

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

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

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

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

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

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by Ibn 'Umar رضى الله عنهما in the Book, *Sahih Al-Bukhari, Hadîth* No.8:

Narrated ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

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

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

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

IMPORTANT NOTE:

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

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

(2) Such a deed must be performed in accordance with the *Sunna* (legal ways, orders, acts of worship. statements) of Allâh's Messenger Muhammad bin 'Abdullah, the last (end) of all the Prophets and the Messengers عليهم السلام .

Shirk and Kufr

POLYTHEISM AND DISBELIEF

Salvation of all mankind from the greatest sin against Allâh

I consider it essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

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

Almighty Allâh says:

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

Almighty Allâh says:

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

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

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

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

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

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

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

“He (Allâh) will say: ‘Remain you in it with ignominy! And speak you not to Me!’ (V. 23:101-108).

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

ASH-SHIRK**POLYTHEISM AND ITS VARIOUS MANIFESTATIONS**

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

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

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

Manifestations: (1) *Ash-Shirk-al-Akbar* (The major *Shirk*): The major and serious polytheistic form has four aspects:

- (a) *Shirk-ad-Du'â*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

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

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

Almighty Allâh says:

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

- (c) *Shirk-at-Tâ'ah*. This aspect implies rendering obedience to any authority against the Order of Allâh.

Almighty Allâh says:

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God i.e.. Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but

He). Praise and Glory is to Him (far above is He) from having the partners they associate (with Him).” (V.9:31).

Once, while Allâh’s Messenger صلى الله عليه وسلم was reciting the above Verse, ‘Adî bin Hâtim said, “O Allâh’s Prophet! They do not worship them (rabbis and monks).” Allâh’s Messenger said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.”(Narrated by *Ahmad, At-Tirmidhi, and Ibn Jarir*). (*Tafsir At-Tabari*, Vol.10).

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

Almighty Allâh says:

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

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

Almighty Allâh says:

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

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

The Noble Prophet Muhammad صلى الله عليه وسلم said:

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

AL-KUFR**DISBELIEF AND ITS VARIOUS MANIFESTATIONS**

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

The articles of Faith are: To believe in —

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

There are two aspects of disbelief:

(1). **The major disbelief** (*Al-Kufr-al-Akbar*): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):-

(a) *Kufr-at-Takdhîb*. This implies disbelieving the Divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

“Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur’ân, the Prophet (Muhammad صلى الله عليه وسلم), the Islamic Monotheism], when it comes to him. Is there not in Hell an abode for the disbelievers?” (V. 39:32)

(b) *Kufr-al-Ibâ’ wat-Takabbur ma’at-Tasdîq*. This implies rejection and arrogance to submit to Allâh’s Commandments after conviction of their truth.

Almighty Allâh says:

“And (remember) when We said to the angels: ‘Prostrate yourself before Adam.’ And they prostrated except *Iblis*, he refused and was proud and was one of the disbelievers (disobedient to Allâh).” (V. 2:34).

(c) *Kufr-ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

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

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

Almighty Allâh says:

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

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

Almighty Allâh says:

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

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

Almighty Allâh says:

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

AN-NIFÂQ**HYPOCRISY AND ITS VARIOUS MANIFESTATIONS**

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad صلى الله عليه وسلم)
2. To belie some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). (e.g. the Qur'ân, the *Sunnah*, laws and principles of Islam).
3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
4. To hate some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or setback for the religion of Allâh's Messenger (Muhammad صلى الله عليه وسلم).
6. To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islâm).

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

(B) Hypocrisy in deeds and actions

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

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet صلى الله عليه وسلم : Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

JESUS AND MUHAMMAD
(peace be upon them)
IN THE BIBLE AND THE QUR'AN
BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD
AND HAVING NO SHARE IN DIVINITY

By Dr. M.T. Al-Hilali, Ph.D.
Former Professor of Islamic Faith and Teachings,
Islamic University, Al-Madina Al-Munawwara.

INTRODUCTION

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

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

JESUS AND THE DEVIL IN THE BIBLE

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

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

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

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

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

CHILDREN OF GOD

Jesus never called himself *Son of God* as far as I know — but he used to call himself the ‘Son of Man’ (Mark 2:10) although he heard himself

being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

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

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

In Matthew 5:45 —

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

GOD THE FATHER

In Matthew 5:48 —

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

In Matthew 6:1 —

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

Matthew 7:21 —

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

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

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

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

Matthew 11:25 —