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The Religion of Abraham and the State of Israel

Ansari Memorial Series

THE RELIGION OF ABRAHAM AND THE STATE OF ISRAEL

A VIEW FROM THE QUR'AN

Imran N. Hosein

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Dedicated to the innocent blind Egyptian

Shaikh Omar Abdul Rahman

imprisoned for life because like Moses, he dared
to challenge oppression in the land of Egypt.

Moses died in the desert,
and the Shaikh is dying in prison.

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Glossary of Arabic Terms

ab al-anbiyah - the father of the Prophets.

ahd - covenant.

ameen - be it so.

banu Ismail - Arabs, the descendants of Ishmael.

banu Israil - Israelites, the descendants of Jacob.

Dajjal - the anti-Christ.

fatwa - an Islamic legal opinion.

furqan – criterion.

halal – permissible.

hanif (pl. *hunafa*) - the upright, historically they were Arabs living in pagan pre-Islamic Arabia who abhorred idolatry and yearned for the lost religion of Abraham.

haram - prohibited.

haramain - the sacred territory of the Ka'aba in Makkah and the mosque of the Prophet (sallallahu 'alaihi wa sallam) in Madina.

hijrah - migration.

ibn al-zabihain - the son of two ancestors who were to be sacrificed.

iman - faith.

injeel - gospel of Jesus.

isra - miraculous night journey of the Prophet (sallallahu 'alaihi wa sallam) from Makkah to Jerusalem.

kufr - disbelief.

masjid - mosque; house of worship.

masjid al-aqsa - temple of Solomon.

maulana - used as a title for an Islamic religious scholar.

m'iraj - miraculous night journey of the Prophet (sallallahu 'alaihi wa sallam) into the heavens.

Qur'an - the Word of God revealed through the angel Gabriel to the Prophet Muhammad (sallallahu 'alaihi wa sallam).

riba – usury.

sakhras – rock.

seerah - biography of the Prophet (sallallahu 'alaihi wa sallam).

shaikh - spiritual guide.

shirk - associating anyone or anything with the worship of Allah.

ummah - community.

zam zam - sacred spring of water which Gabriel caused to flow to provide water for Hagar and her infant son, Ishmael.

zulm - grave sin; wickedness.

Preface

This is the third publication in a series of my writings in New York, on various topics of Islam, to be published in honor of my teacher and Shaikh of blessed memory, Maulana Dr. Muhammad Fadlur Rahman Ansari (1914 - 1974). The two previous publications were on the subject of *Riba* (usury). I pray to Allah, Most High, to bless this humble effort, and to have mercy on the soul of my beloved teacher and Shaikh. *Ameen!*

The subject of this book, “*The Religion of Abraham and the State of Israel: A View from the Qur’an*”, is one that will constantly increase in importance as the historical process unfolds in this, the Last Age. Specifically it will retain its acute relevance until the time of the return of Jesus (sallallahu ‘alaihi wa sallam). Some 2000 years after the divinely ordained destruction of the State of Israel, secularized Europe assisted the Jews to restore that State. The analysis conducted and the conclusions arrived at in this book are of critical importance for the true understanding of the reality of international affairs particularly as they pertain to the Holy Land. This book helps Muslims to gain the perspective on the subject given by the Qur’an. But the book also provides very valuable knowledge for Christians

and Jews that will assist them in understanding the deception involved in the subject.

Lest there be any misconception, let it be entered into the record that this is a research work in religious scholarship which is based entirely on the Qur'an and the teachings of Prophet Muhammad (sallallahu 'alaihi wa sallam). It was written for the primary purpose of furthering the cause of religious knowledge. And it is published in a country (USA) that treasures freedom of speech. The abuse of that freedom has reached ridiculous proportions. Even as this book goes to the press a movie is proclaiming itself "*Private Parts*". Our view is that freedom should be used in a responsible way, and proclaiming Truth is the most responsible of all the uses of freedom. Indeed, Truth has to be proclaimed, and falsehood exposed, without regard for consequences.

This is, therefore, the kind of work on the Qur'an that should reach the American people, Christians and Jews in particular, since the Qur'an exposes certain passages in the Torah, as well as the Gospels, to be fraudulent. Biblical archeology and modern biblical research are already dramatically confirming what the Qur'an has exposed. For this reason, in addition to so many others, the Christian and Jewish reader should feel a compulsion, after reading this work, to make a serious study of the claim of the Qur'an to be the revealed Word of the God of Abraham (sallallahu 'alaihi wa sallam) and the claim of Muhammad (sallallahu 'alaihi wa sallam) to be the last Prophet of the God of Abraham. If, on the other hand, the reader feels a necessity to challenge the main points presented in this work, then it is the Qur'an that will have to be challenged.

PREFACE

A number of friends and colleagues have reviewed the MS of this book and made valuable suggestions. Among them were Siddiq Ahmad Nasir, Ali Mustafa, Omar Abu Namoos, Abdul Haq, *Imam* Saeed of Masjid Darul Qur'an and others. We pray for Allah's mercy and blessings on them as well as on Abid Siddiqui of Queens, and Dr. Hafeezur Rahman of Long Island, New York, whose kindness and generosity made it possible for us to research and write this work. *Haji* Muhammad Saleem's generous grant, which was made in the names of his parents, for meeting the cost of printing this book, is also gratefully acknowledged. May Allah bless, forgive, and show mercy to his parents, *Marhoom* Zafar Ali and Ashraf Jan of Rawalpindi, Pakistan. *Ameen!*

We are especially grateful to Brs. Aftabuddin and Shakeel (of Sanatech Printers) for their labor of love in respect of the page making and printing of this book, and to Muhammad Yar for designing the cover. Irfan Quraishi provided me with both the computer and printer used in preparing the MS of this book, and Nabeel al-Masry helped me to upgrade my skills in the computer software of word-processing. May Allah, Most Kind, bless them all. *Ameen!*

Imran N. Hosein
Masjid Darul Qur'an, Long Island, New York.
Muharram 1418, May 1997

Introduction

One of the most amazing events ever to have occurred in the religious history of mankind was the return of the Jews to the Holy Land some two thousand years after they were expelled from it by divine decree. Equally amazing was the creation of an essentially secular State in that Holy Land. A blue-eyed blond-haired European people embraced Judaism shortly after the death of Prophet Muhammad (sallallahu ‘alaihi wa sallam). It was they who created the Zionist Movement and subsequently created the State of Israel. They told a mountain of lies in order to do so. They declared, for example, that the newly created State represented the restoration of the State of Israel that was established by the Prophet/ King, David. In fact their Israel was an imposter parading as David’s Israel!

In our article entitled: “*Jerusalem in the Qur’an*” we have directed specific attention to the Qur’anic prophecies regarding the return of the Jews to the Holy Land and the destiny of Jerusalem. In this book we look in some detail at the Torah as it speaks of the Holy Land, and we attempt to expose fraudulent passages in the Torah. We also attempt to demonstrate that such fraud constituted the planting of evil seeds that have now grown into evil trees. We also turn in some detail to the Qur’an as it explains the wickedness

committed, time and again, by the Jews, and as it reveals the ultimate consequences of those acts of wickedness.

The dilemma of recognition

To ‘recognize’ the Jewish State of Israel, or not to ‘recognize’, – that is the dilemma that confronts so many governments in today’s world of Islam. It is a dilemma for them because there is only one force in the world today which stands in the way of Jewish Israel achieving universal acceptance and recognition from the gentile international community, and the security and guarantee of survival which, it assumes, is assured by that recognition, – and that is Islam, the religion, and the true followers of Muhammad, the Prophet (sallallahu ‘alaihi wa sallam)!

The impoverished Muslim masses resolutely oppose the ‘recognition’ of the State of Israel, and they are a force to be reckoned with since Islam is rapidly re-emerging as a most significant actor in international affairs. The predatory elite in the Muslim world, on the other hand, are shifting their position and moving in the direction of an accommodation with Israel that would protect their vested interests. This is described as the ‘peace process’. The predatory Muslim elite, accustomed to power and privilege, is terrified at the prospect of resurgent revolutionary Islam winning power in Egypt, Pakistan, Malaysia etc., and then dealing with them in the manner in which revolutionary Islamic Iran dealt with them. And so the pressure to recognize Israel comes from a terrified Muslim elite living in mortal fear of the impoverished Muslim masses and of Islam’s stern and uncompromising justice.

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The writing is on the wall for nearly all the governments in the one-billion strong world community of Muslims, governments which are constituted by the elite and which protect and preserve the interests of that elite. The direct pressure from that elite to ‘recognize’ Israel keeps on constantly growing.

But the pressure to recognize Israel also comes from USA and its allies and clients, and from the international organizations created by the West to serve western interests, – the United Nations, the World Bank, the International Monetary Fund etc. Growing Jewish influence over (Middle East) foreign policy in these governments, and over decision-making in these international organizations, and the perception of a long-term Islamic threat to Israel, to western capitalism and democracy and to the secular model of society that was designed to sustain them, lie at the very heart of that pressure which Muslim governments now face.

The capacity of Muslim governments to resist such pressures becomes weaker and weaker as political and strategic vulnerability and the economic strangle-hold of *riba* (usury) increase.¹ Indeed the

¹ *Riba*: usury; any material gain which is derived through means which are unjust, – such as ripping off, cheating, bribing, corrupt exploitation of influence or authority for unjust advantage, deception in trade, speculative transactions etc.; – *riba* sometimes takes the form of a system of legalized theft as in an economy based on lending money on interest, or a monetary system based on artificial paper money. Because of *riba* the free and fair market are destroyed; money itself, which is basically a store of value, a measure of value, and a medium of exchange, is replaced with an artificially created substitute which no longer functions as a true store and true measure of value but yet is forced upon the masses as a medium of

supreme game in the games of dominance, which constitute the New World Order, is political and strategic blackmail and economic and financial imperialism. No where is this supreme game played more resolutely than in the effort to preserve and promote the security of the Jewish State of Israel.

Since the media in the western world studiously avoids exposing this fact, most Christians and Jews in USA are unaware of it.

The governments of Turkey, Egypt and Jordan, and the Palestine Liberation Organization, have extended recognition to Israel. Saudi Arabia, however, must be Israel's supreme target because it is located in the heartland of Islam, – the land of the *haramain* (i.e., sacred territory in Makkah and Madina), the *Hajj* (pilgrimage to the sacred temple built by Abraham in Makkah), and the tomb of Prophet Muhammad (sallallahu 'alaihi wa sallam). Unless Saudi Arabia recognizes Jewish Israel the Jewish State's struggle for acceptance and security would not really have been won. Yet, it is only when Saudi Arabia formally recognizes Jewish Israel that the world can witness the unleashing of forces that pose the gravest of all threats to the very survival of Jewish Israel and of Judaism itself.²

exchange. The value of artificial money is skillfully manipulated for wealth to be sucked like blood from the masses and to be concentrated in a blood-sucking elite; society becomes polarized between haves and have-nots; wealth then circulates only amongst the wealthy while the poor are condemned to permanent poverty.

² See Ismail Raji al-Faruqi, '*Islam and the Problem of Israel*'. Islamic Council of Europe. 1980; R. Garaudy, '*The Case of Israel – A Study of*

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Already the evidence of serious internal conflict in Saudi Arabia emerged in the 1995 Riyadh bombing of an American military training center that killed six and injured more than sixty others. Then in June 1996 the second massive bombing took place that took the lives of some eighteen American soldiers and injured some four hundred others. These bombings dramatically exposed to the world the seriousness of the internal dissent that has emerged in Saudi Arabia. One of the basic causes of that dissent has been the Saudi client-State relationship with a western world that is hostile to Islam. Saudi recognition of Israel will only serve to increase the internal dissent.

The 1996 election victory of the Likud Party in the Israeli elections and the appointment of Benjamin Netanyahu as Prime Minister of Israel ushered in a new era in the process of the restoration of the ancient Jewish State of Israel (created by King David). This new era is likely to witness the final stage of that process of restoration, i.e., the stage in which an attempt will be made to restore the Temple of Solomon. This will, of course, require the destruction of Masjid al-Aqsa. The destruction of the *masjid*, in turn, is likely to pose so grave a security problem for the Saudi regime that it will then move to suspend the *Hajj*. That, in turn, would constitute the fulfillment of the prophecy of Prophet Muhammad (sallallahu 'alaihi wa sallam) who declared, in the context of the release of *Y'ajooj* (Gog) and *M'ajooj* (Magog) that the *Hajj* will one day end:

Political Zionism'. Shorouk International. 1983

“Abu Said al-Khudri narrated that the Prophet (sallallahu ‘alaihi wa sallam) said: The people will continue performing the Hajj and Umra to the Ka’aba even after the appearance of Y’ajooj and M’ajooj”.

Shu’ba narrated additionally:

“The hour (i.e., the day of judgment) will not be established until the Hajj to the Ka’aba is abandoned.”

(Bukhari)

The naive Saudis, as usual, have been playing a waiting game, – waiting to insulate themselves to the maximum extent possible from the dangers involved in recognition (of Israel) by bringing additional pressure to bear on other Muslim States, Pakistan and Malaysia in particular, to recognize Jewish Israel. The Saudis perceive Pakistan and Malaysia to be important non-Arab Islamic States and believe that the position which they adopt *vis-a-vis* recognition of the State of Israel is likely to have a significant impact on public opinion in the non-Arab Islamic world. As a consequence the Saudis feel that Pakistani and Malaysian recognition of Israel, in addition to the Egyptian, Jordanian, and P.L.O. recognition (already in place), is likely to create a climate that would permit Saudi Arabia to extend recognition to Israel and not face a dangerous challenge from Iran, Sudan etc.

But Saudi Arabia has little choice in the matter of recognition of Jewish Israel. It is effectively a client State of the United States,

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dependent on the United States for the survival of the monarchy.³ King Faisal saw the grave danger inherent in that client-State status and attempted to break Saudi Arabia out of it. That policy of his posed too great a threat to Israel and so he was assassinated, as usual – **by way of deception**, and the grip on the oil-rich country was tightened. If there were any fig leaves concealing the client-State relationship between Saudi Arabia and USA, the Gulf War of 1990 removed them. The grip is now tighter than ever before. Sooner or later, therefore, the Saudi client-State will face unbearable pressure from its patron to extend recognition to Jewish Israel. The writing is on the wall. It is just a matter of time before it becomes a reality.

This book attempts to reveal the scriptural basis for the threat that faces pro-western governments in the world of Islam as they succumb to the pressure to extend recognition to the State of Israel. It provides information that ought to serve as a warning to those governments that have extended recognition, and to those that are contemplating doing so (Pakistan and Malaysia in particular). It warns of issues at stake, in the recognition of Israel, which transcend Machiavellian real-politic, and which clearly reveal that the establishment of the State of Israel is the logical culmination of the corruption of the Torah. The State of Israel is thus built on falsehood and deception, and the Qur'an has declared that the Truth will ever vanquish falsehood.

³ See the author's: *The Caliphate, the Hejaz, and the Saudi-Wahhabi Nation-State*. Masjid Dar al-Qur'an. New York. 1995.

Those who live and act **by way of deception** inevitably end up deceiving themselves and are incapable of realizing it. Their own deceptions imprison them and become the instrument of their doom:

“They seek to deceive Allah and (to deceive) the believers (who follow Muhammad), but they end up deceiving only themselves and are incapable of realizing it.”

(Qur’an: al-Baqarah, 2:9)

The recognition of falsehood and deception, as it pertains to the establishment and preservation of the State of Israel, and the divinely ordained fate which awaits Israel, require a prior understanding of religious history, particularly as it pertains to Abraham, the Prophet (sallallahu ‘alaihi wa sallam); hence our topic: *‘The Religion of Abraham and the State of Israel: A View from the Qur’an’*.

Israel’s basic claim to legitimacy

The act of ‘recognition’ of the Jewish State of Israel implies, *ipso facto*, acceptance of Israel’s legitimacy. One cannot ‘recognize’ a State and yet maintain that it is illegitimate!

But acceptance of the legitimacy of the State of Israel is fundamentally different from the acceptance of the legitimacy of any other State in the world because of the following:

- i. Recognition of the State of Israel implies acceptance of the basic claim of the Jews that Allah gave the holy land (of Palestine) to them as an exclusive and ever-lasting possession! Even to this day the land still belongs to them

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since Allah gave it to them. That is their claim. It is based on the Torah!

- ii. The land of Palestine is recognized in the Torah and Qur'an as the holy land. The Jews believe that they are the chosen people of Allah, that Allah made a covenant with them, and that that covenant is still valid. They believe that they have the right to take possession of the holy land because of their special status with Allah. They believe that their success in taking control of the holy land validates their beliefs about themselves, their religion, and their claim to Truth. Recognition of the State of Israel implies acceptance of Judaism's right to control the holy land and, thus, validates Judaism's claim to Truth!

When the Qur'an is used to examine these claims they are found to be falsehoods uttered against Allah, and hence to be *shirk*! Most Muslims have faithfully abstained from that act of *shirk*. The world of Islam represented by the Muslim masses does not recognize Israel as a legitimate State. In fact Prime Minister Rabin's reluctant embrace of P.L.O. Chairman Arafat which was portrayed as a necessary sacrifice which would make possible a peace initiative for a resolution of the conflict in the holy land, emerged as a direct result of the growing recognition of the significant threat from Islam to the State of Israel and to secular Palestinian nationalism. The Rabin-Arafat handshake would never have occurred had the Islamic Resistance in Palestine not emerged. And if the Islamic Resistance in Palestine were to be successfully eliminated then Israel's accommodation with the P.L.O. would become redundant.

In the meantime, however, the Jewish claim to a divine right to the holy land has created an awesome dilemma for today's Jews and for the so-called peace initiative. After all did the Torah not proclaim:

“every spot on which your foot treads shall be yours”.

(Deuteronomy: 11-24)

Trading land for peace is incompatible with the claim to divine right to the land. Indeed it constitutes an act of betrayal of today's Torah so reprehensible as to have provoked bloodshed and murder. The assassination of Prime Minister Yitzak Rabin by an orthodox Jew is the direct result of that very understandable perception of betrayal. Yet trading land for peace now constitutes the last possible alternative to which a frustrated Israel can turn in its desperate effort to avert *the final confrontation with Islam*.

Let us repeat: among the basic claims to legitimacy of the Jewish State of Israel is the claim that Allah gave the holy land of Canaan (modern-day Palestine and adjoining areas) to the Israelite people as an ever-lasting possession. The Jews believe that the holy land belongs to them even now, in this modern age! They are also its exclusive owners. The holy land belongs to them, and only them! And so, throughout its history the State of Israel has consistently maintained that the Muslim Arabs, who descended from Abraham's first-born son, Ishmael (sallallahu 'alaihi wa sallam), and who established and sustained a control over, and residence in the holy land for almost fourteen hundred years prior to the creation of the Jewish State, possessed no title to the land, – not even to share any part of the land with the Jews on the basis of sovereign equality.

This basic claim of the Jews has emerged as a consequence of the belief that Abraham's first-born son, Ishmael (sallallahu 'alaihi wa sallam), was specifically excluded from Allah's Covenant with Abraham's offspring. They believe that the Covenant was conferred exclusively on Isaac (sallallahu 'alaihi wa sallam), on his son Jacob (sallallahu 'alaihi wa sallam), and on Jacob's seed, i.e., the Israelite people. Jacob's name was changed to Israel. It is the Israelite people who lived in Egypt and who were delivered by Moses from Pharaoh's slavery. These are the people who are referred to in the Qur'an as '*Banu Israil*' (the Israelite community).

During the time of Jesus, *Banu Israil* experienced what was, perhaps, their last great split. Part of *Banu Israil* believed in Jesus as the Messiah, and part rejected him. (Qur'an: as-Saff, 61:14) The rejecters of Jesus are, by and large, today's Jews. It is they who today claim that the holy land of Palestine belongs to them by divine right. Some Christians support this claim based on their belief in the Torah that forms part of their Bible.

Recognition and acceptance of legitimacy

We have stated that the act of recognition of the Jewish State of Israel implies, *ipso facto*, acceptance of Israel's legitimacy. One cannot recognize Israel and yet maintain that it is an illegitimate State. That is not possible in international law. But acceptance of legitimacy of the State of Israel is fundamentally different from the acceptance of the legitimacy of any other State in the world because, in the case of Israel, it would imply acceptance of the basic claim of the Jews that Allah gave the holy land to them as an exclusive and ever-lasting possession! It would imply acceptance of the claim that

the land of Palestine belongs to today's Jews by divine right. An even more serious implication of recognition, and hence, acceptance of the legitimacy of the State of Israel would be the fact that it would constitute an acceptance of Judaism's right to control the holy land and a validation of the Jewish claim to be the chosen people of Allah and to possess the Truth.

When the Qur'an is used to examine these claims, we find them to be falsehood attributed to Allah, and hence to be *shirk*⁴ Thus, from an entirely religious perspective, recognition of the Jewish State of Israel would involve, for Muslims, association with *shirk*, – an unpardonable sin in Islam!

The religion of Truth is the religion of Abraham. Islam is the religion of Abraham. There is no other religion – other than the religion of Abraham. But the Qur'an is never tired of repeating that a basic characteristic of the religion of Abraham is that it is free from *shirk*. Israel's claim to legitimacy rests on *shirk*. In the act of recognizing Israel Muslims will thus be departing from the religion of Abraham!

The Torah is the divine revelation that was sent down to Moses. As a consequence it is similar to the Gospel that was revealed to Jesus and the Qur'an that was revealed to Muhammad (sallallahu 'alaihi wa sallam). The Qur'an itself commences with an appeal to the Jews,

⁴ *Shirk* means recognizing anything as divine, or attributing anything to Allah that is false. If a people were to change the revealed Word of Allah then write with their own hands and declare of what they have written that it is the Word of Allah, such a people would, in fact, be assuming divine powers, which is *shirk*!

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urging them to accept the new revelation sent to Muhammad (sallallahu ‘alaihi wa sallam) that confirms the Torah that was with them:

“And believe in that which I have sent down (the Qur’an) confirming that which is with you (the Torah), and do not be the first to reject it.”

(Qur’an: al-Baqarah, 2:41)

Just as Jews are required to believe in the Qur’an, Muslims are required to accept the Torah as Allah’s Word, and to believe in it. But would they, as a consequence, be required to accept any claim in the Torah regarding title to the holy land such as, for example, a claim that Allah gave the holy land to the Japanese or Chinese people as an ever-lasting and exclusive possession?

The Qur’an accuses Jews of having made changes to the Torah as a consequence of which it no longer possesses absolute authenticity. Indeed, one of the functions of the Qur’an is to be the *Furqan* (criterion) with which mankind would be able to locate the changes made by human beings to the original texts of the Torah and the *Injeel* (Gospel of Jesus).

This book attempts to do precisely that, – to use the divine revelation which came after the Torah and the Gospel, i.e., the Qur’an, as the criterion (*al-Furqan*) with which to determine whether Allah, Most High, did the following, as claimed in the Torah:

- Exclude Ishmael from His covenant,
- Give the holy land of Canaan (modern-day Palestine) to the Jews as an exclusive and everlasting possession,

- Give to the Jews unconditional title to the holy land.

Chapter One

The Torah and the Land of Palestine

The Book of Genesis (in the Torah) informs us that Allah, Most High, addressed Abraham (sallallahu ‘alaihi wa sallam) and said to him:

“I am the Lord who brought you out from Ur of the Chaldeans to give you this land as a possession.”

(Genesis: 15:7)

“On that day the Lord made a covenant with Abraham, saying: To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates ...”

(Genesis: 15:18)

“I will maintain My covenant between Me and you, and your offspring to come, as an everlasting covenant throughout the ages, to be God to you and your offspring to come. I give the land you sojourn in to you and your offspring to come, all the land of Canaan, as an everlasting possession. I will be their God.”

(Genesis: 17:7-8)

Then the Book of Numbers (in the Torah) informs us that Allah, Most High, spoke to Moses (sallallahu ‘alaihi wa sallam) with instructions to the Israelite people as follows:

“Speak to the Israelite people and say to them: When you cross the Jordan into the land of Canaan, you shall dispossess all the inhabitants of the land; you shall destroy all their figured objects; you shall destroy all their molten images, and you shall demolish all their cult figure places. And you shall take possession of the land and settle in it, for I have given the land to you to possess it. You shall apportion the land among yourselves by lot, clan by clan: with larger groups increase the share; the smaller groups reduce the share. Whenever the lot falls for anyone that shall be his. You shall have your portions according to your ancestral tribes. But if you do not dispossess the inhabitants of the land, those whom you allow to remain shall be stings in your eyes and thorns in your sides, and they shall harass you in the land in which you live; so that I will do to you what I planned to do to them.”

(Numbers: 33:51-6)

“Instruct the Israelite people and say to them: When you enter the land of Canaan, this is the land that shall fall to you as your portion, the land of Canaan with its various boundaries: Your southern sector shall extend from the wilderness of Zin alongside Edom. Your southern boundary shall start on the east from the tip of the Dead Sea. Your boundary shall then turn to pass south of the ascent of Akrabbim and continue to Zin, and its limits shall

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be south of Kasesh-barnea, reaching Hazar-addar and continuing to Azmon. From Azmon the boundary shall turn towards the Wadi of Egypt and terminate at the sea. For the western boundary you shall have the coast of the Great Sea; that shall serve as your western boundary. This shall be your northern boundary: Draw a line from the Great Sea to Mount Hor; from Mount Hor draw a line to Lebo-hamath, and let the boundary reach Zedad. The boundary shall then run to Ziphron and terminate at Hazar-enan. That shall be your northern boundary. For your eastern boundary you shall draw a line from Hazar-enan to Shepham. From Shepham the boundary shall descend to Riblah on the east side of Ain; from there the boundary shall continue downward and abut on the eastern slopes of the Sea of Galilee (Kinneret). The boundary shall then descend along the Jordan and terminate at the Dead Sea. That shall be your land as defined by its boundaries on all sides.”

(Numbers: 34:2-12)

Finally in the Book of Deuteronomy (also in the Torah) the Israelite people are addressed one more time and advised:

“Therefore impress these My words upon your very heart: bind them as a sign on your hand and let them serve as a symbol on your forehead, and teach them to your children – reciting them when you stay at home and when you are away, and when you lie down and when you get up; and inscribe them on the door posts of your house and on your gates – to the end that you and your children may endure,

in the land that the Lord swore to your fathers to give to them, as long as there is a heaven over the earth. If you faithfully keep all the instructions that I command you, loving the Lord your God, walking in His ways, and holding fast to Him, the Lord will dislodge before you all these nations: you will dispossess nations greater and more numerous than you. Every spot on which your foot treads shall be yours; your territory shall extend from the wilderness to the Lebanon and from the River – the Euphrates – to the Western Sea. No man shall stand up to you: the Lord your God will put the dread and the fear of you over the whole land in which you set foot, as He promised you.”

(Deuteronomy: 11:18-25)

What the Torah does is to make it quite clear in the Book of Genesis that the land of Canaan was given to Abraham (sallallahu ‘alaihi wa sallam) in consequence of a very special status he had with Allah. Allah had established a covenant with him, and with that covenant came the gift of the land. Ownership of the land was to devolve to the offspring of Abraham (sallallahu ‘alaihi wa sallam). At no time in the Book of Genesis, **at the time of the grant of the land to Abraham (sallallahu ‘alaihi wa sallam) and his offspring**, is there even a hint that the title to the land would be held by one part of the offspring of Abraham (sallallahu ‘alaihi wa sallam), the Israelites (*Banu Israil*), to the exclusion of the other, the Ishmaelites (*Banu Ismail*).

In the Book of Numbers and, again, in the Book of Deuteronomy, the Israelites are addressed in language which is clear and unambiguous, and are asked to enter the land of Canaan which,

even up to that time, still remained their land. But their claim to the land still originated in the grant of the land to Abraham (sallallahu ‘alaihi wa sallam) and to his descendants. At no time does Numbers or Deuteronomy dispossess the Ishmaelites of their right to share the land.

It is, of course, another matter altogether that Genesis, Numbers and Deuteronomy all give different sizes of the land granted to Abraham (sallallahu ‘alaihi wa sallam) and his offspring. The differences appear to be *prima face* evidence of human intervention and involvement in the formulation of the present text of the passages concerned.

Palestine – the exclusive Jewish title

The Torah now offers an account in which Abraham (sallallahu ‘alaihi wa sallam) was informed, some thirteen years after the birth of his son Ishmael (sallallahu ‘alaihi wa sallam), that his aged wife Sarah (sallallahu ‘alaihi wa sallam) would give birth to Isaac (sallallahu ‘alaihi wa sallam). The Torah informs us that Abraham (sallallahu ‘alaihi wa sallam) responded to this news in this (very strange and questionable) way:

“And Abraham said to Allah, Oh that Ishmael might live by Thy favor.”

(Genesis: 17:18)

The Torah provides a reply from *Allah* that is even stranger:

“Allah said, Nevertheless, Sarah your wife shall bear you a son, and you shall name him Isaac; and I will maintain My Covenant with him as an everlasting Covenant for his offspring to come. As for Ishmael, I have heeded you. I

hereby bless him, I will make him fertile and exceedingly numerous. He shall be the father of twelve chieftains, and I will make of him a great nation. But My Covenant I will maintain with Isaac, whom Sarah shall bear to you at this season next year.”

(Genesis: 17:19-21)

This strange reply, for no rhyme or reason, summarily dismissed Ishmael (sallallahu ‘alaihi wa sallam) as worthy of sharing the covenant with his father and unborn brother. Even harsher blows were inflicted by the Torah on the hapless first-born son of Abraham (sallallahu ‘alaihi wa sallam) when Sarah (sallallahu ‘alaihi wa sallam) demanded that he and his mother be banished from the home of the Patriarch:

“But Allah said to Abraham, Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued to you. As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.”

(Genesis: 21:12-3)

Even though Ishmael (sallallahu ‘alaihi wa sallam) was recognized as the ‘seed’ of Abraham (sallallahu ‘alaihi wa sallam), and even though Allah had promised to bless him and make him a great nation, the Torah informs us that Abraham (sallallahu ‘alaihi wa sallam) would not have offspring through him. No proper explanation was provided for denying the descendants of Ishmael (sallallahu ‘alaihi wa sallam) the status of being descendants of Abraham (sallallahu ‘alaihi wa sallam)! After all, the Torah itself recognized Hagar (sallallahu ‘alaihi wa sallam) as Abraham’s wife:

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“So Sarah, Abraham's wife, took her maid, Hagar the Egyptian, after Abraham had dwelt in the land of Canaan for ten years, and gave her to her husband Abraham as a wife.”

(Genesis: 16:3)

Abraham (sallallahu ‘alaihi wa sallam) had prayed for a son, and when a son was finally born to him through a woman who was his wife, it was his seed. If Ishmael (sallallahu ‘alaihi wa sallam) was the seed of Abraham (sallallahu ‘alaihi wa sallam), what justification could there be for the recognition of the descendants of Isaac (sallallahu ‘alaihi wa sallam) as the sole offspring of Abraham (sallallahu ‘alaihi wa sallam)? Some have used the pagan Code of Hammurabi to explain and justify the exclusion of Ishmael (sallallahu ‘alaihi wa sallam). But it is highly irrational to use that pagan Code of Hammurabi to assess, understand and interpret the conduct of he, Abraham (sallallahu ‘alaihi wa sallam), who is establishing true religion on earth for the first time and who, as a result, is different from everyone else. Hammurabi was the sixth king of the first dynasty of Babylon (1792 -1750 BCE). The word Hammurabi is also considered to be a distortion of Ammurabi that, in turn, is derived from Amm, a divine name in ancient pagan Arabia!

To add insult to injury, the (corrupted) Torah declared that the pregnant Hagar (sallallahu ‘alaihi wa sallam) was informed by an angel of the Lord that the son she was to bear, Ishmael (sallallahu ‘alaihi wa sallam), would be:

“... a wild ass of a man; his hand against every man (i.e., he will be a highwayman), and everyone's hand against him (i.e., all will hate and fight against him) ...”

(Genesis: 16:12)

It is this position adopted by the Torah, excluding Ishmael (sallallahu ‘alaihi wa sallam) from the Covenant, and demonizing and dispossessing him of inheritance from his father, which is used by today’s Jews to seek to establish their claim to be **the only chosen people**, and thus, to possess exclusive everlasting title to the holy land.

But is it really the original Torah that speaks thus, or is it the amended corrupted Torah? And, are today’s Jews in any way possible, the only chosen people of Allah? Indeed, are they still a chosen people? And the question still remains: why should Allah have dispossessed the Ishmaelites and given exclusive title over the holy land to the Israelites, – as the (corrupted) Torah claims He did? What fundamental difference in status existed between one son, Isaac (sallallahu ‘alaihi wa sallam), and another son, Ishmael (sallallahu ‘alaihi wa sallam), both sons of the same father, Abraham (sallallahu ‘alaihi wa sallam) – so that the one was ‘chosen’ and the other was ‘excluded’ and ‘dispossessed’?

The explanation is that the Jews changed the religion of Abraham, in which descent is patrilineal, and converted it to matrilineal descent in order to exclude Ishmael and his seed from the Covenant which Allah, Most High, made with Abraham and his seed. Since Ishmael was not Sarah’s son he could not be recognized as a true descendent of the seed of Abraham.

When they changed the religion of Abraham in this awesome way they planted an evil seed that would one day grow for them into an evil tree. What Allah, Most Just, did was to respond to this corruption of the Truth by paying them back in their own coins.

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Since descent is through a mother, and not a father, It followed there-from that Allah, Most High, was now entitled to dispense with the need for a father when He chose to send the Messiah. Thus was it that Jesus (sallallahu 'alaihi wa sallam) was born without a father from a virgin mother. But the Jews declared that she had committed fornication and that the baby was a bastard. Thus did the evil seed become for them an evil tree.

Chapter Two

The Qur'an and the Holy Land

Now the Qur'an makes no mention of the grant of the holy land of Canaan (Palestine) to Abraham (sallallahu 'alaihi wa sallam). What the Qur'an does say is that Allah delivered Abraham (sallallahu 'alaihi wa sallam) and Lot (sallallahu 'alaihi wa sallam) from the grave peril that they faced after Abraham (sallallahu 'alaihi wa sallam) had been saved from the flames to which the idolaters consigned him. Allah guided them to the holy land (of Palestine):

“They said: Burn him and avenge your gods, if you are going to do anything! Fire, We said, be cool for Abraham, and keep him safe! They sought to make a plan against him, but we made them the greater losers. We delivered him and Lot, and brought them to the land which We had blessed for all mankind.”

(Qur'an: al-Anbiyah, 21:69-71)

Now Abraham (sallallahu 'alaihi wa sallam) and Lot (sallallahu 'alaihi wa sallam) were taken out of a land of idolatry and brought to a land **blessed by Allah for all mankind**. The implication was quite clear. The holy land of Palestine is a land given by Allah to those who

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follow the religion of Abraham (sallallahu ‘alaihi wa sallam). At the time of the death of Abraham (sallallahu ‘alaihi wa sallam), *Banu Israil* were the only people in that land who followed the religion of Abraham (sallallahu ‘alaihi wa sallam). And so the land rightfully belonged to them.

Shortly after the death of Abraham (sallallahu ‘alaihi wa sallam), however, his grandson Jacob (sallallahu ‘alaihi wa sallam) led *Banu Israil* out of the holy land to dwell in Egypt. They did so because of Joseph (sallallahu ‘alaihi wa sallam). After living in Egypt for some four hundred years, and after being enslaved in Egypt, Moses (sallallahu ‘alaihi wa sallam) led them miraculously out of Egypt into Sinai. Moses (sallallahu ‘alaihi wa sallam) then declared to them (*Banu Israil*), after their deliverance from Egyptian slavery:

“Remember Moses said to his people: Oh my people! Call in remembrance the favor of Allah upon you, when He produced Prophets among you, made you kings, and gave you what He had not given to any other among the peoples.

“Oh my people! Enter the Holy Land which Allah granted to you, and turn not back ignominiously, for then you will be overthrown, to your own ruin ...”

(Qur’an: al-Maida, 5:22-23)

The Qur’an thus supports the claim of the Torah that the land of Canaan, described as the holy land, was given to the Israelites (*Banu Israil*). The fact that the Zionist Movement, the Jewish people and the State of Israel have studiously avoided directing any attention whatsoever to this very important statement in the Qur’an should

provoke curiosity, careful inquiry and serious reflection.⁵ The Qur'an even goes on to confirm that Allah punished the Israelites (*Banu Israil*) for their insolent rejection of the demand of Moses (sallallahu 'alaihi wa sallam) that they should fight to conquer the holy land which Allah had given to them:

“Moses, they replied, a race of giants dwells in this land. We will not set foot in it till they are gone! Only then shall we enter ...

“They said (insolently): Moses, we will not go in so long as they are in it. Go, you and your Lord and fight. We will stay here (and observe)!”

(Qur'an: al-Maida, 5:24-27)

The position of the Qur'an, however, is that Allah did not give to any people *exclusive* and *unconditional* title to the holy land. The holy land belonged to *Banu Israil* so long as they were true to the religion of Abraham (sallallahu 'alaihi wa sallam). Righteous conduct is the very foundation of the way of life that was ordained by the One God. The Jewish conduct with Moses was wicked. They violated the very substance of the religion of Abraham (sallallahu 'alaihi wa sallam). And so they were punished. The punishment was that they were denied entry into that holy land for forty years:

⁵ The solitary instance in which this verse of the Qur'an was quoted was in the telegram sent by Prime Minister Begin to President S'adat upon the signing of the Israeli-Egyptian Peace Treaty. It is ominously significant that Al-Azhar University found it expedient not to comment on the telegram.

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“Allah said: Therefore will the land be out of their reach for forty years ...”

(Qur'an: al-Maida, 5:29)

And so for forty years they had to wander in the wilderness of Sinai. The generation of insolent rejecters perished in the desert and it was their children who, forty years later, entered into the holy land and established the State of Israel. The implication was as clear as daylight. Title to the land was conditional on righteous conduct. If the Israelite people were to again violate the Covenant the land would again be denied to them. They did violate the Covenant! And in Chapter 17 of the Qur'an, entitled *Banu Israil*, Allah makes specific mention of two subsequent occasions when their violation of the Covenant was so heinous that He responded by sending powerful forces to defeat and destroy them and forcibly evict them from that holy land!

The position of the Torah, however, is that the Israelites (*Banu Israil*) did not earn their title to the land because of any meritorious act of theirs. On the contrary, it criticizes and condemns them for their worship of the golden calf, their disobedience, their insolent behavior with Moses etc. and goes on to declare that they were granted the land *despite* the fact that their conduct was less than righteous:

“Know therefore that it is not for thy righteousness that the Lord thy God giveth thee this good land to possess it; for thou art a stiff-necked people.”

(Deuteronomy: 9:6)

Deuteronomy was written by some Israelite people and then imposed upon *Banu Israil* with the claim that it was a lost work of the Torah. It was not! It is the corrupted Torah, therefore, which declared that *righteousness was not an indispensable condition for possession of the holy land*. The Qur'an pointedly refuted this corruption of the original text of the revealed scriptures:

“Before this We wrote in the Zabur (the Psalms of David) after the Message (given to Moses) (i.e., after the revelation of the Torah): My servants, the righteous, shall inherit the (holy) land.”

(Qur'an: al-Anbiyah, 21:105)

In other words the Qur'an reconfirmed that righteousness was the inescapable precondition for any people to inherit the holy land and thus exposed *Deuteronomy 9:6* as fiction. It was not the word of Allah! Somebody wrote it with their own hands and let the world believe that it was the word of God. Even the Psalms supported the position of the Qur'an:

“Who man is he who fears the Lord? Him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear Him; and He will show them His Covenant.”

(Psalm: 25:12-14)

“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”

(Psalm: 37:11)

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“The righteous shall inherit the land, and dwell therein forever.”

(Psalm: 37:29)

And Jesus reconfirmed this:

“Blessed are the meek: for they shall inherit the earth.”

(Matthew: 5:5)

We would be quite justified in concluding that the land was given to all those amongst mankind who lived in accordance with the religion of Abraham (sallallahu ‘alaihi wa sallam). We would also be justified in concluding it was in the holy land, more than anywhere else, that the religion of Abraham (sallallahu ‘alaihi wa sallam) was to be established and preserved as a model unto mankind. And so *Banu Israil* had the right to enter and reside in the holy land after they had completed the punishment of forty years banishment in the wilderness of Sinai. Their return to the holy land would then be for the express purpose of establishing the religion of Abraham there. It was not just because they were the seed of Abraham (sallallahu ‘alaihi wa sallam) that they had a right to the land. Their right to the land was conditional on living in accordance with the religion of Abraham (sallallahu ‘alaihi wa sallam).

But the Qur’an declared that Abraham (sallallahu ‘alaihi wa sallam) settled part of his family, i.e., his wife Hagar and his son Ishmael (sallallahu ‘alaihi wa sallam), at the House of Allah in Arabia. This was the spot where Adam (sallallahu ‘alaihi wa sallam) had worshipped, in Makkah, Arabia, and had constructed the first Temple (*masjid*). The Qur’an declared that Abraham (sallallahu ‘alaihi wa sallam) and Ishmael (sallallahu ‘alaihi wa sallam) eventually reconstructed that first temple.

Thus one part of the seed of Abraham (sallallahu ‘alaihi wa sallam), the Ishmaelites, were to preserve the religion of Abraham (sallallahu ‘alaihi wa sallam) at the first temple (*masjid*) in Arabia, while the other part of the seed of Abraham (sallallahu ‘alaihi wa sallam), the Israelites, were to preserve that religion in the holy land of Palestine where Solomon (sallallahu ‘alaihi wa sallam) would construct the second temple (*masjid*).

Since Ishmael (sallallahu ‘alaihi wa sallam), also, was living in accordance with the religion of Abraham, he and his seed (*Banu Ismail*), also had a right to the holy land since the Qur’an declared that Allah had blessed that land for all mankind! (Qur’an: al-Anbiyah, 21:71).

However, by the time of the advent of Prophet Muhammad (sallallahu ‘alaihi wa sallam) this situation had changed dramatically. The Israelites had violated the covenant and corrupted the religion of Abraham (sallallahu ‘alaihi wa sallam) to such an extent that Allah responded by destroying the second temple (i.e., the temple in Palestine) twice and expelling *Banu Israil* from the holy land twice! (Qur’an: Banu Israil, 17:1-8). After the second destruction of the Temple and the second expulsion from the holy land Allah then declared that the re-entry of *Banu Israil* and the restoration of the State of Israel in the holy land was now prohibited:

“And it is *Haram* (prohibited) for a town (Jerusalem is here referred to) whose people We have punished (with expulsion from that territory, i.e., the holy land), that they may not return (i.e., to restore the State of Israel), until *Y’ajooj* (Gog) and *M’ajooj* (Magog) are released and they descend from every direction. (i.e., they take control of the world).”

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(Qur'an: al-Anbiyah, 21:96)

By the time of the birth of Muhammad (sallallahu 'alaihi wa sallam) the second temple had been lying in ruins for six hundred years. The Qur'an declared that Muhammad (sallallahu 'alaihi wa sallam), and those who followed him, were now the closest to the religion of Abraham (sallallahu 'alaihi wa sallam)! (Qur'an: Al-'Imran, 3:68) With the advent of Muhammad (sallallahu 'alaihi wa sallam) as the final Prophet of Allah a new religious community was created, the Muslims. And they now replaced *Banu Israil* as the **chosen** people of *Allah*:

“And strive in His Cause as you ought to strive. He has chosen you, and has imposed no difficulties on you in religion (unlike *Banu Israil* who preceded you) ...”

(Qur'an: al-Hajj, 22:78)

They, the Muslims, were now **chosen** by Allah to preserve the religion of Abraham (sallallahu 'alaihi wa sallam). They conquered the holy land, reconstructed the temple (*masjid*) there, and proceeded to preserve the true religion of Abraham (sallallahu 'alaihi wa sallam) in that holy land. The *masjid* has now stood for fourteen hundred years since it was reconstructed by the Muslims and has never, during this time, been destroyed by Allah.

Even though Jews have retaken control over the holy land, as the Qur'an predicted that they would, this has been achieved in defiance of Allah:

“(They will not succeed in returning to the holy land from which they were expelled, and in restoring the State of Israel) until Y'ajooj and M'ajooj are released and they descend from every direction.”

(Qur'an: al-Anbiyah, 21:96)

The restoration of the State of Israel was made possible because Allah brought down the barrier which had been built by *Dhul Qarnain* to contain the evil forces of *Y'ajooj* and *M'ajooj*. The civilizations of *Y'ajooj* and *M'ajooj* which today dominate the world are no other than the godless Eastern and Western European civilizations which have already clashed in two world wars. Were it not for the assistance rendered by *Al-Masih al-Dajjal* and by the dominant Godless European civilization which he and *Y'ajooj* and *M'ajooj* have created, the Jewish people would never have succeeded in restoring the State of Israel.⁶

The State of Israel has almost been totally restored. All that now remains to be done is the rebuilding of the Temple. The Jews have not as yet been able to do that. Why not?

Allah has put an end to all misconceptions attached to the terms 'chosen' people, 'chosen' race, and 'seed' of Abraham (sallallahu 'alaihi wa sallam). Jesus (sallallahu 'alaihi wa sallam) was taken up without leaving any seed. Zakariah (sallallahu 'alaihi wa sallam) had only John (sallallahu 'alaihi wa sallam) as his seed, and John (sallallahu 'alaihi wa sallam) was killed without leaving behind any seed. This was the end of the line of Prophets from the seed of Isaac (sallallahu 'alaihi wa sallam). Then Allah caused all the male children of Prophet Muhammad (sallallahu 'alaihi wa sallam) to die. With the death of Muhammad (sallallahu 'alaihi wa sallam), therefore, the line of Prophets from the seed of Ishmael

⁶ The subject of *Al-Masih al-Dajjal*, *Y'ajooj* and *M'ajooj* will be explained in detail, *Insha Allah*, in our forthcoming book: "*Suratul Kahf and the Modern Age*".

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(sallallahu ‘alaihi wa sallam) has also come to an end. In fact there was only one Prophet in this line from Ishmael (sallallahu ‘alaihi wa sallam), and that was Muhammad (sallallahu ‘alaihi wa sallam). The institution of Prophethood which was bestowed on the seed of Abraham (sallallahu ‘alaihi wa sallam) has come to an end. There will be no more Prophets after Muhammad (sallallahu ‘alaihi wa sallam). In their place is the community of Muslims who follow Muhammad (sallallahu ‘alaihi wa sallam). It is the chosen community, not because it is the seed of Abraham, but because it follows the religion of Abraham. It is that chosen community which must now exercise control over the holy land of Palestine and the temple of Solomon (sallallahu ‘alaihi wa sallam) since it is only in Islam that the religion of Abraham (sallallahu ‘alaihi wa sallam) has now survived in the world. But that chosen community is largely asleep today. If the Jews were ever to attempt to reconstruct the Temple it would only be after they destroy *Masjid al-Aqsa*. But if they were to destroy the *masjid* all their plans will come to naught because they would risk waking the world of Islam from its slumber. Indeed the world of Islam will wake from its sleep with a tremendous and irresistible fury. The Jews dare not risk that. And yet, that is precisely what they will do. When that deed is done it will witness the re-emergence of Islam as a force in the world. Indeed Islamic forces led by an *Imam*⁷ who is soon to come, will then challenge the State of Israel and destroy it. This is the prophecy of Prophet Muhammad (sallallahu ‘alaihi wa sallam).

⁷ That *Imam* is, of course, Imam al-Mahdi.

Chapter Three

The Qur'an and the Exclusion of Ishmael from Allah's Covenant

Let us now attempt to use the Qur'an as the criterion with which to examine the validity of the claim of the Torah that Allah:

- Excluded Ishmael from His Covenant (and so dispossessed him of inheritance from his father),
- Excluded Ishmael's seed from being honored with the recognition of being offspring of Abraham (*for it is through Isaac that offspring shall be continued for you*),
- And demonized Ishmael as *a wild ass of a man, his hand against everyone, and everyone's hand against him*.

The Qur'anic response begins with the recognition that Allah had tried and tested Abraham (sallallahu 'alaihi wa sallam) with certain commands, all of which he fulfilled. Whereupon Allah declared to Abraham (sallallahu 'alaihi wa sallam):

“I hereby appoint you as Imam (religious leader or Prophet *par excellence*) of mankind. He pleaded: And also (*Imams/Prophets*) from my offspring! He answered: But

My Covenant does not extend to those who commit *zulm* (acts of great evil, wickedness).”

(Qur’an: al-Baqarah, 2:124)

The Covenant

The Covenant (*ahd*) of Allah with Abraham (sallallahu ‘alaihi wa sallam) is a divine covenant which established him and his progeny to the status of *Imam* (i.e., religious leadership) of mankind. The essence of that Covenant appears to be as follows:

1. That Abraham (sallallahu ‘alaihi wa sallam) was the Prophet, *par excellence*, of Allah;
2. That Abraham (sallallahu ‘alaihi wa sallam) would be *ab al-Anbiya* (the father of the Prophets), i.e., Prophets would emerge from the ranks of the seed of Abraham (sallallahu ‘alaihi wa sallam);
3. That divine revelation would descend upon Abraham (sallallahu ‘alaihi wa sallam) and upon the Prophets from his seed;
4. That Abraham (sallallahu ‘alaihi wa sallam) and the Prophets who came from his seed would have a special attachment to the holy land of Canaan (Palestine);
5. That all the Prophets would guide the seed of Abraham (sallallahu ‘alaihi wa sallam) to that way of life which will constitute a model of true religion (*imam*) for the rest of mankind;
6. That the seed of Abraham (sallallahu ‘alaihi wa sallam) would be given the holy land of Palestine for the purpose of

establishing and sustaining therein the model of a religious community which is faithful to the religion of Abraham (sallallahu ‘alaihi wa sallam);

7. That the status of religious leadership of mankind, and the title to the holy land of Palestine which is integrally related to it, would exclude those of the seed of Abraham (sallallahu ‘alaihi wa sallam) who committed acts of *zulm* (sin and wickedness);
8. That the covenant would continue to be operational with some part of the seed of Abraham (sallallahu ‘alaihi wa sallam) until the advent of the final Prophet;
9. That the holy land would remain the possession of the seed of Abraham (sallallahu ‘alaihi wa sallam) so long as they remained faithful to the Covenant with Allah.

The Qur’an rejects the claim in the Torah that Allah excluded Ishmael (sallallahu ‘alaihi wa sallam) from the Covenant. The following are the proofs which emerge from the Qur’an:

First proof

From today’s Jewish perspective the exclusion of Ishmael (sallallahu ‘alaihi wa sallam) from the Covenant implied that today’s Jews are the (exclusive) chosen people of Allah. They understood that to mean that divine revelation was their exclusive preserve. As a consequence they believed that Prophethood, also, was their exclusive preserve since divine revelation and Prophethood were located at the very substance of the Covenant! Ishmael (sallallahu ‘alaihi wa sallam) could not, therefore, be a Prophet. In other words, if Isaac

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(sallallahu ‘alaihi wa sallam) was the only child of the Covenant, as stated in the Torah, and Ishmael (sallallahu ‘alaihi wa sallam) was excluded, it would follow therefrom that, from a Torah perspective, Ishmael (sallallahu ‘alaihi wa sallam) could not have been a Prophet of Allah.

This appeared to be doubly confirmed when the Torah demonized him as “*a wild ass of a man ...*” A ‘*wild ass*’ of a man could never be a Prophet of God!

From the Qur’anic perspective, the covenant with Abraham (sallallahu ‘alaihi wa sallam) established him as an *Imam*. The term *Imam*, in the context in which it occurs in Verse Al-Baqarah 2:124 of the Qur’an is synonymous with Prophethood as a model and an institution of religious leadership. When Abraham (sallallahu ‘alaihi wa sallam) asked whether the covenant would extend to his progeny the only meaning which could be ascribed to that question was whether his progeny also, would be honored with Prophets arising from their midst. And so, from the Qur’anic perspective also, any exclusion of Ishmael (sallallahu ‘alaihi wa sallam) from the covenant would imply that he could not be a Prophet.

But the Qur’an very clearly affirmed that Ishmael (sallallahu ‘alaihi wa sallam) was a Prophet of Allah:

“And recall (and remind mankind) of what is in the Scripture concerning Ishmael. He was surely one who was true to his promise (or word), and he was a Messenger (of Allah) and a Prophet .”

(Qur’an: Maryam, 19:54)

Since the Qur’an affirms that Ishmael (sallallahu ‘alaihi wa sallam) was a Prophet of Allah it follows that he was included in the

Covenant. Therefore the statement in the Torah concerning the exclusion of Ishmael (sallallahu ‘alaihi wa sallam) from the Covenant did not have come from Allah. It is false! And belief in such would be *shirk!*

At some point in time the Torah was changed to exclude Ishmael (sallallahu ‘alaihi wa sallam) from the covenant. Why was the change made? What was the purpose and objective of the change? Who made the change? When was the change made? We shall soon return to this subject to suggest a possible answer to these questions.

Second proof

If Isaac (sallallahu ‘alaihi wa sallam) was the child of the Covenant and Ishmael (sallallahu ‘alaihi wa sallam) was excluded, it would follow therefrom that no Prophet could arise from the seed of Ishmael (sallallahu ‘alaihi wa sallam), – Prophethood being the very essence of the Covenant. It would also follow that none but an Israelite/Hebrew (today known as Jews) could receive divine revelation.

In the Qur’an, however, Allah affirms that Muhammad (sallallahu ‘alaihi wa sallam) was a Prophet and Messenger of Allah. He also affirms that the Qur’an was revealed to him (Muhammad (sallallahu ‘alaihi wa sallam)) in order that he might admonish a people whose forefathers had received no admonition:

“Ya Sin! By the Qur’an full of Wisdom. Thou art (Muhammad) indeed one of the Messengers (of Allah), (walking on) the straight path. It (the Qur’an) is a revelation sent down by (Him), the Exalted in Might, the Most Merciful. (It was sent down to you) in order that you may admonish a people whose fathers had received no

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admonition, and who therefore remained heedless (of the Signs of Allah).”

(Qur’an: Ya Sin, 36:1-6)

The Qur’an clearly affirms that no Prophet had come to those Arabs (who were the seed of Ishmael) after Ishmael (sallallahu ‘alaihi wa sallam). And then Allah raised from amongst them a Prophet. That Prophet, Muhammad (sallallahu ‘alaihi wa sallam), was an Arab, not an Israelite. And he, Muhammad (sallallahu ‘alaihi wa sallam), referred to the Arabs as the offspring of Ishmael (sallallahu ‘alaihi wa sallam) and traced his lineage directly to Ishmael:

“Wathila bin al-Asqa reported: I heard Allah’s Messenger saying: Verily Allah granted eminence to Kinana from amongst the descendants of Ishmael; and He granted eminence to the Quraish amongst the Kinana; and He granted eminence to Banu Hashim amongst the Quraish; and He granted me eminence from amongst the tribe of Banu Hashim.”

(Sahih Muslim. Kitab al-Fadail)

“Salama bin al-Akwa said that the Prophet passed by some persons of the tribe of Aslam practicing archery. Allah’s Messenger said: “Oh offspring of Ishmael! Practice archery as your father was a great archer. I am with (i.e., on the side of) the son of so-and-so.” Hearing that, one of the two teams stopped shooting. Allah’s Messenger asked them: “Why are you not throwing?” They replied, “Oh Allah’s Messenger! How shall we throw when you are

with the opposite team? he said: “Throw, for I am with you all.”

(Bukhari. Kitab al-Anbiya)

“Abu Hurairah narrated: Abraham did not conceal the truth except on three occasions. Twice for the sake of Allah, when he said: “I am sick,” and he said, “ (I have not done this but) the big idol has done it”. Abu Hurairah then said: That (Hajar – i.e., Hagar, the mother of Ishmael) was your mother, Oh *bani ma-is-sama* (i.e., Oh children of the water of heaven, – a reference to Zam Zam).”

(Bukhari: Kitab al-Anbiya)

Prophet Muhammad (sallallahu ‘alaihi wa sallam) also referred to himself as *ibn al-zabihain* (i.e., the son of two fathers who were to be sacrificed, – his father Abdullah and his ancestor Ishmael). Since Muhammad (sallallahu ‘alaihi wa sallam) came from the seed of Ishmael (sallallahu ‘alaihi wa sallam), and he (like Ishmael) is a Prophet of Allah, and since Muhammad (sallallahu ‘alaihi wa sallam) received divine revelation (i.e., the Qur’an) of the same kind received by Abraham (sallallahu ‘alaihi wa sallam), Moses (sallallahu ‘alaihi wa sallam) etc., it follows that the statement in the Torah concerning the exclusion of Ishmael (sallallahu ‘alaihi wa sallam) and his descendants from the Covenant is false. It is *shirk!*

In fact it is partly because of the belief that the exclusion of Ishmael (sallallahu ‘alaihi wa sallam) from the Covenant implied that Prophets and divine revelation were the exclusive right and privilege of the seed of Isaac (sallallahu ‘alaihi wa sallam) and Jacob (sallallahu ‘alaihi wa sallam), that today’s Jews and Christians have consistently denied the Prophethood of Muhammad (sallallahu ‘alaihi wa sallam) and the

divine origin of the Qur'an. And whenever a prophecy emerged from Moses (sallallahu 'alaihi wa sallam) or Jesus (sallallahu 'alaihi wa sallam) concerning the advent of Muhammad (sallallahu 'alaihi wa sallam) they have exerted themselves to conceal or reinterpret it. Indeed I suspect that archeological evidence confirming the truth of the Qur'an is being concealed. It is to this, in particular, that the Qur'an refers when it warns *Banu Israil*:

“And do not cover the Truth with falsehood, and do not knowingly conceal the Truth.”

(Qur'an: al-Baqarah, 2:42)

Third proof

If, as the Torah informs us, Isaac (sallallahu 'alaihi wa sallam) was the only child of the Covenant and Ishmael (sallallahu 'alaihi wa sallam) was specifically excluded from the Covenant, it follows that Isaac (sallallahu 'alaihi wa sallam), and not Ishmael (sallallahu 'alaihi wa sallam), should have been the child of the sacrifice (when Abraham (sallallahu 'alaihi wa sallam) was commanded by Allah to sacrifice his son). Why so? It must have been such because a command to sacrifice a son, Ishmael (sallallahu 'alaihi wa sallam), who had been excluded from the Covenant (according to the Torah), a son who, it was alleged, was “*a wild ass of a man, his hand against every man and every man's hand against him*”, and a son through whom “*he (Abraham) would have no offspring*” could be interpreted as a command to sacrifice a son who was dispensable. It would have been no real test and no real sacrifice at all on the part of Abraham (sallallahu 'alaihi wa sallam). And so, in order for the amended Torah (which demonizes Ishmael (sallallahu 'alaihi wa sallam) and then excludes him from the Covenant) to

be consistent, Isaac (sallallahu ‘alaihi wa sallam), the only child left in the Covenant, had to be made the child of the sacrifice as well. And so the amended Torah declares in a *Translation and Commentary of the Pentateuch and Haftorahs* used by Conservative Judaism and edited by J.H. Hertz:

“And it came to pass after these things, that God did prove Abraham, and said unto him: “Abraham”; and he said: “Here am I.” And He said: “Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”

(Genesis: 22:1-2)

Now let us look at the translation of the verses in the *Modern Commentary of the Torah* edited by W. Günter Plaut, – a commentary used by Reform Judaism:

“Sometime afterward, God put Abraham to the test. He said to him: “Abraham ... take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering.”

(Genesis: 22:1-2)

Finally let us see how the Catholics translate this verse in the *New American Bible For Catholics* (with revised New Testament and revised Book of Psalms):

“Sometime after these events, God put Abraham to the test. He called to him, “Abraham!” “Ready!” he replied. Then God said: “Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you

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will offer him up as a holocaust on a height that I will point out to you.”

(Genesis: 22:1-2)

Please note how the Günter Plaut translation uses the term “your **favored** one”, and the Catholics use “your **only one**” rather than the more accurate but problematic translation, “your **only son**”. It is problematic because at no time whatsoever was Isaac ever an only son. It is only Ishmael (sallallahu ‘alaihi wa sallam) who ever had the status of being an **only son** to Abraham (sallallahu ‘alaihi wa sallam). It would appear from the above that the process of changing the Torah during translations is still going on to this day! But the fact that the reference to **only son** has survived indicates that the original Torah named Ishmael (sallallahu ‘alaihi wa sallam) as the child of the sacrifice.

The Qur’an very significantly places the ‘good news’ to Abraham (sallallahu ‘alaihi wa sallam), of the coming birth of Isaac (sallallahu ‘alaihi wa sallam), immediately **after** the narration of the event of the sacrifice:

“(Abraham prayed): “Oh my Lord! Grant me a righteous son!

So We gave him the good news of a son (to be born) who would be haleem (patient and forbearing).

Then when that son had grown to the age when he could work alongside his father he (Abraham) said: Oh my son, I have surely seen in my sleep (i.e., I have been ordered in a dream) that I must sacrifice you. What, then, is your response. He replied: Father, do as you have been ordered:

you will find me, if Allah so Wills, one practicing patience and constancy!

So when they had both submitted their wills (to Allah) and he had laid him prostrate on his forehead (for sacrifice),

We called out to him: Oh Abraham!

You have already fulfilled the vision! Thus, indeed do We reward those who do right.

For this was obviously a trial.

And We ransomed him with a momentous sacrifice,

And We left (this blessing) for him among generations (to come) in later times:

Peace and salutation to Abraham!

Thus, indeed, do We reward those who do right.

For he was one of Our believing servants.

And We (then) gave him the good news of Isaac (i.e., the news that Isaac would be born) – a Prophet – one of the righteous.”

(Qur'an: al-Saffat, 37:100-112)

The divine purpose in making the announcement (of the immanent the birth of Isaac (sallallahu 'alaihi wa sallam)) **after** the narration of the event of the sacrifice could not have been clearer. It is crystal clear that Allah was informing mankind that Isaac (sallallahu 'alaihi wa sallam) was born after the event of the sacrifice. Thus when the event of the sacrifice took place Ishmael was the **only son** of Abraham (sallallahu 'alaihi wa sallam). Let us repeat: At no time was

Isaac (sallallahu ‘alaihi wa sallam) ever the **only son** of Abraham (sallallahu ‘alaihi wa sallam). Therefore the present version of the story in the Torah is false. The child of the sacrifice was indisputably Ishmael (sallallahu ‘alaihi wa sallam). The fact that the reference to **only son** has survived in the Torah indicates that the original Torah must have named Ishmael (sallallahu ‘alaihi wa sallam) as the child of the sacrifice.

Prophet Muhammad (sallallahu ‘alaihi wa sallam) also confirmed that Ishmael (sallallahu ‘alaihi wa sallam) was the child of the sacrifice when he described himself as *ibn al-zabihain*, the child of two sacrifices, i.e., Ishmael (sallallahu ‘alaihi wa sallam) and Abdullah (the Prophet’s father who, also, was to be sacrificed).

Our conclusion is that since Ishmael (sallallahu ‘alaihi wa sallam) was the child of the sacrifice it is clear that he was not excluded from the Covenant. The child of the sacrifice in the Torah was changed from Ishmael (sallallahu ‘alaihi wa sallam) to Isaac (sallallahu ‘alaihi wa sallam) in order to maintain consistency with the other more significant change which excluded Ishmael (sallallahu ‘alaihi wa sallam) from the Covenant.

So much then for the scriptural argument, but there is also an argument based on historical evidence. Even before Islam the pagan idolatrous Arabs who had descended from Ishmael (sallallahu ‘alaihi wa sallam) commemorated, every year, for thousands of years before the birth of Muhammad (sallallahu ‘alaihi wa sallam), the event of Abraham’s sacrifice of the ram instead of his son. They did so at the time of the annual pilgrimage to the Temple (*Ka’aba*) in Arabia in which very large numbers of animals were sacrificed. Even while they worshipped idols made of wood and stone they had great veneration for the animals of sacrifice (*Qurban*). Such animals were carefully

chosen, treated with great care and affection, gaily decorated, and taken from great distances to the Temple for sacrifice. The sacrifice was located in the world of the sacred which no Arab dared violate.

The question which must be answered is: if (as the Torah declares) the child of sacrifice was Isaac (sallallahu ‘alaihi wa sallam), and if (as the Torah declares) the sacrifice took place on mount Moriah (which, it is believed, is the Temple Mount in Jerusalem where the Dome of the Rock is now located), and if mount Moriah is in Palestine, why then were the pagan idolatrous Arabs, descendants of Ishmael (sallallahu ‘alaihi wa sallam), the only people in all of mankind who commemorated that sacrifice of Abraham (sallallahu ‘alaihi wa sallam) uninterruptedly for thousands of years from the time of the original sacrifice, and why is it still being commemorated to this day with millions and millions of animals being sacrificed there at the Temple (*masjid*) built by Abraham (sallallahu ‘alaihi wa sallam) in Arabia and at millions of other places all over the earth at the time of the annual Islamic festival of *Eid al-Adha*?

The only logical explanation that is possible is that the child of the sacrifice was, indeed, Ishmael (sallallahu ‘alaihi wa sallam), and the sacrifice did take place in Arabia at the spot where the Temple (the *Ka’aba*) was built by Abraham (sallallahu ‘alaihi wa sallam) and Ishmael (sallallahu ‘alaihi wa sallam).

The Qur’an offers the best explanation for the otherwise inexplicable historical fact of the great annual sacrifice by pagan Arabs. It says that Allah preserved the event of the sacrifice for posterity with a great commemorative sacrifice at the time of the annual pilgrimage:

“And We ransomed him with a great and momentous sacrifice. And We preserved it for later generations.”

(Qur'an: al-Saffat, 37:109-110)

The question now remains: who changed the Torah to substitute the name of Ishmael (sallallahu 'alaihi wa sallam) for the name of Isaac (sallallahu 'alaihi wa sallam) as the child of the sacrifice, and why did they do it? We shall soon address this question and attempt to offer an answer.

Fourth proof

If Isaac (sallallahu 'alaihi wa sallam) was the only child of the Covenant, and Ishmael (sallallahu 'alaihi wa sallam) was excluded, it follows therefrom that Isaac (sallallahu 'alaihi wa sallam) should have been the son chosen by Allah to assist his father Abraham (sallallahu 'alaihi wa sallam) in the building of the first House of Allah, – the first temple (*masjid*) and in instituting the annual pilgrimage to that holy temple! If Abraham (sallallahu 'alaihi wa sallam) built such a temple (*masjid*) in Arabia, and if Ishmael (sallallahu 'alaihi wa sallam) was the son who was chosen by Allah to assist Abraham (sallallahu 'alaihi wa sallam) in that most strategic task, it follows that Ishmael (sallallahu 'alaihi wa sallam) was most definitely within the Covenant rather than excluded from the Covenant.

The authors of the amended Torah removed from the Torah all references whatsoever to the following:

- Abraham (sallallahu 'alaihi wa sallam) traveling to Arabia and leaving Hagar (sallallahu 'alaihi wa sallam) and the baby Ishmael (sallallahu 'alaihi wa sallam) there;

- Abraham (sallallahu ‘alaihi wa sallam) sacrificing an animal in place of Ishmael (sallallahu ‘alaihi wa sallam) there in Arabia;
- Abraham (sallallahu ‘alaihi wa sallam), with Ishmael’s assistance, constructing in Arabia the first ever temple (*masjid*) of Allah;
- Abraham (sallallahu ‘alaihi wa sallam) instituting the annual pilgrimage to that ancient temple.

But the Qur’an very clearly records the journey of Abraham (sallallahu ‘alaihi wa sallam) to Makkah. It also records the construction of the first House of Allah, the temple (*masjid*) at Makkah known as the *Ka’aba*. The Qur’an informs us that Abraham (sallallahu ‘alaihi wa sallam) and his son, Ishmael (sallallahu ‘alaihi wa sallam), performed this sacred task of supreme strategic importance for the establishment of public religion:

“And remember Abraham and Ishmael raised the foundations of the House (or Temple) (with this prayer): Our Lord! Accept (this service) from us, for thou art the all-hearing, the all-knowing.”

(Qur’an: al-Baqarah, 2:127)

Prior to this Gabriel (sallallahu ‘alaihi wa sallam) had come to Hagar (sallallahu ‘alaihi wa sallam), after she had been left in that barren valley with her baby-boy and was desperately searching for water. Gabriel (sallallahu ‘alaihi wa sallam) dug his heel on the ground and the water of *Zam Zam* flowed from the spot. Gabriel (sallallahu ‘alaihi wa sallam) then consoled Hagar (sallallahu ‘alaihi wa sallam) by informing her:

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“Don’t be afraid of being neglected, for this (is the spot of) the House of Allah which will be built by this boy and by his father.”

(Bukhari: Kitab al-Anbiya)

Allah went on to specifically use the word Covenant (for Ishmael (sallallahu ‘alaihi wa sallam)) when He informs us that:

“... And We covenanted with Abraham and Ishmael that they should sanctify My House for those who compass it around, who use it as a retreat, and who bow and prostrate themselves (therein in prayer).”

(Qur’an: al-Baqarah, 2:125)

The Qur’an also records the moment when Abraham (sallallahu ‘alaihi wa sallam) left his wife, Hagar (sallallahu ‘alaihi wa sallam), and his baby son, Ishmael (sallallahu ‘alaihi wa sallam), in barren Makkah, – where *Allah’s* holy House is located (i.e., the land on which the *Ka’aba* was to be constructed):

“Oh my Lord: I have made some of my offspring to dwell in a valley without cultivation (i.e., Makkah), by Thy Sacred House, in order, Oh Lord, that they may establish regular prayer, – so fill the hearts of mankind with love towards them, and provide them with sustenance that they may give thanks.”

(Qur’an: Ibrahim, 14:37)

The books of *seerah* (i.e., *The Life of Muhammad*) record that the Jews used to perform the pilgrimage to that ancient temple in

Arabia, but they stopped doing so when idolatrous Arabs placed idols in the temple itself.⁸

The conclusion could not be clearer. Since Allah covenanted with Ishmael (sallallahu ‘alaihi wa sallam) to build His Sacred House (Temple), the *Ka’aba* in Makkah, it follows that Ishmael (sallallahu ‘alaihi wa sallam) was most definitely included in the Covenant. The Torah’s exclusion of Ishmael (sallallahu ‘alaihi wa sallam) from the Covenant is therefore false! And the removal of all references to Abraham’s journey to Makkah and his construction there of the Temple (the *Ka’aba*) with the help of Ishmael (sallallahu ‘alaihi wa sallam), was done to maintain consistency with other changes such as the exclusion of Ishmael (sallallahu ‘alaihi wa sallam) from the Covenant.

In addition, however, to the scriptural argument we have so far advanced there is also a historical fact, indeed, a contemporary annual miracle, which supports the Qur’anic assertion that Abraham (sallallahu ‘alaihi wa sallam) did travel to Arabia and did construct there a temple for God.

All through history, from the time of Abraham (sallallahu ‘alaihi wa sallam) to this day, the Arabs have always recognized the *Ka’aba* in Makkah to be a temple built by Abraham (sallallahu ‘alaihi wa sallam). All through history to this day they have always performed the pilgrimage to this temple. Indeed the Arabs continued to perform the annual pilgrimage even when they had lost the religion of Abraham (sallallahu ‘alaihi wa sallam) and had embraced idolatry. For thousands of years now the institution of the annual pilgrimage to the temple in

⁸ Ibn Ishaq: *Seerat Rasul Allah*. Tr. A. Guillaume as *The Life of Muhammad*. Ox. Univ. Press Karachi. 1967. p. 9.

Makkah has survived. Today, the pilgrimage attracts more than two million pilgrims annually. And, indeed, the numbers are so large that governments have to impose restrictions on the number of people in each country who can perform the pilgrimage. If this had not been done the number of pilgrims would have been far in excess of two million.

What possible explanation can there be for this amazing historical event, other than that which the participants themselves assert namely: **that Abraham built the temple and he instituted the pilgrimage.**

In addition, the books of *seerah* affirm that there was always a group of Arabs in illiterate pagan Arabia, even up to the time of the birth of Prophet Muhammad (sallallahu ‘alaihi wa sallam), who were called *hunafa* because they refused to worship idols. They longed to worship in accordance with the religion of Abraham (sallallahu ‘alaihi wa sallam) but they were totally ignorant of that religion. They recognized the temple (*Ka’aba*) to be the house of God constructed by Abraham (sallallahu ‘alaihi wa sallam), and they venerated it. They performed the annual pilgrimage as a religious institution established by Abraham (sallallahu ‘alaihi wa sallam). And they performed the annual sacrifice in commemoration of Abraham’s sacrifice of the ram in place of Ishmael (sallallahu ‘alaihi wa sallam).

One of them, a man named Zaid bin Amr, “abandoned the religion of his people and abstained from idols, animals that had died, blood, and things offered to idols. He forbade the killing of infant daughters (a pagan Arab custom), saying that he worshiped the God of Abraham (sallallahu ‘alaihi wa sallam), and he publicly rebuked his people

for their practices. Hisham bin ‘Urwa from his father on the authority of his mother Asthma (ra), the daughter of Abu Bakr (ra), said that she saw Zaid as a very old man leaning his back on the Ka’aba and saying: O Quraish, by Him in whose hand is the soul of Zaid, not one of you follows the religion of Abraham (sallallahu ‘alaihi wa sallam) but I. Then he said: O God, if I knew how you wished to be worshiped I would so worship you; but I do not know. Then he prostrated himself on the palms of his hands.”⁹

The above historical account is taken from a book on the life of Prophet Muhammad (sallallahu ‘alaihi wa sallam) which was written more than 1200 years ago. The question which arises from this account is as follows: How do we explain this pagan Arab attachment to Abraham (sallallahu ‘alaihi wa sallam), this longing for his religion, this refusal by the *hunaḥfa* to worship idols because it was alien to the religion of Abraham (sallallahu ‘alaihi wa sallam)? How do we explain their attachment to the *Ka’aba* and the *Hajj*? How do we explain their recognition of the graves of Ishmael (sallallahu ‘alaihi wa sallam) and his mother Hagar (sallallahu ‘alaihi wa sallam) there besides the *Ka’aba*? How else, indeed, can all this be explained except by accepting the fact that Abraham (sallallahu ‘alaihi wa sallam) did travel to Makkah and did construct there the temple called *Ka’aba*, and that he was assisted by his son Ishmael (sallallahu ‘alaihi wa sallam), and that he established there the religion of Abraham (sallallahu ‘alaihi wa sallam)!

⁹ Ibn Ishaq: *Seerat Rasul Allah*. Tr. A. Guillaume as *The Life of Muhammad*. Oxford Univ. Press. Karachi. pp. 99-100.

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Prophet Muhammad (sallallahu ‘alaihi wa sallam) not only confirmed that the religion of Abraham (sallallahu ‘alaihi wa sallam) existed in Arabia, but he actually named the individual who first corrupted that religion:

“Abu Hurairah said: “I heard the Messenger of Allah saying: O Aktham I saw Amr b. Luhayy b. Qam’a b. Khindif dragging his intestines in hell, and never did I see two men so much alike as you and he!” “Will this resemblance injure me?” asked Aktham. “No”, said the Messenger of Allah, “for you are a believer and he is an infidel. He was the first to change the religion of Ishmael, to set up idols, and institute the custom of the bahira, saiba, wasila, and bami.”¹⁰

Ibn Ishaq went on to relate the circumstances which led the believing Arabs to idolatry:

“They say that the beginning of stone worship among the sons of Ishmael (sallallahu ‘alaihi wa sallam) was when Makkah became too small for them and they wanted more room in the country. Everyone who left the town took with him a stone from the sacred area to do honor to it. Wherever they settled they set it up and walked round it as they walked round the *Ka’aba*. This led them to worship what stones they pleased and those which made an impression on them. Thus as generations passed they forgot their original faith and adopted another religion for that of Abraham (sallallahu

¹⁰ Ibn Ishaq: *Seerat Rasul Allah*. Tr. A Guillaume as *The Life of Muhammad*. Oxford Univ. Press. Karachi. p. 35.

‘alaihi wa sallam) and Ishmael (sallallahu ‘alaihi wa sallam). They worshipped idols and adopted the same errors as the peoples before them. Yet they retained and held fast practices going back to the time of Abraham (sallallahu ‘alaihi wa sallam), such as honoring the temple and going around it, the great and little pilgrimage, while introducing elements which had no place in the religion of Abraham (sallallahu ‘alaihi wa sallam).”¹¹

Fifth proof

The Qur’an informs us that Abraham (sallallahu ‘alaihi wa sallam) and Ishmael (sallallahu ‘alaihi wa sallam) built (or raised the foundations of) the Holy House of Allah in barren Makkah. Adam (sallallahu ‘alaihi wa sallam) had built the first house of worship of Allah on that spot. The Qur’an also informs us of the prayer of Abraham (sallallahu ‘alaihi wa sallam) while he was constructing the building (i.e., the *Ka’aba*) in which he prayed that a Prophet should arise from that part of his family (Hagar and Ishmael, peace and blessings of Allah be upon them both) which he had settled in Makkah:

“Our Lord! Send amongst them a Messenger (of Allah) of their own, who shall recite Thy Signs (and revelations) to them, and instruct them in Scripture and Wisdom, and sanctify them. For Thou art the Exalted in Might, the Wise.”

(Qur’an: al-Baqarah, 2:129)

¹¹ Ibn Ishaq: *Seerat Rasul Allah*. Tr. A Guillaume as *The Life of Muhammad*. Oxford Univ. Press. Karachi. p. 36.

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Abraham (sallallahu ‘alaihi wa sallam) prayed for one Prophet to be sent from the seed of Ishmael (sallallahu ‘alaihi wa sallam), – just one! If Isaac (sallallahu ‘alaihi wa sallam) was, in fact, the only child of the Covenant, it would follow that Allah could never have acceded to this prayer of Abraham (sallallahu ‘alaihi wa sallam), since Prophethood and the receipt of divine revelation are located at the very heart of the Covenant and that would be the special privilege of the Israelite people. And yet, this is precisely what Allah did. He sent Muhammad (sallallahu ‘alaihi wa sallam) as a Prophet, – Muhammad (sallallahu ‘alaihi wa sallam) who came from the seed of Ishmael (sallallahu ‘alaihi wa sallam), sent him as an answer to Abraham’s (sallallahu ‘alaihi wa sallam) prayer. No other Prophet came from the seed of Ishmael (sallallahu ‘alaihi wa sallam), – only this one:

“Ya Sin. By the Qur’an full of Wisdom. Thou (Muhammad) art indeed one of the Messengers (of Allah), on a straight path. It is a revelation sent down by (Him) the Exalted in Might, Most Merciful, in order that thou mayest warn a people (*Banu Ismail* and the Arabs) whose fathers had received no warning (i.e., no Prophets since Ishmael), and who therefore remained heedless of the Signs of Allah.”

(Qur’an: Ya Sin, 36:1-6)

“Abd al-Wahhab ibn ‘Ata al-Ijli informed us: Juwaybir informed us on the authority of al-Dahhak: Verily the Prophet (sallallahu ‘alaihi wa sallam) said: “I am (in response to) the prayer of my ancestor Ibrahim who said while he was erecting the columns of the *Ka’aba*: Oh our Lord! Raise up

in their midst a Messenger.” He recited the verse (Qur’an: al-Baqarah, 2:129) to the end.”

(Ibn Sa’ad: Kitab al-Tabaqat al-Kabir)

The fact that Allah responded to the prayer of Abraham (sallallahu ‘alaihi wa sallam), and sent Muhammad (sallallahu ‘alaihi wa sallam) as a Prophet from the seed of Ishmael (sallallahu ‘alaihi wa sallam), proves beyond any doubt that Ishmael (sallallahu ‘alaihi wa sallam) was not excluded from the Covenant. It is the amended Torah that declared that he was excluded from the Covenant. It is false!

Sixth proof

It is a fact of history that there have been only two people in the world who have circumcised their males as a religious duty all through history, – *Banu Israil* (today's Jews being the remnant) and *Banu Ismail* (the Arabs), both of whom are from the seed of Abraham (sallallahu ‘alaihi wa sallam). Prophet Muhammad (sallallahu ‘alaihi wa sallam) specifically confirmed the order of circumcision as a fulfillment of the *sunna* (the way) of Abraham (sallallahu ‘alaihi wa sallam). But he was only required to confirm circumcision to the Arabs. Although they were a pagan idolatrous people he did not have to ask them to do something new. The pagan Arabs were practicing circumcision for thousands of years prior to the birth of Muhammad (sallallahu ‘alaihi wa sallam).

The question therefore arises, why were the pagan idolatrous Arabs practicing circumcision even before it was confirmed by the Prophet Muhammad (sallallahu ‘alaihi wa sallam)? After all, no people other than the Jews were doing it. There can only be one answer to that question. The pagan Arabs were doing it because they were the

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seed of Ishmael (sallallahu ‘alaihi wa sallam), and because circumcision, as the ‘Sign of the Covenant’, had been made obligatory on the seed of Ishmael. The historical fact of circumcision in Arabia thus confirms the existence of an essential link with the religion of Abraham (sallallahu ‘alaihi wa sallam).

Indeed there was such universal conformity amongst the Arabs with the rite of circumcision that the Qur’an did not have cause to devote even a single verse to the subject. And this is a matter of more than passing importance. It is Allah’s way of provoking thought for an explanation for the practice of circumcision amongst pagan Arabs. And yet, how few Jews and Christians have been provoked to think on the subject.

The Torah clearly states that circumcision shall be the sign of the covenant between Allah, Abraham (sallallahu ‘alaihi wa sallam), his offspring and those who follow him:

“Such shall be the Covenant between me and you and your offspring to follow which you shall keep, every male among you shall be circumcised. You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between you and me. And throughout the generations, every male among you shall be circumcised at the age of eight days. As for the home-born slave and the one bought from an outsider who is not of your offspring, they must be circumcised, home-born and purchased alike. Thus shall My Covenant be marked in your flesh as an everlasting pact. And if any male who is uncircumcised fails to circumcise the flesh of his foreskin, that person shall be cut off from his kin; he has broken My Covenant.”

(Genesis: 17:10-14)

The Torah further informs us that Abraham (sallallahu ‘alaihi wa sallam) circumcised himself on the very day that the divine order was received. Not only did he circumcise himself but, what is more important for our subject, he himself also circumcised his son Ishmael (sallallahu ‘alaihi wa sallam) on that very day. Thus Ishmael (sallallahu ‘alaihi wa sallam) bore the sign of the covenant through circumcision. Indeed Isaac (sallallahu ‘alaihi wa sallam) was not even born at the time when Ishmael (sallallahu ‘alaihi wa sallam) was circumcised.

The fact that Ishmael (sallallahu ‘alaihi wa sallam) was circumcised is conclusive proof that he was not excluded from the Covenant. The fact that the seed of Ishmael (sallallahu ‘alaihi wa sallam) has practiced circumcision as an uninterrupted religious obligation from the time of Ishmael (sallallahu ‘alaihi wa sallam) to this day is conclusive evidence that they were not excluded from the Covenant.

Thus the claim of the amended Torah that Ishmael (sallallahu ‘alaihi wa sallam) was excluded from the Covenant is false!

Seventh proof

When Allah informed Abraham (sallallahu ‘alaihi wa sallam) of his elevation to the high rank of *Imam* (religious head) of mankind, he asked whether that status would devolve on his offspring. The reply of Allah was as follows:

“My Covenant will not extend to include the sinful (and wicked) (from amongst your offspring).”

(Qur’an: al-Baqarah, 2:124)

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Whoever did the rewriting of the Torah, and set out to exclude Ishmael (sallallahu ‘alaihi wa sallam) from the Covenant, realized that Ishmael (sallallahu ‘alaihi wa sallam) had to be demonized before his exclusion could make any sense. And so we find this terrible description of Ishmael (sallallahu ‘alaihi wa sallam) in the Torah:

“... a wild ass of a man; his hand against every man (i.e., he will be a highwayman), and everyone's hand against him (i.e., all will hate and fight against him) ...”

(Genesis: 16:12)

One would normally expect to find this kind of demonization of Arabs in the Jewish New York Times. But the Torah?

Does the Qur’an support this description of Ishmael (sallallahu ‘alaihi wa sallam) in the Torah? It does not! Rather it praises the faith, character and spiritual personality of Ishmael (sallallahu ‘alaihi wa sallam):

“And recall (and remind mankind) of what is in the Scripture concerning Ishmael. Lo! He was a keeper of his promise, and he was a Messenger (of Allah), a Prophet. He enjoined upon his people worship and giving charity, and was acceptable in the sight of his Lord.”

(Qur’an: Maryam, 19:54-55)

The Qur’an also praises Ishmael (sallallahu ‘alaihi wa sallam) for his patience, constancy and determination (*sabr*), qualities that are the exact opposite of *a wild ass of a man, his hand against every man etc.* Indeed it makes mention of these qualities of Ishmael (sallallahu ‘alaihi wa sallam) immediately after narrating the story of that ‘model of patience and constancy’, the Prophet Job (sallallahu ‘alaihi wa sallam):

“And (remember) Ishmael, Idris and Zul Kifl, all (men) of constancy and patience; We admitted them to Our Mercy: for they were of the righteous ones.”

(Qur’an: al-Anbiyah, 21:85-6)

The Qur’an declares that Ishmael (sallallahu ‘alaihi wa sallam) was amongst those who, as a result of divine favors conferred upon them, were raised in status above all mankind:

“... And Ishmael and Elisha and Jonas and Lot: to all (of them) We gave favor above mankind.”

(Qur’an: al-An’am, 6:86)

The Qur’an thus very clearly exposes the falsehood about Ishmael (sallallahu ‘alaihi wa sallam) in the amended Torah. In doing so the Qur’an restores Ishmael (sallallahu ‘alaihi wa sallam) to the status of a worthy son of Abraham (sallallahu ‘alaihi wa sallam) fully eligible to the Covenant from Allah.

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The Qur'an, the Covenant and the Jews

We have clearly demonstrated from the Qur'an that the claim of the Torah concerning the exclusion of Ishmael (sallallahu 'alaihi wa sallam) from the Covenant is false. Today's Torah is not the Torah which was revealed by Allah. It is the rewritten Torah! The implication is although the Qur'an confirms that Allah did give the holy land to the Israelite people it does not support their claim to be the only **chosen** people, i.e., to the exclusion of Ishmael (sallallahu 'alaihi wa sallam) and his descendents.

Let us now use the Qur'an to examine the further claim of the Israelite people to **ever lasting** possession of the holy land. Can that remnant of *Banu Israil* who today identify themselves as Jews be recognized as a people who still enjoy the status of being within the Covenant with Allah and, therefore, a people who still possess a valid divine claim to the holy land?

Do the Jews still believe in, and faithfully follow the religion of Abraham (sallallahu 'alaihi wa sallam)? Is Judaism identical to the religion of Abraham (sallallahu 'alaihi wa sallam)? If it is not, and if Jews no longer follow the religion of Abraham (sallallahu 'alaihi wa sallam),

then they can no longer be recognized as a people who are included in the covenant Allah made with Abraham (sallallahu ‘alaihi wa sallam). The Qur’an states very clearly that the Jews no longer follow the religion of Abraham (sallallahu ‘alaihi wa sallam):

“They say: Become Jews or Christians if you would be guided (to salvation). Say (to them): Nay! (I would rather) the religion of Abraham the true, and he joined not gods with Allah.”

(Qur’an: al-Baqarah, 2:135)

Then there is the matter of conduct, concerning which Allah clearly stated:

“My Covenant will not extend to include the sinful (and wicked) (from amongst your offspring).”

(Qur’an: al-Baqarah, 2:124)

Does the Qur’an declare of the Jews that they have been guilty of acts of *zulm* (grave sin and wickedness), – acts which result in exclusion from the Covenant? It most certainly does so! It records numerous acts of wickedness and sin by the Jews. Allah forgave some of these sins. But other sins were not forgiven. Indeed the Jews became a people with whom Allah was so very angry that He placed a curse on them!

The Qur’an and the grave sins of the Jews

The Qur’an, at the very beginning, draws attention to certain acts of *zulm* committed by *Banu Israil* (which included Jews, i.e., *al-Yahood*) which Allah forgave. It then goes on to describe numerous other acts of *zulm* committed by *Banu Israil*, and by the Jews (*al-*

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Yahood) in particular, and not only refrains from any mention of forgiveness but, on the contrary, informs of a divine curse upon the Jews until the last day.

Here are some of the acts of *zulm* committed by the *Banu Israil* which Allah forgave:

After the opening prayer (*al-Fatihah*) the Qur'an begins with a chapter entitled *Surah al-Baqarah* (the Chapter of the Cow). It is so named because it narrates a truly sinful deed committed by some of *Banu Israil*, namely the worship of a golden calf. It then records how Allah forgave them:

“(Remember) how We delivered you from Pharoah's people who had oppressed you cruelly, slaying your sons and sparing your women. Surely that was a great trial from your Lord. We parted the sea for you and, taking you to safety, drowned Pharoah's men before your very eyes. We ordained the retreat with Moses for forty nights, but in his absence you took up the calf and worshiped it, thus committing *zulm* (evil, wickedness). Yet after that We pardoned you, so that you might have a chance to show gratitude.”

(Qur'an: al-Baqarah, 2:49-52)

“And remember Moses said: O my people! You have indeed committed *zulm* (evil, wickedness) against yourselves by your worship of the calf. So turn (in repentance) to your Creator slay yourselves (the wrongdoers). That will be better for you in the sight of your Creator. And He (Allah) turned towards you (in

mercy and forgiveness); For He is the Forgiving One, the Most Merciful.”

(Qur’an: al-Baqarah, 2:54)

Then, on another occasion *Banu Israil* addressed Moses (sallallahu ‘alaihi wa sallam) and declared that they were not prepared to believe in him unless they could see Allah directly. Even that was forgiven:

“And when you said to Moses: We will not believe in you until we see Allah with our own eyes, – a thunderbolt struck you whilst you were looking on. Then We revived you from your stupor so that you might have a chance to show gratitude.”

(Qur’an: al-Baqarah, 2:55)

**Why are the Jews no longer the Chosen People of God?
Why do they no longer have a right to the holy land?**

Now let us turn to acts of *zulm* which have not been forgiven. They constitute divine charges against *Banu Israil*, and against the Jews in particular.

First charge

The first such charge against *Banu Israil* (or the People of the Book, or Jews) in the Qur’an is the charge of ‘covering the Truth with falsehood’ and ‘concealing the Truth’. This refers to the changes which were made to the Torah, – changes made for appropriating for themselves the status of being the chosen people of Allah, or for deriving financial gain or worldly benefit. In the process of changing the Torah lies were invented against Allah. That is *shirk*. It is also

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the greatest act of *zulm*. This is what the Qur'an has to say on the subject. The Qur'an first makes the specific charge against the Jews that they rewrote the Torah and made changes to the original which was revealed to Moses (sallallahu 'alaihi wa sallam):

“But those who committed *zulm* (sin and wickedness) changed the (revealed) Word from that which We had given them ...”

(Qur'an: al-Baqarah, 2:59)

“... They drew upon themselves the wrath of Allah because they persisted in committing acts of *kufr* (disbelief) with the Signs of Allah (i.e., the revealed verses of the Torah)...”

(Qur'an: al-Baqarah, 2:61)

“Can you (O men of faith) entertain the hope that they will believe in you? – seeing that a party of them heard the Word of Allah, and perverted it knowingly after they had understood it?”

(Qur'an: al-Baqarah, 2:75)

Then the Qur'an proceeds to make specific charges against the Jews that they changed the Torah for monetary gain:

“Then woe to those who write the book with their own hands, and then say: “This is from Allah”, to traffic with it for a miserable price! – Woe to them for what their hands do write, and for the gain they make thereby.”

(Qur'an: al-Baqarah, 2:79)

“Those who conceal Allah’s revelation in the Book (i.e., Torah and Gospel), and purchase for them a miserable profit, – They swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection, nor purify them. Grievous will be their penalty.”

(Qur’an: al-Baqarah, 2:174)

“As for those who sell the faith they owe to Allah, and their plighted word for a small price, they shall have no portion of the hereafter: Nor will Allah (deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin): they shall have a terrible penalty.”

(Qur’an: al-Baqarah, 3:77)

“... And do not buy (and sell) My Signs (i.e., the verses of the Torah) for a small price (i.e., for material gain) ...”

(Qur’an: al-Baqarah, 2:41)

The Jews (and Christians) also made changes to the religion of Abraham when they rewrote the Torah and the Gospel:

“Or do they say that Abraham, Ishmael, Isaac, Jacob and the Tribes were Jews and Christians? Say: Do you know better than Allah? Ah! Who commits greater *zulm* than those who conceal the testimony they have from Allah? And Allah is not unmindful of what you do.”

(Qur’an: al-Baqarah, 2:140)

“Those who conceal Allah’s revelation in the Book (i.e., Torah and Gospel), and purchase for them a miserable

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profit, – They swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection, nor purify them. Grievous will be their penalty.”

(Qur'an: al-Baqarah, 2:174)

“... their forgeries deceive them as to their own religion.”

(Qur'an: al-Baqarah, 3:24)

Amongst the many changes which the Jews made to the Torah were those changes which were made to conceal that which was in the Torah which confirmed the Prophethood of Muhammad (sallallahu 'alaihi wa sallam). So great was Allah's anger at this deed that He laid a Curse on the Jews:

“Those who conceal the clear (signs) We have sent down (e.g., prophecies concerning the advent of the Prophet Muhammad), and the Guidance, after We have made it clear for the People of the Book, – on them shall be Allah's curse, and the curse of those entitled to curse.”

(Qur'an: al-Baqarah, 2:159)

Rewriting the word of Allah and concealing the Word of Allah amounted to telling lies against Allah. Such was the greatest act of *zulm*. And Allah had specifically replied to Abraham to the effect that those who committed *zulm* would be in violation of the Covenant and, as a consequence, would no longer be the chosen of Allah:

“Who doeth more *zulm* than he who invents a lie against Allah, or rejects His Signs ...?”

(Qur'an: al-An'am, 6:21)

Second charge

The Qur'an makes it clear that Allah has reserved for Himself the authority to legislate the lawful (*halal*) and prohibited (*haram*). This has been taken out of human hands. If someone other than Allah were to legislate concerning *halal* and *haram* he would be attempting to usurp Allah's sovereignty. That is *shirk*! Others, who accept such legislation, and submit to it, would be raising human beings to the status of divinity. That, also, is *shirk*! It is the greatest act of *zulm*. That is what the Jews (and Christians did). Allah makes reference to this in the Qur'an when He asks:

“Do they have partners (with Allah who have prescribed for them in religion that concerning which Allah has given no permission?”

(Qur'an: al-Baqarah, 42:21)

He goes on to accuse Jews (and Christians) of acting in that way:

“They have taken their Rabbis and Priests as lords besides Allah, and the Messiah, son of Mary, although they were commanded to worship none except the One Allah. There is no deity but He, glory be to Him above what they associate with Him.”

(Qur'an: al-Tauba, 9:31)

‘Adi bin Hatim, who had been a Christian before accepting Islam, questioned the Prophet (sallallahu ‘alaihi wa sallam) when he heard him reciting the above verse:

“Oh Messenger of Allah, but they do not worship them. The Prophet replied: Yes! But they prohibit to the people what is *halal* (lawful) and permit them what is *haram* (prohibited), and the people obey them. This is indeed their worship of them.”

(Sunan, al-Tirmidhi)

Third charge

Among the sins with which they were charged in the Torah was the violation of the prohibition against *riba* or usury (one of the many forms of *riba* is borrowing and lending on interest). The Qur’an severely condemned the Jews for taking *riba* although it had been prohibited by Allah. It considered such conduct to be disbelief (*kufr*). And it warned of a truly terrible punishment which would be visited upon those who commit such *kufr*:

“So, then, for the *zulm* committed by Jews, did We deny unto them (in the Torah) certain of the good things of life (e.g., certain foods) which previously were permitted for them; and (We did this) for their having led so many astray from the path of Allah.

“And for their taking *riba* (usury) although it had been forbidden to them, and (in consequence of taking *riba*) their wrongful acquisition of the wealth of others (which is really cheating and robbing people of their wealth). And for those Jews who reject Truth (by taking *riba*) We have prepared a terrible, terrible punishment.

“But those among (the Jews) who penetrate knowledge, as well as those (Muslims who follow Muhammad), believe in that (i.e., the Qur’an) which was revealed to thee (i.e., Muhammad), as well as that which was revealed previously (both of which prohibit *riba*) ...”

(Qur’an: al-Nisa, 4:160-3)

Thus the Qur’an did more than reveal the iniquity of *riba*. It directed attention to the Jews and disclosed that they had been forbidden from taking *riba*.

In the Book of Leviticus, the Torah addresses the subject of *riba*:

“If your brother Israelite meets with difficult times and you give shelter and lodging as though he were an alien guest, let him live with you and do not exact from him any (*riba*) interest over and above that which you have spent on him. You have the anger of God to fear. See to it that your brother has freedom to live with you. It is not permissible for you to receive interest on what you spend, or to feed him for profit.”

(Leviticus: 25:35-37)

Again in the Book of Exodus, the Torah deals with *riba*:

“And if you lend money to some poor neighbor among My people, do not drive him hard as extortioners do, nor burden him with *riba* (usury).”

(Exodus: 22:24)

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And finally the Torah addressed the question of *riba* in the Book entitled Deuteronomy:

“Do not charge usury (*riba*) to the fellow-Israelite when you lend him money or grain or anything else. You may charge usury (*riba*) when you make loans to foreigners (i.e., gentiles). To your brother you shall lend without usury (*riba*) all that he needs, so that the Lord, your God, may bless you ...”

(Deuteronomy: 23:19-20)

A comparison of the Qur’anic verse, with its stinging denunciation of the Jews for taking *riba*, and the verses in the Torah which permit the Jews to take *riba* from non-Jews while prohibiting it in intra-Jewish relations (and that is called double standards), leads us to the unambiguous conclusion that the text of the Torah was changed.

The Qur’an confirms this:

“But a wicked people (i.e., a people who committed *zulm*) changed the text which had been given to them ...”

(Qur’an: al-Baqarah, 2:59)

“Woe unto those who write the (revealed) Book with their own hands, and then say: This is from Allah!, in order to acquire a trifling gain. Woe unto them for what their hands have written, and woe unto them for all that they may have gained.”

(Qur’an: al-Baqarah, 2:79)

The punishment for this scriptural crime will be terrible indeed:

“Verily, as for those who suppress aught of the revelation which Allah has bestowed from on high (and this includes concealing the prohibition against *riba* by corrupting the text of the scripture), and barter it away for a trifling gain, – they but fill their bellies with fire. Allah will not speak to them on the Day of Resurrection, nor will He cleanse them (of their sins), and a truly terrible punishment awaits them.”

(Qur’an: al-Baqarah, 2:174)

Fourth charge

Allah chose to test the Jews by sending the Messiah, Jesus (sallallahu ‘alaihi wa sallam), as the son of a virgin Jewish mother. Mary (sallallahu ‘alaihi wa sallam) was the most chaste and innocent girl in all the land. All of her childhood up to the arrival of puberty had been spent in the temple under the watchful care of Zakariah (sallallahu ‘alaihi wa sallam), the respected Rabbi who was, in fact, a Prophet. With the arrival of puberty she could no longer be allowed to live in the temple. It was at that time that Allah sent Gabriel (sallallahu ‘alaihi wa sallam) to inform her that she would have a son even though no man had as yet touched her. After the baby Jesus (sallallahu ‘alaihi wa sallam) was born, Mary (sallallahu ‘alaihi wa sallam) returned to her people bearing the baby in her arms. The Jews responded by hurling the greatest slander of fornication against her. Allah describes that (Jewish response) in the Qur’an as an act of disbelief (*kufr*):

“That they rejected faith, in-so-much as they uttered against Mary a grave false charge (of fornicating).”

(Qur’an: al-Nisa, 4:156)

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An act of slander against any chaste believing woman who may even have acted indiscretely, incurs the curse of Allah. Thus the Qur'an declares:

“Those who slander chaste women, indiscreet but believing, are cursed in this life and in the hereafter: for them is a grievous punishment.”

(Qur'an: al-Nur, 24:23)

Imagine, then, the enormity of the sin when the most chaste of all women, – a women never known to have ever acted indiscretely, is accused of fornication.

Fifth charge

The Qur'an records that part of the Israelite people believed in Jesus (sallallahu 'alaihi wa sallam) and assisted him in the work of Allah, but the other part rejected him and thus committed an act of disbelief (*kufr*). (Qur'an: Al-Saff, 61:14) Even to this day, after some two thousand years have past, the Jewish people still reject the claim of Jesus (sallallahu 'alaihi wa sallam) to be the Messiah and a Prophet of Allah. So long as the Jewish people reject Jesus (sallallahu 'alaihi wa sallam) as the Messiah, so long will they remain a people excluded from the Covenant with Allah.

Sixth charge

The Qur'an charges Jews with the truly heinous crime of rejecting, opposing, and then killing Prophets of Allah. Among those who were killed were John (sallallahu 'alaihi wa sallam) and his father Zakariah (sallallahu 'alaihi wa sallam). The Qur'an does not explicitly

name them as the murderers of John (sallallahu ‘alaihi wa sallam) and Zakariah (sallallahu ‘alaihi wa sallam), but this is confirmed in the Gospel where Jesus (sallallahu ‘alaihi wa sallam) minces no words:

“This is why the Wisdom of God said, I will send them Prophets and Apostles, some they will kill and some they will persecute; it was that the blood of all the Prophets shed from the foundation of the world might be charged upon this generation, from the blood of Abel down to the blood of Zakariah who was slain between the alter and the House of God – yes, I tell you, it will all be charged upon this generation.”

(Luke: 11:49-51)

The Qur’an warned of a terrible punishment which awaits those who committed these crimes:

“As for those who deny the Signs of Allah, and kill Prophets of Allah for no just reason (i.e., John and Zakariah), and kill those who teach just dealing with mankind, inform them of a terrible punishment (which awaits them).

(Qur’an: Al-‘Imran, 3:21)

“And they (the Jews) were covered with humiliation and misery; they incurred the wrath of Allah on themselves. This was because they persisted in rejecting the Signs of Allah, and in killing His messengers (John and Zakariah in particular, and, additionally, the attempts on the lives of Jesus and Muhammad) without just cause. This was because they rebelled and went on transgressing.”

(Qur'an: al-Baqarah, 2:61)

Jews also conspired to kill Jesus (sallallahu 'alaihi wa sallam). And when they believed that they had achieved their objective, that he had been killed, they boasted about what they had done:

“That they said (in boast): “We killed the Messiah, Jesus, the son of Mary, the Messenger of Allah ...”

(Qur'an: al-Nisa, 4:157)

They also attempted to kill the Prophet Muhammad (sallallahu 'alaihi wa sallam).¹² But the angel Gabriel (sallallahu 'alaihi wa sallam) informed the Prophet (sallallahu 'alaihi wa sallam) of the plot to kill him and he was able to take prompt action to ensure his safety.

All of these were acts of *zulm* which render a people excluded from Allah's covenant with Abraham (sallallahu 'alaihi wa sallam).

Seventh charge

The Qur'an accuses the Jews of having led many amongst mankind astray:

“... and because they led so many astray from the Way of Allah ...”

(Qur'an: al-Nisa, 4:160)

Foremost amongst those who were led astray by Jews are the followers of Jesus. Paul, the Jew who became a Christian, appears to

¹² See Martin Lings: *Muhammad - his life based on earliest sources*. London. George Allen and Unwin. 1983. p. 203.

be the true founder of today's Christianity, – a religion quite different from that which Jesus preached. As eminent a scholar as Dr. Havelock Ellis has this to say on the subject:

“The religion of Jesus was the invention of a race (Jews) which itself never accepted that religion ... Something even stronger than theology or metaphysics has served to cut us off from the spirit of Jesus, and that is the spirit of Paul, certainly the real founder of ‘Christianity’ as we know it, for Jerome, Augustine, Luther, were all the children of Paul, and in no respect the children of Jesus. That marvelous little Jew painted in its main outlines the picture of Christianity which in the theater of this world has for so many centuries shut us off from Jesus.”¹³

W. J. Sheard also argues that Jews had to corrupt the teachings of Jesus in order for Judaism to survive!¹⁴ My own view is that certain Jews may also have wanted to take revenge **to get even** with Allah, Who had fulfilled His promise to them to send them a Prophet who would be their Prophet and Messiah by sending Jesus (sallallahu ‘alaihi wa sallam) in a way which subjected them to the supreme test. Jesus (sallallahu ‘alaihi wa sallam) was born of a virgin mother. They failed the test since they accused Mary (sallallahu ‘alaihi wa sallam) of fornication and therefore believed that Jesus (sallallahu ‘alaihi wa sallam)

¹³ Quoted in his essay on ‘St. Francis and Others’ published in *Morals, Manners and Men*. Watts and Co. London. 1897.

¹⁴ Quoted in his booklet *Who Founded Christianity Jesus or Jewry?* World Federation of Islamic Missions. Karachi. 1967.

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was a bastard child. They rejected Jesus (sallallahu ‘alaihi wa sallam) because the Messiah could not be a ‘bastard’ child!

Paul appears to have infiltrated the community of believers who followed Jesus (sallallahu ‘alaihi wa sallam) and planted the seed of belief that since he, Jesus (sallallahu ‘alaihi wa sallam), did not have a human father, Allah must have been his father. Since Allah was his father, he (Jesus) was the son of Allah. And since the father was divine, the son must also be divine (hence God the father, and God the son). In addition, the only way Jesus (sallallahu ‘alaihi wa sallam) could perform all those miracles (walking on water, reviving the dead, curing the ill, talking from the cradle, taking mud and shaping it in the form of birds, breathing into them and, by Allah’s leave, they become living birds) was through the medium of the power of the holy ghost (Gabriel). So the holy ghost must also be divine. After Paul, it was only a matter of time before the belief in Allah, the One God, was corrupted, and the seed which Paul had planted grew into the full grown tree of the divinity of Jesus (sallallahu ‘alaihi wa sallam) and the dogma of the trinity.

The followers of Jesus (sallallahu ‘alaihi wa sallam) were thus led astray by Paul. That very same process now threatens the followers of Muhammad (sallallahu ‘alaihi wa sallam) in respect of the divine prohibition of *Riba*!

There are many other serious charges against the Jews in the Qur’an, and they establish beyond doubt the Qur’anic view that the Jews no longer qualify for inclusion in the Covenant. They are no longer the Chosen People of God!

Since the Qur’anic position is that the Jews do not qualify as a people who still enjoy that status of being within the covenant Allah

had made with Abraham (sallallahu ‘alaihi wa sallam), the consequence in the Qur’anic view is that they no longer have any claim to possession of the holy land.

The Jews and Allah’s Curse

Finally the Qur’an describes an angry Allah, angry with the Jews to such an extent that He curses them:

“They say: Our hearts are sealed. But Allah has cursed them for their disbelief. They have but little faith.”

(Qur’an: al-Baqarah, 2:88)

Allah first warns them that their rejection of the Qur’an as the Word of Allah will result in His laying a curse upon them:

“You to whom the Book (Torah) was given! Believe in that which We have revealed (i.e., the Qur’an) confirming that which you have, before We obliterate your faces and turn them backward, or lay our curse on you, as We laid it on the Sabbath-breakers. What Allah ordains shall be accomplished.”

(Qur’an: al-Nisa, 4:47)

“Those who conceal the clear proofs and guidance We Have revealed (in this Qur’an) after We had proclaimed them in the Book (Torah), shall be cursed by Allah and shall be cursed by the cursers; except those that repent and mend their ways and proclaim the Truth (i.e., the Truth revealed to Muhammad). Towards them I shall relent. I am the Relenting One, the Merciful. Lo! those who disbelieve (in this Qur’an), and die while they are disbelievers, on

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them is the curse of Allah, and of the Angels, and of all mankind. Under it they shall remain forever; their punishment shall not be lightened, nor shall they be given respite.”

(Qur'an: al-Baqarah, 2:159-162)

Then, when their rejection of the Qur'an as the Word of Allah, and of Muhammad (sallallahu 'alaihi wa sallam) as the Prophet of Allah, was manifest, He did curse them:

“And when a Book (i.e., the Qur'an) confirming their own (Torah) has come to them from Allah, – while before they were asking for a signal triumph over those who disbelieved, – when there came to them that which they knew (to be true), they disbelieved therein. The curse of Allah is on (such) disbelievers!”

(Qur'an: al-Baqarah, 2:89)

“How can Allah guide those who lapse into disbelief after embracing the faith and recognizing the Prophet (Muhammad) as true, and after receiving clear proofs (i.e., in the Qur'an)? Allah does not guide the evil-doers. Their reward is the curse of Allah, the angels and all mankind, – under it they abide forever. Their punishment shall not be lightened, nor shall they be reprieved; except those who subsequently repent and mend their ways, for Allah is Forgiving and Merciful.”

(Qur'an: Al-'Imran, 3:87)

Their rejection of Jesus (sallallahu ‘alaihi wa sallam) as the Prophet and Messiah who had been promised to them, and who was born of a virgin mother, evoked the ultimate challenge which involves a curse:

“To those who dispute with you concerning (Jesus), after the (revealed) knowledge you have received, Say (to them): Come let us gather our sons and your sons, our wives and your wives, our people and your people. We will then pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.”

(Qur’an: Al-‘Imran, 3:61)

Then, in connection with the effort by Jews to kill Jesus (sallallahu ‘alaihi wa sallam), and their boasting about it when they thought that they had killed him, Allah describes the most ominous consequences for them. The Jews face two equally unpalatable alternatives. Either they swallow their pride, accept Jesus (sallallahu ‘alaihi wa sallam), and believe in him during their lifetime, or die a death like that of Pharaoh. If they refuse to accept Jesus (sallallahu ‘alaihi wa sallam) and are to die like Pharaoh, then they face the following:

- i. every single Jew will declare his faith in Jesus (sallallahu ‘alaihi wa sallam) at the moment when his soul is about to be extracted from his body, just as Pharaoh declared his faith in Allah at the moment of death,
- ii. Allah will destroy the Jews the way He destroyed Pharaoh

Thus it is that the body of Pharaoh is a Sign for them. This is what the Qur’an says about the event of the attempt to kill Jesus

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(sallallahu ‘alaihi wa sallam) and the consequences of that deed which Jews will face at the moment of death:

“And (because of their sarcastic boast): We have put to death the Messiah, Jesus the son of Mary, the Messenger of Allah. (In fact) they did not kill him (i.e., did not succeed in killing him), nor did they crucify him, but so was it made to appear to them.

“Those that disagreed about him were in doubt concerning him, for what they knew about it was sheer conjecture; they slew him not for certain. Rather, Allah raised him up unto Himself. Allah is ever Mighty, Wise.

“And there is none from the People of the Book (i.e., not a single Jew) but must believe in him (Jesus) before his death (i.e., before the Jew’s soul is extracted from his body, or before the death of Jesus); And on the Day of Judgement he (Jesus) will be a witness against them.”

(Qur’an: al-Nisa, 4:157-159)

When the moment of Allah’s punishment of Pharaoh came, – when the moment of his destruction arrived, at that moment, just before death, Pharaoh proclaimed his belief in Allah. The Qur’an describes that moment:

“We took the Children of Israel across the sea: Pharaoh and his legions pursued them with wickedness and tyranny. But as he was drowning he cried: Now I believe that there is no God save the God in Whom the Children of Israel believe. To Him I give up myself.”

(Qur’an: Yunus, 10:91)

What Allah did at that moment is a matter over which Jews should constantly reflect, because it has more relevance to them than to any other people. Indeed it appears to be a Sign from Allah to the Jews in particular. Allah responded to Pharoah's declaration of faith as follows:

“(Allah said: What! Now! (you believe) But before this you were so rebellious and evil (in conduct)?” But this day We shall preserve your body (from destruction) so that you (i.e., your physical body) may become a sign to those who come after you: for most people are heedless of Our signs.”

(Qur'an: Yunus, 10:92-93)

Since the death of Pharoah was to function as such a tremendously important Sign for the Jews, Allah declared that He would preserve the body of Pharoah. The body was discovered and then preserved and concealed for thousands of years until, **at just that time when the Jews were deceived by Al-Masih al-Dajjal (the Anti-Christ) to establish the Zionist Movement and set for themselves the goal of the restoration of the State of Israel, in defiance of Allah, Pharoah's body was discovered by Loret in 1898**, scientifically identified, and is now preserved in the Cairo Museum.

But the declaration of faith in Jesus at the moment of death of every Jew will not save that Jew from the punishment which Allah will deliver to those who reject Jesus (sallallahu 'alaihi wa sallam) or any other of His Prophets. We know this from the case of Pharoah. His declaration of faith at the moment of death was of no avail to him. The Qur'an declares of him:

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“We sent Moses with Our signs and with illustrious power to Pharoah and his nobles. But they followed the command of Pharoah: evil was Pharoah's command. He shall stand at the head of his people on the Day of Resurrection and lead them into the fire (as cattle are lead to water). But terrible indeed will be the place to which they are led!”

(Qur'an: Hud, 11:96-98)

While the Qur'an itself does not explicitly state that Jesus will return, this has been stated by Prophet Muhammad (sallallahu 'alaihi wa sallam) in numerous *ahadith* (sayings). The return of Jesus (sallallahu 'alaihi wa sallam) appears to be fraught with truly dangerous implications for the State of Israel in particular, and for Jews in general. *Al-Masih al-Dajjal*, or the anti-Christ, is the evil force of deception who deceived the Jews into the disastrous effort to restore the State of Israel. While he is still functioning from the unseen world (*al-Ghaib*), he will eventually emerge in this dimension of space and time. Prophet Muhammad (sallallahu 'alaihi wa sallam) declared that *Dajjal* would be followed by 70,000 Jews (*Sahih Muslim. Kitab al-Fitan*). Jesus, when he returns, will pursue *Dajjal* from Damascus to Ludd in Israel, where he will overtake him and kill him. (*Sahih Muslim, Kitab al-Fitan*). The fact that *Dajjal* will flee from Damascus towards the Jewish State of Israel (which will still exist at the time of the return of Jesus) indicates another link between *Dajjal* and the Jews.

The return of Jesus (sallallahu 'alaihi wa sallam) and his killing of *Dajjal* are, of course, a sign of the Last Hour. But the Last Hour will not come, according to Prophet Muhammad (sallallahu 'alaihi wa sallam),

“Before the Muslims fight the Jews and the Muslims kill them, so that Jews will hide behind stones and trees and the stone and the tree will say, Oh Muslim, Oh servant of Allah, there is a Jew behind me; come and kill him. The only exception will be the box-thorn, for it is one of the trees of the Jews.”

(Sahih Muslim. Kitab al-Fitan)

This disaster which awaits the Jews will constitute the fulfillment of the divine warning of punishment for a people who will come after Pharaoh, who behave like him, and who meet the same fate which he met. And that warning was conveyed in the concrete evidence of the preservation of the body of Pharaoh.

Allah’s curse on the Jews was also in consequence of a truly despicable deed of theirs which occurred while they were confronting Prophet Muhammad (sallallahu ‘alaihi wa sallam) and the Muslims in Madina. They reached out to the pagan idolatrous Arabs of Makkah (as they have today embraced as allies modern godless European civilization) for an alliance against the Muslims, and they commended the religion of the pagan idolatrous Arabs (as they commend godless modernity) as one which was superior to that of Islam:

“Consider those to whom a portion of the Book was given. They believe in idols and false gods and say to the infidels: These are better guided than the believers.

“These are they on whom Allah has laid His curse. He who is cursed by Allah has none to help him!”

(Qur’an: al-Nisa, 4:51-52)

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The Jews had a Covenant with Allah. They broke their Covenant with Him and the consequence of that was that Allah cursed them. The Qur'an records that curse as follows:

“Allah made a Covenant of old with the Children of Israel and raised among them twelve chieftains. Allah said: Lo! I am with you. If you attend to your *salaat* (prayer) and pay the *zakaat* (tax for the poor), and believe in My Messengers and support them, and give Allah a generous loan (i.e., free from interest), I shall forgive you your sins, and admit you into gardens watered by running streams. But he that hereafter denies Me shall stray from the right path.

“But because they broke their Covenant, We laid on them Our curse and hardened their hearts. They dislocate the words (of the scripture) from their places and have forgotten a portion of what they were enjoined. You will ever find them deceitful, except for a few of them. But pardon them and bear with them. Allah loves those who do good.”

(Qur'an: al-Maida, 5:13-14)

Allah is so angry with the Jews that they will receive the worse punishment of all on the last day. Their only escape from that awesome doom is to believe in the Torah, the Gospel and the Qur'an. The Qur'an confirms this:

“Say: Shall I tell you who will receive the worst punishment from Allah? Those on whom Allah has laid His curse and with whom He has been angry, transforming

them into apes and swine, and those who worship the devil. Worse is the plight of these and they have strayed farther from the right path.

“When they came to you they said: We are believers. Indeed, infidels they came and infidels they departed. Allah knows best what they conceal. You see many of them vie with one another in sin and wickedness, and devour the unlawful (through *riba*). Evil is what they do.

“Why do their Rabbis and divines not forbid them to blaspheme or to devour what is unlawful? Evil indeed are their doings.

“The Jews say: Allah’s Hand is chained. May their own hands be chained! May they be cursed for what they say! By no means. His hands are both outstretched. He bestows as He will.

“That which Allah has revealed to you will surely increase the wickedness and disbelief of many of them. We have stirred among them enmity and hatred which will endure until the Day of Resurrection. Whenever they kindle the fire of war, Allah puts it out. They spread evil in the land and Allah does not love the evil-doers.

“If the People of the Book (i.e., Jews) accept the true faith and keep from evil, We will pardon them their sins and admit them to the gardens of delight. If they observe the Torah and the Gospel and what is revealed to them from Allah (i.e., the Qur’an), they shall be eating abundance from above and from beneath their feet. Some of them are righteous men but many of them do nothing but evil.”

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(Qur'an: al-Maida, 5:60-66)

When anyone tells a lie against any of us we feel great anger, – the bigger the lie, the greater the anger! Imagine, then, how angry Allah would be with those who tell lies against Him. He curses the Jews because of the lies which they have told against Allah:

“And who is more wicked than the man who invents a falsehood about Allah? Such men will be brought before their Lord, and witnesses will say: These are they who lied about Allah.

“Allah’s curse is on the wrongdoers, who debar others from His path and seek to make it crooked, and who deny the life to come. These shall not escape in this world; there is none to protect them besides Allah. Their punishment shall be doubled; they could not bear to hear, and they used not to see.”

(Qur'an: Hud, 11:18-20)

What the above material clearly confirms is that the Jewish people no longer enjoy the status of being a people included in the Covenant Allah made with Abraham (sallallahu ‘alaihi wa sallam), – and this because of a curse Allah has placed upon them until the Last Day in consequence of their numerous acts of *shirk* and *kufr* and *zulm*.

In the Psalms of David (sallallahu ‘alaihi wa sallam) Allah speaks clearly of the consequences of a divine curse:

“For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off.”

THE RELIGION OF ABRAHAM AND THE STATE OF ISRAEL

(Psalm: 37:22)

Chapter Five
Muhammad (Sallallahu ‘Alaihi Wa Sallam)
and the Covenant with
Abraham (Sallallahu ‘Alaihi Wa Sallam)

The Qur’anic View

When Abraham (sallallahu ‘alaihi wa sallam) had completed the construction of the House of Allah (the *Ka’aba*) at Makkah with the assistance of his son, Ishmael (sallallahu ‘alaihi wa sallam), he prayed to Allah for a Prophet to arise from the seed of that part of his family which he was leaving behind in Makkah (i.e., his son, Ishmael (sallallahu ‘alaihi wa sallam)). Muhammad (sallallahu ‘alaihi wa sallam) came from the seed of Ishmael (sallallahu ‘alaihi wa sallam), and he claimed that Allah sent him as a Prophet as an answer to that prayer of Abraham (sallallahu ‘alaihi wa sallam).

Muhammad (sallallahu ‘alaihi wa sallam) is therefore linked to Abraham (sallallahu ‘alaihi wa sallam) in a way which is unique. None of the other Prophets who arose from the seed of Abraham (sallallahu ‘alaihi wa sallam) was honored with that unique link, – namely

Abraham (sallallahu ‘alaihi wa sallam) prayed for a son and Allah responded by giving him Ishmael (sallallahu ‘alaihi wa sallam):

“O my Lord! Grant me a righteous (son)! So We gave him the good news of a boy (i.e., Ishmael) ready to forbear.”

(Qur’an: al-Saffat, 37:100-101)

Then Abraham (sallallahu ‘alaihi wa sallam) prayed again for a Prophet to arise from the seed of that part of his family which he was leaving behind in Makkah (i.e., his son, Ishmael (sallallahu ‘alaihi wa sallam)):

“Our Lord! send amongst them a Messenger (of Allah) of their own, who shall recite Thy Signs (and revelations) to them, and instruct them in Scripture and Wisdom, and sanctify them. For Thou art the Exalted in Might, the Wise.”

(Qur’an: al-Baqarah, 2:129)

Allah answered his prayer. Muhammad (sallallahu ‘alaihi wa sallam) was sent in answer to the prayer:

“Abd al-Wahhab ibn ‘Ata al-Ijli informed us: Juwaybir informed us on the authority of al-Dahhak: Verily the Prophet (sallallahu ‘alaihi wa sallam), said: “I am (in response to) the prayer of my ancestor Ibrahim who said while he was erecting the columns of the *Ka’aba*: Oh our Lord! Raise up in their midst a Messenger.” He recited the verse (Qur’an: al-Baqarah, 2:129) to the end.”

(Ibn Sa’ad: Kitab al-Tabaqat al-Kabir)

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His unique status was further confirmed by Moses (sallallahu ‘alaihi wa sallam) who prophesied his coming:

“The Lord, thy God will raise up for you a Prophet from the midst of thee, of thy brethren, like unto me, unto him you shall hearken (i.e., you must listen to him and obey him).

“This is just what you asked of the Lord your God at Horeb, on the day of the Assembly, saying, let me not hear the voice of the Lord my God any longer or see this wondrous fire any more, lest I die. Whereupon the Lord said to me, They have done well in speaking thus. I will raise up a Prophet for them from among their brethren, like unto thee, and I will put My Words in his mouth, and he will speak to them all that I command him; and if anybody fails to heed the words he speaks in My name, I Myself will call him to account.”

(Deuteronomy: 18:15-19)

(See, also, Qur’an: al-Ahqaf, 46:10)

And, finally, Jesus (sallallahu ‘alaihi wa sallam), also, prophesied the advent of Muhammad (sallallahu ‘alaihi wa sallam):

“And remember, Jesus, the son of Mary, said: Oh Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Torah which came before me, and giving the happy news of a Messenger (of Allah) to come after me, whose name shall be Ahmad ...”

(Qur'an: al-Saff, 1:6)

(See also Gospel of St. John: 14:16; 15:26; and 16:7)¹⁵

Indeed the Qur'an addresses both Jews and Christians and informs them that Muhammad (sallallahu 'alaihi wa sallam) has been sent specifically to them (in addition to the rest of mankind), and one of his functions is to restore that part of the religion which they used to distort or conceal:

“Oh People of the Book (i.e., Jews and Christians)! There has come to you Our messenger, revealing (or restoring) to you much that you used to hide in the Book, and passing over much (that is now unnecessary, – such as the observance of the sabbath day).

“There has come to you from God a (new) light and a Book that is plain and clear, (a Book) with which Allah guides all who seek His good pleasure, – (guides) to ways of peace and safety, and leads them out of darkness, by His Will, to the light, – guides them to a path that is straight.

(Qur'an: al-Maida, 5:16-8)

The Qur'an then goes on to direct attention to some of that which Muhammad (sallallahu 'alaihi wa sallam) was sent to correct (if Jews and Christians are to return to the true religion of Abraham (sallallahu 'alaihi wa sallam)):

¹⁵ For a more detailed analysis of the passages of the Bible which we have quoted in connection with prophecies of the advent of Muhammad see Jamal Badawi, *Muhammad in the Bible*. Halifax. Islamic Information Foundation. 1982.

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“In blasphemy indeed are those who say that Allah is Christ, the son of Mary. Say to them (Oh Muhammad) Who has the least power against Allah if His Will were to destroy Christ, the son of Mary, his mother, and (indeed) all – everyone that is on earth? For to Allah belongs the dominion of the heavens and the earth, and all that is between. He creates what He pleases; and Allah has power over all things.”

(Qur’an: al-Maida, 5:19)

The Qur’an refutes the claim that Jews or Christians have any special relationship with Allah which makes them His beloved, or His Chosen People:

“(Both) the Jews and the Christians say: We are the sons of Allah, and His beloved. Say: Then why does He punish you for your sins? Nay, you are (just) human beings like all the rest He has created. He forgives whomsoever He wishes (to forgive) and punishes whomsoever He wishes (to punish). To Allah belongs the dominion of the heavens and the earth and all that is between: and unto Him is the final goal (of all).”

(Qur’an: al-Maida, 5:20)

Prophet Muhammad (sallallahu ‘alaihi wa sallam) was sent to clarify that with which Jews and Christians may be confused:

“Oh People of the Book (Jews and Christians)! Our messenger (Muhammad) has now come to you, making things clear to you, – (he has come) after a break in (the series of) of Our messengers; (he was sent) lest you should

say: There has come unto us no bringer of glad tidings and no warner from evil. But now has come unto you a bringer of glad tidings and a warner (from evil) and Allah has power over all things.”

(Qur’an: al-Maida, 5:21)

He was the first and only Prophet from the seed of Abraham (sallallahu ‘alaihi wa sallam) to be sent to **all** of mankind:

“And We have not sent thee, (Oh Muhammad) save as a bringer of good tidings and as a warner unto all mankind; but most men know not (i.e., remain in ignorance of this).”

(Qur’an: Saba, 34:28)

Indeed, he is *khataman nabiyyeen*, – the seal of all Prophets. (Qur’an: Al-Ahzab, 33:40). The institution of Prophethood is perfected, completed and sealed with him. The seed of Abraham (sallallahu ‘alaihi wa sallam) will bear no more Prophets (the Prophet, as *Imam*, being the religious leader of the people to whom he is sent). And so Muhammad (sallallahu ‘alaihi wa sallam) leaves no seed! All his sons die, and he is left with only daughters. Zaid, whom he adopted as a son, was not his son. If the public perception of Zaid as his son were to be allowed to remain then *shaitan* would exploit that opening to attempt to seduce Zaid’s seed into claiming Prophethood. Some may even declare Zaid himself to be a Prophet! That claim would be based on the perception that Zaid was the son of the Prophet! And so Allah ordained that the Prophet (sallallahu ‘alaihi wa sallam) marry Zainab after Zaid had divorced her. That marriage ended once and for all the erroneous perception that Zaid was the son of the Prophet (sallallahu ‘alaihi wa sallam), *and it also established the prohibition of adoption*. (See Qur’an: Al-Ahzab, 33:37-40).

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There will be no more divinely appointed *Imams* (i.e., Prophets) after Muhammad (sallallahu ‘alaihi wa sallam). The covenant ends with Muhammad (sallallahu ‘alaihi wa sallam). The seed of Abraham (sallallahu ‘alaihi wa sallam) as a ‘chosen’ people ends with Muhammad (sallallahu ‘alaihi wa sallam):

“Muhammad is not the father of any from amongst your males (i.e., he has no sons, – they all died in infancy. And Zaid is not his son). Rather he is the Messenger of Allah and the Seal of the Prophets. And Allah has knowledge of all things.”

(Qur’an: al-Ahzab, 33:40)

Muhammad (sallallahu ‘alaihi wa sallam) was inspired by Allah to follow (strictly) the religion of Abraham (sallallahu ‘alaihi wa sallam):

“And then We inspired you (Oh Muhammad) that you must follow the religion of Abraham ...”

(Qur’an: al-Nahl, 16:123)

Indeed Muhammad (sallallahu ‘alaihi wa sallam), and those who (faithfully) follow him (i.e., the true Muslims) are the closest of all to Abraham (sallallahu ‘alaihi wa sallam) (in the sense that they are the ones who are truly living in accord with the religion of Abraham (sallallahu ‘alaihi wa sallam)), – closer than the Jews, and closer than the Christians:

“Surely those who have the best claim to Abraham (i.e., to be following the religion of Abraham) are those followed him; and this Prophet (i.e., Muhammad); and those who believe (i.e., believe in him and in the Book which was

revealed to him). And Allah is the Protecting Friend of those who have faith.”

(Qur'an: Al-‘Imran, 3:68)

In fact Abraham (sallallahu ‘alaihi wa sallam) was neither a Jew nor a Christian, rather he was Muslim (as is Muhammad (sallallahu ‘alaihi wa sallam) and those who follow him):

“Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews and Christians? say: Do you know best, or does Allah? ...”

(Qur'an: al-Baqarah, 2:140)

“Abraham was not a Jew, nor yet a Christian; but he was an upright man and a Muslim ...”

(Qur'an: Al-‘Imran, 3:67)

In fact it is the community of believers who faithfully follow Muhammad (sallallahu ‘alaihi wa sallam) who have become **chosen** in the sense that they are entrusted with the sacred mission of being the last model of the true religion of Abraham (sallallahu ‘alaihi wa sallam):

“And strive for Allah with the endeavor which is His right. **He has chosen you**, and has not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He has named you Muslims aforetime and in this (Qur'an)...”

(Qur'an: al-Hajj, 22:78)

So close is Muhammad (sallallahu ‘alaihi wa sallam) to Allah, so authentic and faithful is he in his adherence to the religion of Abraham (sallallahu ‘alaihi wa sallam), that Allah warns of dire

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consequences for those who reject or disobey him. This has its corollary in the fact that obedience to Muhammad (sallallahu ‘alaihi wa sallam) is obedience to Allah:

“Lo! Those who swear allegiance to thee (Muhammad) do swear allegiance to Allah!”

(Qur’an: al-Fath, 48:10)

And Islam, the religion of Abraham (sallallahu ‘alaihi wa sallam), revealed to Muhammad (sallallahu ‘alaihi wa sallam) and practiced by him and his faithful followers, was destined to prevail over all deviations from the true religion:

“He it is Who has sent forth His Messenger (Muhammad) with the (task of spreading) Guidance and the Religion of Truth, to the end that He may make it prevail over every (false form of) religion; and none can bear witness (to the Truth) as Allah does.”

(Qur’an: al-Fath, 48:28)

Those who knowingly reject and oppose the claim of Muhammad (sallallahu ‘alaihi wa sallam) that he is the Prophet of Allah, the seal of the Prophets, and the Prophet whose advent was prophesied by Moses (sallallahu ‘alaihi wa sallam) and Jesus (sallallahu ‘alaihi wa sallam), and those who reject and oppose the claim of the Qur’an that it is the Word of Allah, are disbelievers.

The status of Muhammad (sallallahu ‘alaihi wa sallam), in relation to those who follow Moses (sallallahu ‘alaihi wa sallam), was dramatically established by Allah in the wake of the worship of the golden calf by the Hebrew people when Moses (sallallahu ‘alaihi wa sallam) was ordered by Allah to leave them to go on a retreat up the mountain for forty

days. Moses received the Commandments of Allah on some tablets, and then came back to his people. He was very angry with them for what they had done in his absence. He seized his brother, Aaron (Haroun (sallallahu ‘alaihi wa sallam)), by his beard and the hair of his head and dragged him. Then he prayed for forgiveness for his people.

Allah’s reply to Moses (sallallahu ‘alaihi wa sallam) is of the supreme significance for our subject. He said:

“... With My punishment I visit whom I will; but My Mercy extends to all things. That (mercy) I shall ordain for those who do right, and practice regular charity, and those who believe in Our Signs; those who follow the Messenger, the unlettered Prophet , whom they find mentioned in their own (scriptures), – in the Torah and the Gospel; – for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the Light which is sent down with him, – It is they who will prosper!”

(Qur’an: al-’Araf, 7:156-157)

What this verse of the Qur’an does is to make it abundantly clear that Jews will remain outside of the Covenant, and deprived of a special status with Allah, if they fail to accept Muhammad (sallallahu ‘alaihi wa sallam) as His Prophet, the seal of the Prophets, and if they fail to believe in him, honor him, help him, and follow the guidance in the Qur’an!

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Refusal to accept Muhammad (sallallahu ‘alaihi wa sallam) as the Prophet of Allah is indicative of the Jewish people having lost their own souls:

“Those to whom We have given the Book (the Torah and Gospel) know this (i.e., recognize Muhammad) as they recognize their own sons. Those who have lost their own souls refuse therefore to believe.”

(Qur’an: Al-An’am, 6:20)

They refuse to believe out of insolent envy that Allah should cause the Prophet (they were awaiting) to emerge from the gentiles:

“And when there comes to them a Book from Allah, confirming what is with them (in the Torah), (and) although from of old they had prayed for victory against those without faith, – when there comes to them that which they (should) have recognized, they refuse to believe in it. But the curse of Allah is on those without faith.

“Miserable is the price for which they have sold their souls, in that they deny the revelation which Allah has sent down (the Qur’an) in insolent envy that Allah, out of His Grace, should send it to any of His servants He pleases. They have drawn upon themselves Wrath upon Wrath, and humiliating is the punishment of those who reject faith.”

(Qur’an: al-Baqarah, 2:89-90)

Allah took pains to address all mankind, including Jews and Christians, regarding the status and the future of Muhammad (sallallahu ‘alaihi wa sallam) and those who truly follow him, and to warn that regardless of what opposition mankind may put in his way,

Muhammad (sallallahu ‘alaihi wa sallam) and Islam would eventually prevail:

“Muhammad is Allah’s Messenger (whether you accept it or not); and those who are (truly) with him are firm and unyielding towards all deniers and opponents of the Truth (i.e., Islam), (yet) full of mercy towards one another. You will see them bowing down, prostrating themselves (in prayer), seeking favor with Allah and His goodly acceptance; their marks are on their faces traced by prostration. This is their parable in the Torah as well as their parable in the Gospel: (they are) like a seed that brings forth it’s shoot, and the He strengthens it, so that it grows stout, and (in the end) stands firm upon it’s stem, delighting the sowers ...

(Thus will Allah cause the believers to grow in strength) so that through them He might confound the deniers and opponents of the Truth. (But) as to such of them as may yet attain to faith and do righteous deeds, Allah has promised forgiveness and a reward supreme.”

(Qur’an: al-Fath, 48:29)

Finally, Allah took Muhammad (sallallahu ‘alaihi wa sallam) on a miraculous night journey from Makkah to Jerusalem and then to the heavens (*al-Isra* and *al-Miraj*), in order to establish his spiritual authority over the holy land. The seventeenth chapter of the Qur’an, entitled *Bani Israil*, opens with an extraordinary statement in which Allah glorifies Himself for what He did that night:

“Glory be to Allah Who transported His servant (Muhammad) by night from the Sacred Masjid (in

Makkah) to the Distant Masjid (in Jerusalem) whose surrounding territory (i.e., Palestine) We have blessed, in order to show him Our Signs. Surely He Hears and Sees (all).”

(Qur’an: Bani Israil, 17:1)

This journey is known as the *al-Isra* and *al-Miraj* and it has a political significance which impacts on the status of the holy land of Palestine and the city of Jerusalem. It is a matter of great importance indeed for contemporary international politics and, in particular, for the problem of Palestine (more popularly referred to as the ‘Middle East Problem’. The Qur’an confirms Palestine as the holy land, – a land specially blessed by Allah. It declares that Muhammad (sallallahu ‘alaihi wa sallam) was brought there to be shown some of the Signs of Allah! Why, we may ask, was he taken to Jerusalem to be shown some of the Signs of Allah? Why else but that some of these Signs pertained to Jerusalem?

The Prophet’s *Isra* and *Miraj* was meant to demonstrate to Jews and to Christians that he, Muhammad (sallallahu ‘alaihi wa sallam), was not only God’s Messenger on earth, but also shared in the spiritual fraternity of Prophets who emerged from the seed of Abraham (sallallahu ‘alaihi wa sallam). Upon his arrival in Jerusalem the Prophet (sallallahu ‘alaihi wa sallam) is reported to have led the congregational prayer in *Masjid al-Aqsa* (the Temple of Solomon), in which all previous Prophets of Allah participated. Why could he not have led the Prophets in prayer at the *K’aba* in Makkah? Why else but that this event was supposed to symbolize his assumption of spiritual responsibility over the holy land and his inheritance of spiritual authority over the multi-dimensional legacies of previous

Prophets. This was emphatically so in respect of Jerusalem, the *Qibla* to which he turned in prayer, and to the entire holy land where the religion of Abraham (sallallahu ‘alaihi wa sallam) would now be restored.

This then is the political significance of the Prophet’s miraculous journey to Jerusalem, and the subsequent change of *Qibla*. The religion of Abraham (sallallahu ‘alaihi wa sallam) is to be restored to the holy land. And Muhammad (sallallahu ‘alaihi wa sallam) and his followers are the instruments through which that is to be accomplished and maintained.

It is clear that the Qur’an proclaims that the religion of Abraham (sallallahu ‘alaihi wa sallam) does not exist anywhere else but in Islam as revealed to Muhammad (sallallahu ‘alaihi wa sallam) in the Qur’an. It follows that the Covenant of Allah with Abraham (sallallahu ‘alaihi wa sallam) is now present only with Muhammad (sallallahu ‘alaihi wa sallam) and with those who truly follow him.

Since the holy land was given to Abraham (sallallahu ‘alaihi wa sallam) and his progeny in the context of a Covenant with Allah, and since that Covenant is today with Muhammad (sallallahu ‘alaihi wa sallam) and with those who truly follow him, it follows that it is they who must inherit the holy land for the purpose of establishing and sustaining there the authentic religion of Abraham (sallallahu ‘alaihi wa sallam). This is precisely what happened shortly after the death of Prophet Muhammad (sallallahu ‘alaihi wa sallam). Muslims won control over Palestine and established Islam in the holy land. Christians (and, eventually, Jews) were allowed to reside in Palestine and Jerusalem on the basis of an agreement which provided for religious freedom, respect for life and property, peaceful coexistence and

acceptance of the rule of Islam. Thus the religion of Abraham (sallallahu ‘alaihi wa sallam) was established in the holy land. This confirmed the thrice-repeated divine prophecy that Islam must prevail over all rivals (which claim to represent the true religion of Abraham (sallallahu ‘alaihi wa sallam)). (See Qur’an: Al-Tauba, 9:33; Al-Fath, 48:28; and Al-Saff, 61:9).

Had the Jews and Christians correctly understood the significance of the Prophet’s miraculous journey to Jerusalem they would have accepted his claim that he was the Prophet of Allah (sallallahu ‘alaihi wa sallam) and, in all probability, Jerusalem would have retained its exclusive status as the spiritual capital of the world. The change of the *Qibla* from Jerusalem to Makkah, which took place seventeen months after the Prophet’s migration (*hijrah*) to Madinah, was a direct consequence of the manifest refusal of the Jews and Christians to accept Muhammad (sallallahu ‘alaihi wa sallam) as the Prophet of Allah. For ‘establishment Judaism’, indeed, this was their final rejection of a Prophet of Allah since they had previously rejected, ridiculed and killed John (sallallahu ‘alaihi wa sallam) and his father Zakariah (sallallahu ‘alaihi wa sallam), and had attempted to kill Jesus (sallallahu ‘alaihi wa sallam), the son of Mary (sallallahu ‘alaihi wa sallam). And when it appeared to them that they had succeeded in killing Jesus, they even boasted about it. The Qur’an confirms, however, that they neither killed nor crucified Jesus, but so was it made to appear to them. Rather, Allah saved him and raised him up unto Himself. (Qur’an: Al-Nisa, 4:157-158).

With the change of *Qibla* the spiritual capital of Islam became Makkah. By clinging to Jerusalem as their spiritual capital Jews and Christians reconfirm daily their rejection of the Prophethood of Muhammad (sallallahu ‘alaihi wa sallam).

It would appear to us to be, perhaps, an act of Divine providence itself and the fulfillment of some Divine plan that holy Jerusalem and holy Palestine should today be occupied by a secular nationalist Zionism which is trampling upon whatever is sacred in what is left of Judaism. Had the Torah not been corrupted Jews would not have been in the awesome predicament in which they are in Palestine today, – a predicament unprecedented in all their history. Zionism has misled them to a state in which they are waging war with Allah. This can only lead to their doom. Those who live **by way of deception** inevitably end up deceiving their own selves, and are incapable of realizing it. They are the authors of their own doom:

“They seek to deceive Allah, and to deceive the believers, but they (end up) deceiving only themselves and are incapable of realizing that.”

(Qur’an: al-Baqarah, 2:9)

Jewish Zionist occupation of the holy land has functioned as a catalyst, indeed a heaven-sent opportunity for mobilization of the world of Islam, break the chains which imprison the world of Islam today, and restoring faith. Muslim governments which fail to read the direction in which history is moving are doomed.

The *Isra* and *Miraj* confirm Jerusalem as a land specially blessed by Allah (Qur’an: Bani Israil, 17:1) not only because of the Prophets who lived there and because of the Sacred Rock (*sakhrrah*) and the temple built by Solomon (sallallahu ‘alaihi wa sallam) etc., but also because it was from Jerusalem that Allah took His Messenger, Muhammad (sallallahu ‘alaihi wa sallam) on that unique journey through

the heavens which culminated in the approach to the special Divine presence.

Jerusalem and Palestine therefore enjoy a special spiritual status. It is a land specially blessed by Allah. Consequently there is a political obligation on the Muslims to protect the spiritual status of the holy land and to prevent any attempt to modify or repudiate it. It is only through political control over the holy land that the followers of Prophet Muhammad (sallallahu 'alaihi wa sallam) can fulfill their duty of restoring and maintaining, in the holy land, the supremacy of Islam, the religion of Abraham (sallallahu 'alaihi wa sallam)!

It is inconceivable that the true followers of Muhammad (sallallahu 'alaihi wa sallam) can ever consent to, or acquiesce in, the establishment of a secular Jewish nation-state in holy Palestine with Jerusalem as its capital. Such would amount to nothing less than a sacrilegious violation of the special spiritual status of Jerusalem and the rest of the holy land and an abandonment of the obligation to restore the supremacy of the religion of Abraham (sallallahu 'alaihi wa sallam) in that land.

Jewish nationalism, misled by the secular Zionist Movement, succeeded, in 1948, in establishing a secular state in Palestine, insisting that Jerusalem was its capital. The Palestine Liberation Organization, vanguard of secular Palestinian nationalism, has the identical goal. True Muslims, who truly follow the Prophet (sallallahu 'alaihi wa sallam), and all who will join with them in that struggle, have a religious obligation to liberate holy Palestine and Jerusalem from Jewish Zionist occupation, and to save it from secular Palestinian nationalism. As of now its sacred character and status is being

continuously violated by a bigoted occupying power with a monopoly claim of access to the sacred, a power which oppresses and tyrannizes the indigenous Muslim people of the land with a contempt reserved for the sub-human.

What this does is to confirm that remarkable prophecy in the Qur'an in which Allah declared:

“Strongest among men in enmity to the believers will you find the Jews and pagans ...”

(Qur'an: al-Maida, 5:85)

While it is true that the Qur'anic verse refers to the Jews of Arabia who opposed the Prophet (sallallahu 'alaihi wa sallam), it is also true that some of the strongest opposition to Islam in the world today comes from Jews.

Chapter Six

Conclusion

Implications for Muslims of Recognition of Jewish Israel – Kufr, Shirk, and Betrayal of Allah and the Prophet

The implications for Muslims of the recognition of the Jewish State of Israel are enormous and dangerous. It would be an act of *kufir* (disbelief) since it would require them to repudiate the Qur'an. Muslims would be following in the footsteps of Jews if, despite all that is in the Qur'an, they still decide to extend recognition to the Jewish State of Israel. They would be throwing the Qur'an behind their backs in the manner in which the Jews responded to the advent of Prophet Muhammad (sallallahu 'alaihi wa sallam):

“And when there came to them a Messenger from Allah (i.e., Muhammad) confirming what was with them (the Torah) a party of the People of the Book (i.e., Jews) threw away the Book of Allah (i.e., the Torah) behind their backs as if (it had been something) they did not know!”

(Qur'an: al-Baqarah, 2:101)

It would also be an act of association with *shirk* since the basic claim to legitimacy of Jewish Israel involves a lie against Allah, – hence an act of *shirk*!

It would be a betrayal of Allah and Prophet Muhammad (sallallahu ‘alaihi wa sallam) - since Allah sent the Prophet (sallallahu ‘alaihi wa sallam) and created the Community of Muslims (*ummah*) to pursue a basic mission of restoring and preserving the religion of Abraham (sallallahu ‘alaihi wa sallam). This was achieved by the Prophet (sallallahu ‘alaihi wa sallam) in his lifetime. The recognition by Muslims of the Jewish State of Israel would imply an abandonment of the religion of Abraham (sallallahu ‘alaihi wa sallam)!

The danger which we face today is that of so-called Muslim scholars and so-called leaders of the Muslim community who are either themselves profoundly misguided in respect of this subject or, worse, are engaged in an act of betrayal of Allah, His Messenger (sallallahu ‘alaihi wa sallam), the religion of Islam and the *ummah* of the Prophet (sallallahu ‘alaihi wa sallam). Such so-called Muslim scholars support the recognition of the Jewish State of Israel and are actively and deliberately engaged in leading their largely unsuspecting followers astray.

Yesterday such so-called scholars issued *fatwas* (Islamic legal opinions) supporting the presence of American (Christian and Jewish) troops in Arabia in the Gulf War. And today they are leading the movement for the acceptance and recognition by Muslims of the Jewish State of Israel. Such so-called Islamic scholars are, in fact, similar to shepherds who lead their sheep into the jaws of the wolves! How dangerous are such shepherds! And how unfortunate are the sheep who follow them!

The basic objective we have pursued in this research work is to use the Truth to test the claim and justification used by the forces of oppression in the holy land of Palestine to justify themselves. The forces of oppression always seek to justify themselves with some claim or argument. Whatever that claim or justification may be, it is falsehood, since peace and justice come from Truth. The method with which the Qur'an challenges oppression is to hurl the Truth against the falsehood which the oppressor uses to support his policy and conduct. When that falsehood is defeated then the oppressor is exposed, naked, defenseless! He runs for cover:

“Say: Lo! My Lord hurleth the Truth. He is the knower of things hidden. Say: The Truth has come, and falsehood showeth not its face and will not return.”

(Qur'an: Saba, 34:48-49)

“Nay, but We hurl the Truth against Falsehood and it breaks its head and lo, it vanishes ...”

(Qur'an: al-Anbiyah, 21:18)

The strategy of the oppressor is to seek to demonize the Truth (of Islam) in order that the falsehood on which his oppression is based may survive. The Qur'an takes notice of this strategy:

“... Those who disbelieve contend with falsehood in order to refute the Truth thereby ...”

(Qur'an: al-Kahf, 18:56)

And so Islam is being demonized all around the world today. The oppressor artificially divides Muslims into two kinds, – those who are prepared to coexist with falsehood and, as a consequence,

who abandon the mission of challenging falsehood, and these are the ‘good’ Muslims; and those who remain faithful to the mission of Truth, and these are demonized as ‘fundamentalists’.

We believe that this book has presented the Truth as it pertains to our subject. We believe that the Truth has demolished the falsehood which the forces of oppression have used to justify themselves in Palestine.

Implications for Jews and Christians of Qur’anic view concerning the restoration of the State of Israel

Any Jew or Christian who reads this booklet would agree, I believe, that the Qur’anic view of the subject we have addressed, if true, would entail very serious implications for his religious belief and, indeed, his salvation.

If such a reader is to preserve integrity then it is clear that he would have to undertake a serious study in order to respond to the challenges of this book. How is he to explain the phenomenon of pagan idolatrous Arabs practicing circumcision as a sacred religious obligation for thousands of years before the birth of Prophet Muhammad (sallallahu ‘alaihi wa sallam)? How is he to explain the phenomenon of pagan idolatrous Arabs commemorating every year, for thousands of years before the birth of Prophet Muhammad (sallallahu ‘alaihi wa sallam), Abraham’s sacrifice of a ram in place of his son, – commemorating it with the sacrifice of thousands and thousands of animals as a sacred religious obligation? How is he to explain the phenomenon of pagan idolatrous Arabs venerating an ancient temple in Arabia and performing an annual pilgrimage to

that temple which, they claim, was built by Abraham (sallallahu ‘alaihi wa sallam)?

The reader must, perforce undertake a study with which he can assess the claim of the Qur’an to be the Word of God, and of Muhammad (sallallahu ‘alaihi wa sallam) to be the Prophet of God.

Because of the great importance of the subject addressed in this booklet that study should, in fact, be undertaken without any delay whatsoever. And it should be undertaken with the intention of pursuing Truth without any regard for consequences. Anything less than that would render a person devoid of integrity.

How does one determine whether or not the Qur’an is, like the Torah and the Gospel, the Word of God? How does one examine the further claim of the Qur’an that it is unlike the Torah and the Gospel in respect of authenticity and integrity, – the Torah and Gospel having been corrupted by changes made by people with different axes to grind? What equipment does one need to undertake such an task?

Truth, if it is Truth, should be such that it is capable of being recognized by human reason, – the same human reason which a farmer in the fields shares with a university professor! With reason therefore, one examines the book named the Qur’an which came into the world, as an established historical fact, from Muhammad (sallallahu ‘alaihi wa sallam). Could the Qur’an have been composed by Muhammad (sallallahu ‘alaihi wa sallam), or by anyone in that part of Arabia at that time who was assisting him? If it could not, – and the researcher will quickly confirm that it could not, – then from where did it come? If it could not have come from any possible human source in Arabia at that time then that should be adequate evidence

for Jews and Christians to accept initially, the plausibility of its claim that it came from God! Once the plausibility of that claim is accepted then every further step which is made for penetrating the holy book leads to greater and greater confirmation that it is indeed the revealed and uncorrupted word of God!

Only the Qur'an can resolve the dangerous problem that exists in Palestine as a consequence of the establishment of the Jewish State of Israel.

The verdict of the Qur'an is that the land of Palestine is holy land because Allah gave it that status. Allah gave it the status of the holy land because of Abraham, and because the religion of Abraham (sallallahu 'alaihi wa sallam) was to be established there. Today the religion of Abraham (sallallahu 'alaihi wa sallam) is to be found only in the religion revealed in the Qur'an and taught by Muhammad (sallallahu 'alaihi wa sallam), i.e., Islam. Only Islam, therefore, has the right to rule over Palestine. Christians and Jews may be permitted to reside in the holy land, and to enjoy religious freedom there, so long as they submit to the rule of Islam.

