that he will undertake a number of great deeds as a part of his divine mission. These include, his killing of the one-eyed Antichrist (the Dajjal), when his deception of people will take sway over the people; breaking of the cross and its erasure, killing the swine and dropping the Jizyah poll-tax (it will not be accepted by anybody, as everybody on Earth will be Muslim), since the option of the jizyah only applies if the conditions for its application do (e.g., the presents of non-Muslims); dropping of the Zakat charity, due to the abundance of wealth in his time, since there will be nobody who accepts it; and a number of other actions.

It was reported that the Messenger of Allah (ﷺ) said: “Allah would send Jesus, the son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron, placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for him (the Antichrist) until he would get hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would anoint their faces and would inform them of their ranks in Paradise”⁶⁶

In another narration: “Certainly, the time of prayer shall come and then Jesus son of Mary (ﷺ) would descend and would lead them. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus (ﷺ)).”⁶⁷

The Prophet (ﷺ) said:

“O People! There will not be any tribulation on Earth, since the time Allah Almighty (ﷻ) created the offspring of Adam, that will be greater than the tribulation of the Antichrist. Allah Almighty (ﷻ) has not sent any Prophet but he warned his nation about the Antichrist. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears while I am not among you, then each man must fend for himself and Allah will take care of every Muslim on my behalf. He will emerge from Al-Khallah, between Syria and Iraq, and will wreak havoc right and left.

⁶⁶ *Sahih Muslim*, 2937a, Book 54, 134.

⁶⁷ *Sahih Muslim*, 2897, Book 54, 44.

O slaves of Allah! O People! Remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying ‘I am a Prophet,’ but there is no Prophet after me. Then a second time he will say: ‘I am your Lord.’ But you will not see your Lord until you die. He is one-eyed, and your Lord is not one-eyed, and written between his eyes is “Kafir” (disbeliever). Every believer will read it, whether he is literate or illiterate. Part of his trial will be that he will have with him (a simulated) Paradise and Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is tested with his fire, let him seek the help of Allah and recite the first Verses of ‘The Cave’, then it will be cool and safe for him, as the fire was for Abraham.

Part of his trial will be that he will say to a Bedouin: “What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?” He will say: ‘Yes.’ Then two devils will appear to him in the form of his father and mother and will say: ‘O my son, follow him, for he is your Lord.’”

Part of his trial will be that he will overpower a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say: ‘Look at this slave of mine; I will resurrect him now, then he will claim that he has a Lord other than me.’ Then Allah will resurrect him and the evil one will say to him: ‘Who is your Lord?’ he will say: ‘Allah is my Lord, and you are the enemy of Allah, you are Dajjal. By Allah Almighty, I have never had more insight about you than I have today.’⁶⁸ ...

Part of his trial will be that he will command the sky to rain, and it will rain, so he will command the Earth to bring forth vegetation and it will do so. Part of his trial will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his trial will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk.

There will be no part of the Earth left that he does not enter and prevail over, except for Makkah and Madinah Almunawarah, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, causing him to stop at the red hill at the end of the marsh. Then Madinah Almunawarah will be shaken with its people three times, and no hypocrite, male or female, will be left, for all will come out to him. Thus, it will be cleansed of impurity just as the bellows cleanses the iron of dross. And that day will be called the Day of Deliverance.”

Umm Sharik (ﷺ) said: “O Messenger of Allah, where will the Arabs be that day?”

⁶⁸ A part of God's honour upon this young believer after he spoke the truth in the face of the one being worshipped besides Allah, the Antichrist, is that Allah will protect him from the Antichrist such that he will not be able to kill them a second time, just as he will be prevented from repeating this experience with others.

He (ﷺ) responded: “On that day they will be few, and most of them will be in Jerusalem, and their leader will be a righteous man. When their leader has stepped forward to lead them in morning prayer, Jesus the son of Mary (ﷺ) will come down to them. Their leader will step backwards so that Jesus can come forward and lead the people in prayer, but Jesus (ﷺ) will place his hand between his shoulders and say to him: ‘Go forward and pray, for the call to commence prayer was given for you.’ Then their leader will lead them in prayer. When he has finished, Jesus (ﷺ), will say: ‘Open the gate.’ So they will open it and behind it will be the Antichrist with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak.

The Antichrist will look at him, he will start to melt as salt melts in water. He will run away, and Jesus (ﷺ) will say: ‘I have only one blow for you, which you will not be able to escape!’ He will catch up with him at the eastern gate of Ludd, and will kill him. Then Allah Almighty (ﷻ) will defeat the Jews, and there will be nothing left that Allah Almighty (ﷻ) has created which the Jews will be able to hide behind, except that He will cause it to speak – no stone, no tree, no wall, no animal – except for the Al-Gharqad tree, for it is one of their trees, and will not speak – except that it will say: ‘O Muslim, servant of Allah, here is a Jew, come and kill him!’

The Antichrist’s days will number forty years: a year like half a year, a year like a month, a month like a week, and the rest of his days will pass very quickly: One of you will enter the gate of Madinah Almunawarah in the morning and not reach its other gate until evening comes.

Jesus the son of Mary (ﷺ), will be a just judge and an equitable ruler among my nation. He will break the cross, slaughter the pig, abolish the Jizya and the Zakat will be dropped: nobody will be appointed to collect the tax on sheep and camels.”⁶⁹

The Prophet (ﷺ), said, “By Him in Whose hand is my life, the son of Mary (ﷺ), will soon descend among you as a just judge. He will break cross, kill swine and abolish Jizya and the wealth will pour forth to such an extent that no one will accept it.”⁷⁰

In another narration, “Jesus the son of Mary will descend, kill the swine, erase the cross, pray by combining different prayers, give in wealth to the extent that nobody will accept it, and leave taxes.”⁷¹

In another narration, “the Hour will not be established until Jesus the son of Mary (ﷺ) descends as an equitable ruler and a just leader, breaks the cross, kills the swine, leaves the Jizya, and wealth will overflow to the extent that nobody will accept it.”⁷²

⁶⁹ *Sunan Ibn Majah* 4077, Book 36, Hadith 152; *Sahih al-Jami*, 7875. There are many hadiths which speak about the danger and trials of the Antichrist, but the purpose behind this study is not a systematic analysis or explanation of them, but rather this book is to clarify the acts which Jesus will have established after his descent to Earth.

⁷⁰ *Sahih Muslim*, 155a, book 1 294; *Sahih al-Bukhari*, 2222, Book 34, hadith 169.

⁷¹ *Musnad Ahmad*, Ahmad Shakir said: it is authentic.

⁷² *Sunan Ibn Majah* 3312.

In another narration, "an equitable judge, and a just leader ... wealth will overflow until nobody will accept it, and to the extent that one single prostration will be better than the entire world and everything in it."⁷³

How Will the Messiah (ﷺ), Deal with the Tribes of Gog and Magog?

When the Messiah (ﷺ), ends the trial of the one-eyed Antichrist, another great sedition will follow: the tribes of Gog and Magog. They will open the wall which Dhu-l-Qarnayn had locked them in to isolate their wickedness, as clarified in Surah No. 18 'The Cave' (Q18). They will escape their confinement with great speed over the four corners of the Earth, causing great sedition therein. Due to their high numbers and military might, they will darken the Earth, and nobody will be free from their invasion, to stop their advance and spread, as the Allah Almighty (ﷻ) says: {"Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill"} (S.21: A.96); meaning, they will spread across the Earth with great speed and cause corruption.

In the Prophetic hadith, the Prophet (ﷺ) said: "the Hour will never be established until you see ten signs – one of them was – the descent of Jesus son of Mary (ﷺ), and Gog and Magog."⁷⁴

How will the Messiah (ﷺ), deal with this great trial?

In a long hadith reported in Sahih Muslim, the Prophet (ﷺ) said:

"Allah (ﷻ) would reveal to Jesus (ﷺ) these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Mount Sinai. And then Allah (ﷻ) would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberius and drink from it. And when the last of them would pass, he would say: There was once water there.

Jesus (ﷺ) and his companions would then be besieged here such that the head of the ox would be dearer to them than one hundred dinars, and Allah's Prophet, Jesus (ﷺ), and his companions would pray to Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Prophet, Jesus (ﷺ), and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench.

Allah's Prophet, Jesus (ﷺ), and his companions would then again beseech Allah (ﷻ), Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where He would will. Then Allah (ﷻ) would send rain which no house

⁷³ Sahih Muslim, 155b, Book 1, 295.

⁷⁴ Sahih Muslim, cited above.

of clay or camel fur would keep out and it would wash away the Earth until it could appear to be a mirror.”⁷⁵

The meaning behind the statement ‘no house of clay or camel fur’ means that there will the water will be so strong that neither houses would be able to stand the water, and all of the provinces and lands would be covered with rain.

The Divine Law which the Messiah (ﷺ) will Implement and the Religion to which he will Call

After the end of the sedition caused by Gog and Magog, the entire Earth, including all of the People of the Scripture, Jews and Christians, will believe in the Messiah (ﷺ), and they will enter the religion of Islam, which will be the law the Messiah implements, justly and equitably, as Allah (ﷻ) said: {“And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.”} (S.4: A.159).

In the Prophetic hadith, the Prophet (ﷺ) said: “Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eyes can see.”⁷⁶ The word 'disbeliever' here refers to someone who insists upon stubbornness and refuses to believe in him. Whoever refuses to believe in Jesus (ﷺ), and chooses stubbornness and war, it will be enough for Jesus (ﷺ) to look at him, resulting in his death.

The Prophet (ﷺ) said about Jesus (ﷺ): “He will fight the people over Islam, break the cross, kill the swine, leave the Jizyah tax, and Allah will cause to perish all of the religions but Islam, and he will cause the Antichrist to die.”⁷⁷

The scholars have consensus over the fact that upon Jesus’ descent from Heaven, he will rule by the legislation of Islam, and that he will follow Prophet Muhammad (ﷺ).

If someone were to say: “However, the acts which the Messiah (ﷺ) will undertake upon his descent from heaven include dropping the Jizya tax, the Zakat tax, breaking the cross, killing the swine, and other acts which have been mentioned, and these are not found in the law/*shariah* of Muhammad (ﷺ). How can we reconcile between that and the suggestion that Jesus (ﷺ) will follow the revealed law/*shariah* of Muhammad (ﷺ)?”

The answer is simple: there need not be a contradiction, because the deeds that Jesus (ﷺ), will undertake upon his descent has already been legislated by the Prophet Muhammad (ﷺ) for him at the time. This is because all things which Jesus (ﷺ) will do have been informed to the Prophet (ﷺ) and he gave permission for this, meaning that this is the approved revelation for

⁷⁵ *Sahih Muslim* 2937a, Book 54, Hadith 134.

⁷⁶ *Sahih Muslim* 2937a, Book 54, Hadith 134

⁷⁷ Abu Dawud, Ahmad, Ibn Hibban in *al-Silsila al-Sahihah*, 2182, al-Arna‘ut said in *Sahih Ibn Hibban*: 6821, “it is authentic by the criteria of Muslim.”

the end times, and in this sense, Jesus (ﷺ) will be a follower, believer, and implementer of that which Prophet Muhammad (ﷺ) was informed of its occurrence in the end times. Furthermore, all of this was revealed by Allah, and all legislation belongs to Him alone.

The Pilgrimage of the Messiah (ﷺ) to the Holy House in Makkah

One of the deeds which the Messiah (ﷺ) will undertake is that he will perform pilgrimage to the Holy House of Allah (the Kaaba in Makkah): he will perform the Hajj and Umrah (minor pilgrimage) along with its rites, as reported in the prophetic hadith reported by Muslim: "by the One in Whose Hands Muhammad's soul is, the son of Mary would certainly pronounce the Talbiya for Hajj or for minor pilgrimage or for both (simultaneously) In the valley of ar-Rawha,"⁷⁸ meaning that he will raise his voice with the 'Talbiya', and the ar-Rawha valley is a place between Makkah and Madinah Almunawwarah.

The Prophet (ﷺ) said, "Jesus the son of Mary will descend, kill the swine, erase the cross, combine the prayers, give away wealth until nobody will accept it, drop the jizya tax, descend to ar-Rawha, and make pilgrimage (either the major pilgrimage first, the minor first, or together)."⁷⁹ In Another narration, "Jesus the son of Mary will descend as a ruler and equitable leader, and he will undertake the pilgrimage – either the major pilgrimage or the major and minor combined – and he will come to my grave and greet me, and I will respond to his greeting."⁸⁰

⁷⁸ Sahih Muslim, vol. 15, 237, 1252a.

⁷⁹ Ahmad, *Musnad Ahmad*, Ahmad Shakir said vol. 15, 27, it has an authentic chain of transmission.

⁸⁰ al-Suyuti, *al-Jami al-Saghir*, 7723, and he said: it is an authentic tradition.

CHAPTER 14

The Physical Characteristics of the Messiah, Jesus (ﷺ)

The Prophet (ﷺ) clarified a number of the physical characteristics of his brother, the Messiah Jesus (ﷺ) to make it easy for Muslims to identify him upon his descent, or so that nobody can claim his identity such as the one-eyed Antichrist, the liar, who will claim in the beginning of his appearance to be the Messiah, Jesus (ﷺ). The Prophet (ﷺ) said:

“I saw in my dream a man of whitish brown colour, the best one can see amongst brown color, and his hair (*limma*) was long that it fell between his shoulders. His hair was combed (*rajil al-sha’r*) and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Kaabah. I asked, ‘Who is this?’ They responded, ‘This is Jesus, son of Mary.’”⁸¹

‘Whitish brown’ in the hadith means someone of relatively dark skin, neither entirely brown nor completely white, but a mix of the two colours in the best and most handsome combination of the two. This is the interpretation according to other hadiths which describe the Messiah (ﷺ), as whitish-red. *Limma* refers to hair which extends to the earlobes, near but not entirely touching the shoulders. “*Rajil al-sha’r*” means hair which is combed and of pleasing colour.

In another narration, the Prophet (ﷺ) said:

“Today I saw myself in a dream near the Kaaba. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful hair you might ever see. He had combed it and it was dripping water. He was circumambulating the Kaabah leaning on two men or on the shoulders of two men. I asked, ‘Who is this?’ It was said. ‘the Messiah, the son of Mary.’”⁸²

In another narration, the Prophet (ﷺ) said: “I saw near the Kaabah a man of fair brown complexion with straight hair, placing his hands on two persons.”⁸³

The Prophet (ﷺ) also said:

“There is no prophet between me and him, that is, Jesus (ﷺ). He will descend (to Earth). When you see him, recognize him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet.”⁸⁴

⁸¹ *Sahih Muslim* 169b, Book 1, hadith 331; *Sahih al-Bukhari*, 3439/3440; Book 60, Hadith 110.

⁸² *Sahih Muslim*, 169a, Book 1, Hadith 330; *Sahih al-Bukhari*, 5902, Book 77, Hadith 119.

⁸³ *Sahih Muslim*, 169c, Book 1, Hadith 332.

⁸⁴ *Sunan Abu Dawud*, 4324, Book 39, 34.

The statement “looking as if drops were falling down from his head though it will not be wet” means that will be an innate trait regardless of the weather or temperature.

The Prophet (ﷺ) said: “The prophets were all shown to me ... and I saw Jesus the son of Mary (عليه السلام), and the person who I have seen bear the most resemblance to him is ‘Urwa bin Mas‘ud’.”⁸⁵ ‘Urwa bin. Mas‘ud (رضي الله عنه) was one of the companions of the Prophet (ﷺ).

The Prophet (ﷺ) also said: “On the night of my night journey I passed by Moses (عليه السلام) the son of Amram ... and Jesus son of Mary (عليه السلام), he was a medium-statured man with white and red complexion and nice hair.”⁸⁶ In the narration of al-Bukhari, “I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colours and of nice hair.”⁸⁷ “inclining towards red and white” means between red and white complexion within what can be considered ‘brown,’ as has preceded. ‘Nice hair’ means straight hair. In another narration, it is stated “Jesus has straight hair and is of medium height,” the term ‘straight’ used here means that his hair is straight with some curls.

The Prophet (ﷺ) said: “I saw Jesus who was of average height with a red face as if he had just come out of the bathhouse,”⁸⁸ in another narration, “Jesus was of red complexion, curly hair and a broad chest.”⁸⁹ Something similar was narrated in a hadith by Ahmad.⁹⁰ Al-Tabari records the Prophet saying: “and I saw Jesus (عليه السلام). He was young, light, had nice hair, piercing eyes, and an emaciated but a full stomach.”⁹¹ These attributes stated in the hadiths are not contradictions but rather a clarification of different qualities concerning the Messiah (عليه السلام).

One of the strangest features of the Christians in this time is that just as they differ over the nature of Jesus (عليه السلام), they also differ over his external attributes – whether he was black or white for instance. One time you may see them portraying him – may Allah forbid – in their churches as white, and sometimes as black! Add to this, that neither of the two groups have evidence to support their claims and actions –they worship a lord about whom they know nothing, even the complexion of his skin!

⁸⁵ *Sahih Muslim*, 167; Book 1, Hadith 328.

⁸⁶ *Sahih Muslim*, 165b, Book 1, Hadith 324.

⁸⁷ *Sahih al-Bukhari*, 3239, Book 59, hadith 50.

⁸⁸ *Sahih al-Bukhari*, 3394, Book 60, Hadith 68.

⁸⁹ *Sahih al-Bukhari*, 3438, Book 60, Hadith 109.

⁹⁰ *Musnad Ahmad*, Shakir said it is authentic, vol. 4, 244.

⁹¹ Al-Tabari from Ibn Abbas in his *Musnad*, he said: its chain is authentic.

CHAPTER 15

The Relationship between the Prophet Muhammad (ﷺ) and his brother, Jesus the Messiah (عليه السلام)

The relationship between the Prophet Muhammad with his brother, Jesus, peace and blessings be upon them both, is one of brotherhood, love, reverence and respect. It is authentically reported from the Prophet (ﷺ) that he said: “I am the closest to Jesus the son of Mary in this world and the hereafter, and the prophets are all brothers of one another: their mothers are different but their religion is one”.⁹²

In another narration, “I am the closest to the son of Mary, more than all of the people. The Prophets are all brothers, and there is no prophet between me and him”.⁹³

In a narration reported by Muslim, “I am the closest to Jesus the son of Mary in this world and the hereafter.” His companions asked: “How is that, O Messenger of Allah?” He (ﷺ) said: “The prophets are all brothers of one another; their mothers are different but their religion is one, and there are no prophets between me and him.”⁹⁴ Al-Tabari adds the following statement, “and he is the successor of my nation”.⁹⁵

His statement, “I am the closest to Jesus the son of Mary,” means that he is the most intimate and closest to him, as there are no prophets between them, meaning that this would make them have greater concern for each other, over the other prophets. His statement, “the Prophets are brothers of each other” means that they are like brothers with the same father: with different mothers but having one unifying parent (the religion).

The Prophet (ﷺ) said: “Indeed, I wish that if I live long enough, I would meet Jesus the son of Mary (عليه السلام); and if death comes to me first, then whoever meets him should have him send blessings upon me.”⁹⁶ He further said, peace and blessings be upon him, “whoever meets Jesus the son of Mary should have him send blessings upon me”.⁹⁷

As for us, we in this book have strived to convey the peace and blessings of our master the Messenger of Allah (ﷺ) to his brother, the messenger of Allah, Jesus the son of Mary (عليه السلام). Perhaps, out of the hope that he may come across this book. Indeed, this is no easy task.

⁹² *Sahih al-Bukhari*, 3443.

⁹³ *Sahih Muslim*, 2365a, Book 42, Hadith 188; *Sahih al-Bukhari*, 3442.

⁹⁴ *Sahih Muslim*, 2365c, Book 43, Hadith 190.

⁹⁵ Tabari in his Exegesis: it is frequently narrated (*mutawatir*).

⁹⁶ Ahmad, *Musnad*, vol. 15, 122, Ahmad Shakir said: it is an authentic report. Al-Haythami in *Mujma' al-Zawa'id*, vol. 5, 8, that Ahmad narrated it with two chains, this one, which is to the prophet, and one to a companion, i.e., the one who narrated the hadith, Abu Huraira, may God be pleased with him, and the narrators are authentic.

⁹⁷ Hakim, *Sahih al-Jami'*, 6001.

As for the Prophet's statement "Indeed, I wish that if I live long enough, I would meet Jesus the son of Mary (ﷺ)," it suggests that the descent of Jesus (ﷺ) is not something to be expected far in the future, and we living here in Syria are experiencing the first signs preceding the great event of Jesus' descent.

It was reported that Abdullah bin al-Sa'ib (رضي الله عنه) said: "The Prophet (ﷺ) once read Surah 'The Believers' in the morning prayer. When he reached its mention of Jesus, he felt something in his throat (preventing him from reciting), so he bowed."⁹⁸ This is due to the high status of Jesus (ﷺ) in the religion of Allah (ﷻ), felt in the soul of the Messenger of Allah (ﷺ).

The Prophet (ﷺ) said: "By Him in Whose Hands is the soul of Abu Qasim (Muhammad), Jesus the son of Mary will descend to Earth as an equitable leader and just ruler, and if he were to stand upon my grave and say: 'O Muhammad', I would respond to him."⁹⁹

What we can see is a strong feeling of brotherhood, full of mutual love and respect, on behalf of the Prophet (ﷺ) towards his brother Jesus (ﷺ). This is an example for his nation until the Day of Resurrection, as Jesus (ﷺ), for the nation of Islam, an object of love, respect, and high status. He is the commander, the obeyed leader to be followed upon his descent, and any disrespect or lack of manners shown towards Jesus (ﷺ), or criticism of him, removes one from the fold of Islam by consensus of all of the scholars of Islam.

The real question that begs an answer, is, whether the Christians who associate themselves to Jesus (ﷺ) matches that of the Muslims in love and respect? If the answer is in the negative, then another question is applicable: which of the two groups is greater in calling to peace, security, faith, and love, and which of the two extends the hand of peace to the other, more?

The Meeting of the Prophet Muhammad with his Brother Jesus, may peace and blessings be upon them both, on the Night of Travel and Ascent

Some of the areas which are mentioned as a place of meeting between the Prophet Muhammad (ﷺ), with his brother, Jesus the son of Mary (ﷺ), include Heaven during the Prophet's famous Journey and Night Ascension. This report is transmitted abundantly in authenticity, and is narrated by al-Bukhari in the long hadith of the Night Journey and Ascension (*al-isra wa-l-mi'raj*). The Prophet (ﷺ) said:

"Gabriel (ﷺ) said to the gatekeeper of the heaven: 'Open (the gate).'

The gatekeeper asked: 'Who is it?'

Gabriel (ﷺ) answered: 'Gabriel.'

He asked: 'Is there anyone with you?'

⁹⁸ *Sahih Sunan Ibn Majah*, 676.

⁹⁹ *Al-Silsila al-Sahihah*, 2733.

Gabriel (عليه السلام) replied: 'Yes, Muhammad is with me.'

He asked: 'Has he been called?'

Gabriel (عليه السلام) said: 'Yes.'

So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and others on his left. When he looked to those on the right, he laughed, and when he looked to those on his left, he wept.

Then he said: 'Welcome! O pious Prophet and pious son.'

I asked Gabriel (عليه السلام): 'Who is he?'

He replied: 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell, so when he looks towards his right he laughs, and when he looks towards his left he weeps.'

Then, he ascended with me until he reached the second heaven and he (Gabriel) said to the gatekeeper: 'Open (the gate).' The gatekeeper had the same conversation as the gatekeeper of the first heaven, and he opened the gate.

When Gabriel (عليه السلام) along with the Prophet, they passed by Enoch/Idrees, whereupon the latter said, 'Welcome! O pious Prophet and pious brother.'

The Prophet (ﷺ) asked: 'Who is he?'

Gabriel (عليه السلام) replied: 'He is Enoch/Idrees.'

The Prophet (ﷺ) added: "I passed by Moses and he said: 'Welcome! O pious Prophet and pious brother.'

I asked Gabriel (عليه السلام): 'Who is he?'

Whereupon Gabriel (عليه السلام) replied: 'He is Moses.'

Then I passed by Jesus (عليه السلام) and he said, 'Welcome! O pious brother and pious Prophet.'

I asked: 'Who is he?'

Gabriel (عليه السلام) replied: 'He is Jesus.'

Then I passed by Abraham (عليه السلام) and he said: 'Welcome! O pious Prophet and pious son.'

I asked Gabriel (ﷺ): 'Who is he?'

Gabriel (ﷺ) replied: 'He is Abraham (ﷺ).''¹⁰⁰

In the narration of Muslim, “Then we ascended to the second heaven. Gabriel (ﷺ) asked (the door of heaven to be opened), and he was asked who he was.

He answered: Gabriel (ﷺ);

and was again asked: Who is with you?

He replied: Muhammad (ﷺ).

It was said: Has he been sent for?

He replied: He has indeed been sent for.

The gate was opened.

When I entered the presence of Jesus, the son of Mary (ﷺ), bin Maryam and John the son of Zechariah (ﷺ), cousins from the maternal side, they welcomed me and prayed for my success.’¹⁰¹

Muhammad and Jesus, may peace and blessings be upon them both, on the Day of Judgement

We learn about this from the long, widely-narrated prophetic hadith on prophetic intercession, as narrated by al-Bukhari, where the Prophet (ﷺ) said:

“I will be master of all the people on the Day of Judgement. Do you know the reason why? Allah (ﷻ) will gather all the human beings of both early and late generations on a single plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble that they will not be able to stand it.

Then the people will say: 'Don't you see to what state we're in? Won't you look for someone who can intercede to your Lord on your behalf?'

Some people will tell others: 'Go to Adam.'

¹⁰⁰ *Sahih al-Bukhari*, book 8, hadith 1, number 349.

¹⁰¹ *Sahih Muslim*, 162a, Book 1, 316.

So they will go to Adam (ﷺ) and say to him: “You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so intercede with your Lord on our behalf. Don't you see in what state we're in? Don't you see what condition we have reached?"

Adam (ﷺ) will say: “Today my Lord has become angry as He has never been before, nor will he ever be so thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (I am preoccupied with my own problems). Go to someone else; go to Noah.'

So they will go to Noah (ﷺ) and say (to him): “O Noah! You are the first (of Allah's Messengers) to the people of the Earth, and Allah (ﷻ) has named you a thankful slave; please intercede for us with your Lord (ﷻ). Don't you see in what state we're in?"

He will say: “Today my Lord (ﷻ) has become angry as He has never been before, nor will he ever be so thereafter. I had (in the world) the right to make one (guaranteed) accepted invocation, and I made it against my nation (to punish them for their sins). Myself! Myself! Myself! Go to someone else; go to Abraham.”

They will go to Abraham (ﷺ) and say: “O Abraham! You are Allah's Messenger and His good friend among the people of Earth; so please intercede with your Lord (ﷻ) on our behalf. Don't you see in what state we're in?"

He will say to them: “Today my Lord (ﷻ) has become angry as He has never been before, nor will he ever be so thereafter. I have told three lies (in my life). Myself! Myself! Myself! Go to someone else; go to Moses.”

The people will then go to Moses (ﷺ) and say: “O Moses! You are Allah's Messenger and Allah (ﷻ) gave you superiority above the others with this message and with His direct speech to you; intercede for us with your Lord! Don't you see in what state we're in?"

Moses (ﷺ) will say: “Today my Lord (ﷻ) has become angry as He has never been before, nor will he ever be so thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.”

So they will go to Jesus (ﷺ) and say: “O Jesus! You are Allah's Messenger, His word which He sent to Mary, a superior soul created by Him, and you spoke to the people while still young in the cradle. Intercede for us with your Lord! Don't you see in what state we're in?"

Jesus (ﷺ) will say: “Today my Lord (ﷻ) has become angry as He has never been before, nor will he ever be so thereafter.” Jesus will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad (ﷺ).”

So they will come to me and say: “O Muhammad! You are Allah’s Messenger (peace and the last of the prophets, and Allah forgave your sins, both early and late (in life). Intercede with your Lord on our behalf! Don't you see in what state we're in?”

The Prophet (ﷺ) added: "Then I will go beneath Allah’s Throne (ﷻ) and fall in prostration before my Lord (ﷻ). And then Allah will inspire me to utter such praises and glorification to Him as He has never inspired to anybody else before me. Then it will be said: “O Muhammad, Raise your head. Ask, for it will be granted. Intercede, for It will be accepted.”¹⁰²

In the narration of Muslim, “Moses would say to them: “You better go to Jesus (ﷺ).”

They would come to Jesus and would say: “O Jesus (ﷺ), you are the Messenger of Allah and you spoke to people in the cradle. You are His word which he sent down upon Mary, and a spirit from Him; so intercede on our behalf with your Lord (ﷻ)! Don't you see the state we're in? (The misfortune) that has overtaken us?

Jesus (ﷺ) would say: “Indeed, my Lord is angry today as He had never been before or will ever be after. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: you better go to Muhammad (ﷺ).”

They would come to me and say: “O Muhammad, you are the Messenger of Allah and the Seal of the Prophets. Allah has forgiven all of your early and late sins. Intercede for us with your Lord; don't you see the state we're in? Don't you see the (misfortune that) has overtaken us?”

I shall then leave and come below the Throne, falling down in prostration before my Lord (ﷻ); then Allah (ﷻ) would reveal to me and inspire in me some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise your head; ask and it would be granted; intercede and intercession would be accepted; I would then raise my head and say: O my Lord! My nation, my nation!”¹⁰³

In another narration:

“He (the Holy Prophet) said: So they would come to Moses (ﷺ), and He would say: ‘I am not in a position to do that for you,’ recalling the fault he had committed and would be shy of his Lord on account of that (and would say): You better go to Jesus (ﷺ), a spirit of Allah and His word He would say: I am not in a position to do that for you; you better go to Muhammad (ﷺ), a servant whose former and later sins have been forgiven.”¹⁰⁴

¹⁰² *Sahih al-Bukhari*, book 65, 234, hadith number 4712.

¹⁰³ *Sahih Muslim*, 194a, Book 1, 386.

¹⁰⁴ *Ibid*, 193a, Book 1, 381.

In a narration reported by Ahmad, “Jesus would say: ‘I am not one to do this for you, but go to the master of all the children of Adam, as he was the first to be resurrected on the Day of Resurrection, make your way to him, so that he may seek intercession for our to your Lord.’”¹⁰⁵

The Prophet (ﷺ) said: “I await the events of my nation upon the coming of Jesus (عليه السلام). He will say: “These are the prophets which have passed before you O Muhammad (ﷺ)! They are asking about you”. Or he will say: “They have gathered in front of you: invoke Allah to judge between the people (to begin judgement) however you wish due to the precarity of their situation; the people are bridleing in their sweat. The believers have become as though they there are sick, and the disbelievers are being surrounded by death.”

He will say: ‘O Jesus, wait until I return.’”

The prophet of Allah would then go to the bottom of the Throne, reaching an area that even the chosen angels have not gone, nor a sent prophet, and Allah will reveal to Gabriel (عليه السلام), to go to Muhammad and tell him: ‘Raise your head and ask, you will be given, seek intercession and you will be granted.’

He will say: I will seek intercession for my nation to remove one out of every ninety-nine (in paradise). I will not hesitate to ask my Lord (ﷻ), and I will not stand anywhere except that my intercession will be granted, such that Allah will grant it to me, saying “Enter from your nation all those who bear witness that there is not deity but Allah on a single day, with sincerity, and died upon it.”¹⁰⁶

In Muslim,¹⁰⁷ “the Messenger of Allah will recite the words of Allah, the Great and Glorious, that Ibrahim uttered: “O my Lord! They have indeed Led astray many among mankind; He then who follows my (ways) is of me, and he that Disobeys me, —but You are indeed Oft-Forgiving, Most Merciful. (Q14:36) and Jesus (عليه السلام) will say: “If You do punish them they are Your servants: if You do forgive them You are the Exalted in power the Wise.” (Q5:118).

Then he will raise his hands and say: “O Lord, my Nation, my Nation, and will weep; so Allah the High and the Exalted will say: O Gabriel (عليه السلام), go to Muhammad (though your Lord knows it fully well) and ask him: What makes thee weep?

So Gabriel (عليه السلام) will go and ask him, and the Messenger of Allah will inform him of this, whereupon Allah(ﷻ)will say: “O Gabriel, go to Muhammad and say: Verily We will please you with regard to your Nation and would not displease you.”

¹⁰⁵ *Musnad Ahmad*, vol. 1, 29, Shakir said: its chain is authentic.

¹⁰⁶ *Sahih al-Targhib*, 3639.

¹⁰⁷ *Sahih Muslim*, 202, Book 1, 405

CHAPTER 16

The Period the Messiah, Jesus (ﷺ), will Spend on Earth after his Descent from Heaven

After the great sedition caused by Gog and Magog, the era of war will be over, and the fighting will cease. Peace, security and tranquility will prevail throughout the entire Earth, such that a shepherd would not even fear for his sheep being eaten by wolves. Humanity will again return to one single nation upon a single creed, the belief of Islam, the submission to and worship of Allah (ﷻ) alone. Malice will be withdrawn from the hearts of men, along with grudges, hatred, and envy of one another. Wealth will fill the earth to such an extent that nobody will accept any more, and Allah will place his blessing in all forms of sustenance. Jesus (ﷺ) will remain as a just leader among the people, judging between them in equity during these comfortable times of peace. He will remain for a period of forty years, which will be the best and most joyful years in the history of the world. Allah will then take his soul, whereupon he will be buried in the Earth, and the Muslims will pray over him.

To this effect, a number of Prophetic hadiths were reported. They include the following hadiths:

“I am the closest to Jesus, the son of Mary (ﷺ), as was no prophet sent between me and him. In his time, Allah will cause all of the religions to perish besides that of Islam, and Jesus, the son of Mary (ﷺ), will destroy the Antichrist, bringing peace and security to the Earth, such that even the lions will live with the camels, panthers with grazing cows, and wolves with sheep. Children will joyously play and no harm will befall them. Jesus (ﷺ) will stay on Earth for forty years, whereafter he will pass away and be prayed over by the Muslims, invoking the blessings of Allah upon him.”¹⁰⁸

In the narration of Jalal al-Din al-Tabari, it was reported that: “tranquility will prevail in the land to the extent that lions will graze with camels, panthers with grazing cows, and wolves with sheep. The children will joyously play, without hurting one another. He will remain on Earth for forty years, and then will pass away, and the Muslims will bury him and pray upon him.”¹⁰⁹

The Prophet (ﷺ), further said: “Jesus the Son of Mary will be a just ruler of my nation, an equitable leader who will break the cross, slaughter the pigs, drop the poll-tax, and abandon the Zakat charity. Nobody will be appointed to collect sheep nor camels, enmity and hatred among the people will be removed, and the venom of every poisonous animal will be removed, such that even the boy who puts his hand in the mouth of a snake will not be harmed, and the girl will hurt a lion and the lion would not retaliate. The wolves will become like shepherd dogs to the sheep, and the Earth will be filled with peace just as water fills a vessel. The Word will be

¹⁰⁸ *Ibn Hibban*, authentic.

¹⁰⁹ Al-Tabari says it is frequently narrated (*mutawatir*) in his Exegesis.

one: no deity will be worshipped but Allah (ﷻ), the war will have come to an end, and the Earth will become like a container made of silver, where its vegetation will grow as it did in the time of Adam (ﷺ) – meaning, as it grew in the time of Adam (ﷺ) in terms of having large size and blessings – such that a group will gather a bunch of grapes and will fill them, and a group of people will gather around a pomegranate, sufficing them as well. A bull will be worth such and such an amount of money, and a horse will be worth around only a few silver coins.”¹¹⁰ The reason horses will be cheap is because ‘jihad’ will be stopped, as the war will be over, and there will remain no purpose to continue fighting, meaning that there will be no need for the acquisition of horses.

In another narration, the Prophet (ﷺ) said: “so that a single prostration to Allah will be better than the entire world and everything in it.”¹¹¹ The reason for this is that there will no longer exist other acts through which one draws near to Allah, such as jihad, giving away in charity, or even commanding virtue and prohibiting vice (Q3:104, *al-amr bi-l-ma‘ruf wa-l-nahy ‘an al-munkar*) – these means of virtues will be unapplicable in that time, due to the lack of need for them, meaning that people will need to replace them with prayer and prostration.

Muslim reports the following narration:¹¹² “then Allah (ﷻ) will send down rain that mud or fur house will be able to conceal, and it will wash the Earth until it is left like a bowl – meaning, like a mirror due to its extreme cleanliness and clarity – and it will be said to the earth: ‘grow your fruits and return your blessings!’ On that day, an entire tribe will eat from a single pomegranate, and they will seek shade under its shell. They will take great benefit from milk, such that even a single milking from a she camel will suffice the mouths of many people, a milking from a cow will suffice an entire tribe of people, and a milking from a sheep will suffice an entire family” a ‘family’ here refers to a group of relatives belonging to a single grandfather (or a near great-grandfather).

The Prophet (ﷺ) said: “The tree of paradise is for the life after the time of the Messiah: the lands will be filled with rain from the sky, and the Earth will be filled with plants to such an extent that if grains were to be planted on some rocks, they would grow; a man will pass by a lion but will not be harmed, he will step on a snake but it will not harm him; and there will be no stinginess, envy, or hatred.”¹¹³ In another narration: “disagreements will be made up, niggardliness will not persist, and people will not accept wealth they will be offered”.¹¹⁴ In the narration of Muslim,¹¹⁵ “By Allah (ﷻ)! The Son of Mary will descend and be a just ruler, he will break the cross, kill the swine, drop the poll-tax (for non-Muslims), nobody will be appointed to collect Islamic taxes, enmity will disappear along with hatred and envy for one another, and people will be called to pick up wealth and nobody will accept it”.

¹¹⁰ Abu Dawud, and Ibn Majah, *Sahih al-Jami*, 7875.

¹¹¹ Al-Bukhari, *Sahih al-Bukhari*, 3448; Muslim, *Sahih Muslim*, 155b, Book 1, Hadith 295.

¹¹² *Sahih Muslim*, 2937a, Book 54, Hadith 134.

¹¹³ *Sahih al-Jami*, 3919, *al-Silsila al-Sahihah*, 1926.

¹¹⁴ *Al-Silsila al-Sahihah*, 2733.

¹¹⁵ *Sahih Muslim* 155c, Book 1, Hadith 296.

In this blessed time, the promise of the Messenger of Allah (ﷺ) will be realized as he (ﷺ) said: “There will no longer remain on the face of the Earth a single mud or fur house except that Allah has entered the word of Islam into it, either honouring them or humiliating them: either Allah will honour them and make them from the people of Islam, or he will humiliate them and they will follow another religion”.¹¹⁶

And in another narration: “This matter will reach all that which is reached by the night and day, Allah will not leave a single mud or fur house except that he enters into it the religion of Islam, honourably or through humiliation: the honour being honoured by Allah through Islam, or humiliated with disbelief”.¹¹⁷

His statement, “either honourably...or humiliated with disbelief” means ‘honourable’ in the sense of someone honoured by being a part of His people, fighting for His path, while the humiliated will be those who enter Islam after first rejecting it. This will never happen, in such a manner as described, except in the time of Jesus (عليه السلام), after his descent to the Earth. Mud refers to houses that are made of clay or stones, while fur refers to houses made of hair, and tents that are set up in the deserts by Bedouins, nomadic people, and others. The meaning of this is that the Word of Islam will spread across the entire world, and it will be passed by you or others, and either you will accept it in a state of honour, or it will come to you and you accept it in a state of humiliation.

The Prophet (ﷺ) said: “Jesus the son of Mary will descend and live among the people for forty years,¹¹⁸ and in another narration: ‘Then Jesus will stay on Earth for forty years, or nearly forty years, as a just leader and equitable judge,’¹¹⁹ In another narration: “Jesus will remain on Earth after he descends for forty years, then he will pass away, whereupon the Muslims will pray over him and bury him.”¹²⁰

Many Prophetic hadiths and traditions are reported to the effect that Jesus will die in Madinah Almunawwarah, and be buried near Prophet Muhammad (ﷺ), as there is an empty space on the fourth side of the Prophet’s grave, and his companions Abu Bakr and ‘Umar, may Allah be pleased with both of them. There is, however, some criticism of the chains of narration, with no report being authentically traceable to the Prophet (ﷺ) himself (even if to his companions), which is why I did not mention it earlier, as the purpose of this book is to include only authentic hadiths and narrations, which have been cited by the scholars and specialists in authentication. Allah (ﷻ) knows best.

Allah Almighty (ﷻ) said about His Messenger Jesus (عليه السلام): {“So Peace be on him the day he was born, the day he dies, and the day he will be raised to life again!”} (S.19: A.15) ‘The day he dies’ on Earth, and he is buried, ‘the day he will be raised to life again’ meaning the day he is

¹¹⁶ *Musnad Ahmad*, Al-Arna’ut said it is authentic.

¹¹⁷ *Musnad Ahmad*, and Al-Haythami in *Mujma‘ al-Zawa‘id* vol. 6, 17, authentic.

¹¹⁸ Al-Haythami in *Mujma‘ al-Zawa‘id*, vol. 8, 208, he said: its narrators are trustworthy.

¹¹⁹ *Sahih Mawarid al-Zam‘an*, 1599

¹²⁰ *Awn al-Ma‘bud*, vol. 11, 269, al-Azimabadi said: its chain is strong.

resurrected from his grave from the Earth in which he was buried, on the day of resurrection and recompense, as Allah (ﷻ) said: “And there is none of the People of the Book but must believe in him before his death” (S.4: A.159), meaning ‘before his death and burial into the Earth’.

The Almighty (ﷻ) said: {“From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again”} (S.20: A.55), meaning, ‘from the Earth,’ and this includes all people, including the Prophets and Messengers, as the Earth is the residence of graves, and the people will be resurrected and gathered there, as Allah (ﷻ) said: {“Have We not made the Earth (as a place) to draw together: The living and the dead”} (S.77: A.25-26), meaning a place of gathering for all of God’s creation, where the living are on it, and the dead are within it.

Authentic Statements of Jesus (ﷺ), Reported in Scripture

The Messenger of Allah (ﷺ) said: “Jesus the son of Mary once saw a man stealing, so he said to him:

“Did you steal?”

He responded: “Indeed, I swear by Allah whom none other exists that I did not!”

Jesus (ﷺ) then said: “I have believed in Allah, and belie my eyes.””¹²¹

Jesus (ﷺ) even doubted his own eyes out of his great respect for the Name of Allah and the testimony of Divine Unity which the thief had uttered!

The Messenger of Allah (ﷺ) said: “That Jesus the son of Mary (ﷺ) said: “Indeed, there are three types of affairs: those which the guidance is clear to you, then follow it; a matter which its sinful nature is clear to you, so you abstain from it, and a matter which is differed upon – then ask someone who knows.””¹²²

¹²¹ *Sahih al-Bukhari*, 3444, Book 60, Hadith 114; *Sahih Muslim*, 2368, Book 43, Hadith 195.

¹²² Al-Haythami, *Majma‘ Zawa’id*, vol. 1, 162 and he said: the narrators are trustworthy, and al-Haythami al-Makki said in *al-Zawajir*, vol. 2, 122 it is authentic.

CHAPTER 17

Islam is the Religion of Allah, and the Religion of all Prophets and Messengers of Allah (ﷺ)

Allah (ﷻ) is One, His religion is one, and it is the religion of Islam, which is the religion of all of the Prophets and Messengers, from the time of Adam (ﷺ) all the way to the Seal of the Messengers, Muhammad (ﷺ). As Allah (ﷻ) said: {"The religion before Allah is Islam (submission to His Will)"} (S.3: A.19). Allah (ﷻ) also said: {"If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost."} (S.3: A.85). Furthermore, Allah (ﷻ) said: {"And I have chosen for you Islam as your religion."} (S.5: A.3)

Allah (ﷻ) said about Prophet Noah (ﷺ): {"And I have been commanded to be of those who submit to Allah's Will (in Islam)"} (S.10: A.72).

Allah (ﷻ), further, said about the Prophet Abraham, peace be upon him and his children: {"132. And Abraham enjoined upon his sons and so did Jacob: "O my sons! Allah has chosen the Faith for you; then die not except in the state of submission (to Me)."} (S2: A.132)

Allah (ﷻ) said: {"Abraham was not a Jew nor yet a Christian; but he was Upright, and bowed his will to Allah's (which is Islam) and he joined not gods with Allah."} (S.3: A.67)

He said about Abraham and his son, Ishmael, peace be upon them both: {"Our Lord! make of us Muslims bowing to Your (Will) and of our progeny a people Muslim bowing to Your (Will)."} (S.2: A.128)

Regarding the Prophet Jacob, peace be upon him and his children, Allah (ﷻ) said: {"Were you witnesses when death appeared before Jacob? Behold he said to his sons: "What will you worship after me?" They said: "We shall worship your God and the God of your fathers of Abraham, Isma'il and Isaac the one (true) God; to Him do we submit."} (S.2: A.133)

The Almighty (ﷻ) said about the Prophet Joseph (ﷺ): {"Take You my soul (at death) as one submitting to Your Will (as a Muslim), and unite me with the righteous!"} (Q12:101).

Allah (ﷻ) said about the Prophet Lot (ﷺ): {"But We found not there any except one Muslim household"} (S.51: A.36)

And about the Prophet Moses (ﷺ), Allah (ﷻ) said: {“Moses said: O my people! If you do (really) believe in Allah, then in Him put your trust if you submit (your will to His)”} (S.10: A.84).

He (ﷻ) said about the Queen of Sheba, Bilqis, in her story with the Prophet Solomon (ﷺ): {“She said: 'O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds”} (S.27: A.44).

He (ﷻ) said, finally, about the Prophet Jesus (ﷺ) and his disciples: {“When Jesus found unbelief on their part he said: “Who will be my helpers to (the work of) Allah?” Said the Disciples: “We are Allah’s helpers we believe in Allah and do you bear witness that we are Muslims.”} Q3:52) Allah (ﷻ) also said: {“And behold! I inspired the disciples to have faith in Me and My Messenger: they said, ‘We have faith, and do you bear witness that we bow to Allah as Muslims.’”} (S.5: A.111)

CHAPTER 18

An Invitation to Christians

We call the Christians to the same invitation that Allah asked of us. We call them to undertake all of Allah's commandments, without sparing our words or being dishonest, as He (ﷻ) says: {"Say: "O people of the Book! Come to common terms as between us and you."} (S.3: A.64). The verse means, let us agree to adhere to a promise, equally, with neither party favoured over the other, nor one superior to the other, but rather an agreement amicable to all of us, a source of reference for all of us, and applicable to us all: a promise that saves us in both this world and the afterlife. What is this promise?

Allah (ﷻ) says: {"that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah."} (S.3: A.64). Let us not make ourselves lords besides Allah, legislating as we please without Divine authority, declaring what Allah permitted as unlawful, or what he prohibited as lawful.

"And if you refuse and turn away," then there remains nothing between us except to recognize each other as different, for it is not possible for us to follow falsehood and worship of others beside Allah (ﷻ). We say to you as Allah (ﷻ) ordered us: {"If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)."} (S.3: A64)

O Christians! As you can see, this is the Truth, a call to justice. We Muslims all stand, equally, behind this statement of truth and justice, and we call you to it in all honesty, compassion, and in love. In any rapprochement between religions, this pure and good statement is forgotten, this statement of Truth, to which we can only compare such a rapprochement to the mirage a thirsty man believes what he is seeing is really water! Such negotiation without principle, in reality, is distancing in the opposite direction, a loss of energy and time, and a vain spending of wealth away from guidance.

O Christians! You know that Muhammad (ﷺ) was sent in Truth, that he is truthful, and that he is the Messenger of Allah. And further, you know that Jesus (ﷺ) and all of the Prophets and Messengers before him, foretold his coming. So believe in Allah, His Messenger (ﷺ) and become deserving of Allah's double reward: the first for your belief in Jesus (ﷺ) that he is the Servant and Messenger of Allah, and the second for your belief in Muhammad (ﷺ) that he is, likewise, the Servant and Messenger of Allah.

To this end, Allah (ﷻ) says: "O you who believe!" meaning, in Jesus (ﷺ): {"Fear Allah and believe in His Messenger" Muhammad, for "He will bestow on you a double portion of His Mercy: He will provide for you a light by which you shall walk (straight in your path), and He will forgive you (your past) for Allah is Oft-Forgiving, Most Merciful."} (S.57: A.28)

It was authentically reported that the Prophet (ﷺ) said: "If a man believes in Jesus, and then believes in me, he is given two rewards,"¹²³ equally for men and women.

O Christians! It is not acceptable for you to believe only in some of the Prophets and Messengers, while disbelieving in others, because disbelief in one of Allah's Prophets constitutes disbelief of all of His Prophets and Messengers. This is because all the Messengers believe in each other, and they are brothers: their *mothers* are different but their religion is one! They resemble each other in complementarity and necessity. This is just as how a building's essential parts complement each other: if one is withdrawn, the entire building will collapse.

As the authentic Prophetic hadith narrates: "The likes of me compared to the Prophets before me is that of a man who built a house, beautifying and perfecting it, with the exception of one brick on the corner, causing the people to gather around and marvel, saying 'how could this brick not be placed?' He said: I am the brick, and I am the last of the Prophets!"¹²⁴

Similarly, disbelief in a single Messenger of Allah is belying Allah (ﷻ) Himself, for He is the one who sent the Messenger. This is why Allah (ﷻ) ordered us to believe in all of the Prophets and Messengers, without differentiating between any one of them:

{“Say you: “We believe in Allah and the revelation given to us and to Abraham, Isma`il, Isaac, Jacob and the Tribes and that given to Moses and Jesus and that given to (all) Prophets from their Lord: we make no difference between one and another of them and we submit to Allah (in Islam).”} (S.2: A.136).

The tribes were the sons of Jacob (عليه السلام).

Similarly, Allah (ﷻ) said:

{“The Messenger believes in what has been revealed to him from his Lord as do the men of faith. Each one (of them) believes in Allah, His angels, His books and His Messengers. “We make no distinction (they say) between one and another of His Messengers.” And they say: “We hear and we obey; (We seek) your forgiveness Our Lord and to You is the end of all journeys.”} (S.2: A.285).

O Christians, save yourselves and your families from the fire of hell, the fuel of which is men and stones, prepared for the disbelievers (S.6: A.66). Do not gamble with your religion and your fate in the hereafter, betting your luck on disbelief and rejection, asking yourselves what will happen with you after your death.

This is a losing bet, and will only make you the laughingstock of Satan, followed by deep regret – this is not the time anybody would want to experience it – where the unbeliever who gambled

¹²³ al-Bukhari, *Sahih al-Bukhari*, 3446.

¹²⁴ al-Bukhari, *Sahih al-Bukhari*, 3535.

with his life would say, right at the moment of his death after realizing the absolute truth: {“Until, when death comes to one of them, he says : “ O my Lord! send me back (to life),— In order that I may Work righteousness in the things I neglected.”—“ By no means! It is but a word he says.”— Before them is a Partition till the Day they are Raised up.”} (S.23: A.99-100). In response, {“He will say: ‘Ah! Would that I had sent forth (Good Deeds) for (this) my (future) Life.’”} (S.89: A.24). As he will understand at this point that his true life began after death, not before it, and that the life of this world is indeed very short in comparison to the afterlife, a mere memory and glimpse in the past.

It was authentically reported that the Prophet (ﷺ) said: “By the One in whose hand is Muhammad's life, no Jew or Christian shall hear of me, and then die, not believing in that which I was sent, but that he will be a companion of the fire.”¹²⁵

The hadith proves two things. The first is that the hearing of an unbeliever – regardless of the religion or belief – of the great men of Islam, with the exception of the Prophet, is not sufficient as evidence for Islam, but rather requires hearing of the Prophet (ﷺ). The establishment of truth is with him, the Messenger, and not anybody else. In the grave, and on the day of Judgement, we will be questioned about the Prophet (ﷺ) and nobody else.

Secondly, there is something peculiar about this hadith: how could it be possible for an unbeliever to hear of Prophet Muhammad (ﷺ) - his call, great life, high character and moral refinement, and then not believe? This is the most surprising thing, and cannot be expected except from a stubborn arrogant person.

The third lesson of the hadith is that their hearing of the Prophet (ﷺ) must be real, of his message and characteristics, as if someone were to hear of the Prophet on the basis of lying, deviance, mockery, criticism, or otherwise biased speech: then such a person has not really heard of the Prophet (ﷺ), but rather another person with entirely different characteristics from the Prophet (ﷺ): such news neither establishes the truth, nor does it unveil ignorance.

Now, if it is asked, to what extent does an unbeliever need to hear of the Prophet (ﷺ) to have the evidence of Prophethood (and burden of acceptance) established against him, so as not to excuse him for his lack of knowledge?

Reasonably, it would suffice for the unbeliever to hear – either in his native tongue or another language, he understands, and by any means of communication – the following statement:

“Muhammad, the son of Abdullah, is the Messenger of Allah sent to the entire universe. Almighty Allah sent him with the religion of Islam, and the message of Divine Unity: that there is no deity but Allah.”

¹²⁵ *Sahih Muslim*, 153, Book 1, Hadith 292.

Whoever hears as much as this statement, or it is made easily possible for him to hear such a statement, but he refuses or rejects to hear the message, such as person is considered to have received the news of the Prophet (ﷺ) to the extent that he is held responsible by Allah for his rejection, and becomes deserving of the divinely ordained punishment for those who reject – out of stubbornness or refusal – and that he becomes a companion of Hellfire.

It is with this that my efforts in writing this book have been completed, solely by the grace of Allah, His assistance and facilitation. My pen stops here in writing this book, in asking Allah for acceptance, and in praying that all those who stop by or read this book will benefit from it.

I pray that it becomes a means of Divine guidance and enlightenment, a key to the attainment of Good, and a means for the prevention of Evil. Amen.

May You confer the greatest blessings upon your slaves and messengers Muhammad, Jesus, and Moses, and all of the prophets and messengers.

Our last prayer, O Lord of the universe, is that all praise belongs to You alone.

**Sheikh Abdulmonem Mustafa Halimah
Abu Baseer Altartousi**

**5/9/1442 Hijri
17/4/2021 Gregorian**

**وصلی اللہ علی محمد وعلی آلہ وصحبہ وسلم
May the Peace and Blessings of Allah be upon Muhammad (ﷺ),
his Family and his Companions.**

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