



The Messiah the Qur'ān and Ākhir Al-Zamān

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ANSARI MEMORIAL SERIES

THE MESSIAH THE QUR'ĀN AND ĀKHIR AL-ZAMĀN

(*i.e.*, the end of History)

“By Him in Whose Hands is my life, (I declare to you that)
the Son of Mariam will descend amongst you . . .

He will descend from the clouds with
his hands resting on the wings of two angels . . .”

(Prophecies concerning the return of Jesus عليه السلام)

IMRAN N. HOSEIN

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IMRAN N. HOSEIN PUBLICATIONS

Published by
Imran N. Hosein Publications,
3, Calcite Crescent,
Union Hall Gardens,
San Fernando.
Trinidad and Tobago

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Bookstore: www.imranhosein.com; www.imranhosein.pk

Printed in Pakistan.

The Emperor offered *peace*—the Sultan responded with *war*.

Dedicated to the Emperor Constantine XI who chose to die as a hero while defending Constantinople in 1453, as well as to the 7000 of his men who also died as heroes while fighting an invading Ottoman army much more than ten times their size. There will be many surprises on Judgment Day when the two armies stand before the Lord-God for judgment.

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وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ
بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ هُمْ أَجْرُهُمْ عِنْدَ

رَبِّهِمْ
(Qur'ān, Āle 'Imrān, 3:199)

... and, behold, among the *Ahl al-Kitāb*, i.e., Christians and Jews, there would be those who truly believe in Allah, and in the *Qur'ān* which was sent down to you (Muslims), as well as in the Torah and Gospel that was sent down to them. Standing in awe of Allah, they do not betray the Allah's revelations for a trifling gain. They shall have their reward with their Lord-God—for, behold, Allah is swift in reckoning!

[The *Qur'ān* has prophesied above, that there would be Jews and Christians who would eventually accept the *Qur'ān* as the Word of the One God, and hence accept Muhammad (صلى الله عليه وسلم) as His Messenger, and yet retain their identity as *Ahl al-Kitāb*.]

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Foreword

Micha Jovanovic

[Micha Jovanovic is a Christian Eschatologist who is also qualified as a specialist of Christian Hermeticism. He has studied philosophy at the Sorbonne University in Paris and is also fluent in Greek. He is devoted to teaching and guiding his students in both the study and the memorization of the Gospels according to the Orthodox Tradition through a correct understanding of the symbols and knowledge of traditional Gospel exegetics. He is resident in France and can be contacted at micha.jovanovic@gmail.com]

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And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, forbid him not: for he that is not against us, is for us.

Luc 9. 49-50

A few years ago I called my friend Dr. Vladimir Pavicevic to tell him this news: let's go see a scholar of Islam, a Sheikh, who has just launched an appeal to Orthodox Christians. My friend, Ambassador of the Federal Republic of Yugoslavia to the United Nations during the war years, is one of those who faced, alone against a hostile world, and without any help, the implacable enterprise of destruction of a people. In the Sheikh's appeal, we heard, for the first time, the speech that for years we had been desperately waiting for: the one that could have prevented an absurd war in the Balkans. Today, I consider that this speech, that of Sheikh Imran, if it could not do anything to save unity and brotherhood among the Slavic peoples of the European continent, is part of an even greater struggle: an ontological struggle, which must culminate at the End of Time.

When we met Sheikh Imran Hosein, he told me about a figure in the Qur'an, Khidr, and gave me a description of him, explaining his importance. To my astonishment, this figure in the Qur'an has all the attributes of the Orthodox Christ: his life-giving quality symbolized by the color green, his dual

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nature symbolized by the junction of the two waters, the nature of faith symbolized by the rock, his reign over the Church, symbolized in the Qur'an by the boat taking on water, and which refers to the promises of tribulations that true believers must go through, promises that Christ made to his closest disciples. One can also propose the phonetic proximity between the word Khidr and the word Christ. Without being qualified to speak about the Qur'an, my mind, that of an Orthodox Christian, found in it an astonishing echo of my faith.

We spoke further about Islamic eschatology and Christian eschatology. For the reader who is not familiar with this notion, eschatology is the third discipline of Christian theology, the one that is presided over by the Holy Spirit. It is the science of the prophets. The other two disciplines of theology are proper theology and soteriology. Proper theology is characterized in Orthodoxy by the negative way, (in Greek, the apophatic way): to speak of God is a silence that consists in purifying oneself in God and in rejecting all representation of Him. The one who presides over this is the Father, God, in his transcendent inaccessibility and unknowability. This negative theology is there to remind the believer that he knows nothing about his Creator and that speculation about Him is forbidden.

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Mystical ignorance is the underlying and constant status of the Orthodox Christian. In this he differs from the Roman Catholic who imagines that he might know God as well as God knows Himself.

The second discipline of theology is soteriology (the science of salvation), the belief that God loves us and desires our good, our liberation. This discipline consists in the exhaustive knowledge of the divine messages and the duties of the believer through the Scriptures and the history of the people of God.

Its other name is Christology, because it is Christ, the one who has manifested everything, recapitulated everything and accomplished everything, who presides over it. Soteriology, or Christology, being the science of the divine messages and their application, consists in the reading and memorization of the Scriptures, their constant meditation, their loving incorporation (monks sometimes speak of “mandibulation of the Word”).

Eschatology, again, in addition to being the study of the end of time, includes community leadership and spiritual discernment.

Eschatology is often understood as an interpretative discipline. An excess of interpretation, however, is its disease. Many false prophets, believing to detect the signs or

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the mark of the beast, have finally made prophetic art grotesque by relegating it to common politic or science fiction. The correct method is to refer to the texts of the Holy Books, and in particular to the words of Christ or to his life. Indeed, since Christ plays a central role in the events of the end of time, it is necessarily He Himself who has spoken best. In the Gospels, however, Jesus seems to remain evasive about the events of the end times. We will show here that this is not the case.

Eschatology and the announcement of the return of Christ in the Gospels

The Gospels, and in particular the Gospel according to Saint John, is the book of principles. Its first word, “in arche” in Greek, or “in Principio” in Latin, gives the correct reading key: each of the events described therein, like each of the words Christ utters, have a value of principle, whose application is infinite. Let us immediately illustrate this epistemology with what concerns us here: the return of Christ is precisely described in chapter eight of the fourth Gospel:

Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they

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had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Jn 8.1-11

Now the naive reader will see in the narrative that I have just reported the story of a woman caught in the act of adultery. This event did indeed take place, and it primarily concerned an afflicted woman, a sinner, whose name we do not know. Nevertheless, Christian theology being threefold,

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in addition to the literal meaning which is moral here, we must look for the ontological meaning and the eschatological significance.

The eschatological significance, the one we are interested in here, is the following: this story tells of Christ's return at the end of time. After his Ascension to the Mount of Olives (Acts of the Apostles 1.4-12), Jesus will return on the morning of the new day. He will come to Jerusalem and sit in the Temple, in the position of judge, and all nations will come to him for the Judgment. Then the demons, those who know all our sins, and those whose vice is to accuse us of them, will plead against us. Jesus writes on the ground. The first time refers to his first coming, when, coming in the form of the lamb, he taught with humility. But the demons and his people did not listen to him. The second time He'll come in strength, and the accusers will be scattered like smoke by the wind. What does this precision mean: "from the eldest unto the last"? We are symbolically identifying first the demons ("the eldest"), and the men who pledge allegiance to the demons ("the last"). What does Christ's final sentence "go and sin no more" mean? If in the literal and moral reading it meant a strong recommendation, a command to this woman to respect her husband and the divine Law, in the eschatological reading this sentence must be understood as the grace that God will give to humans worthy of paradise, a

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grace that will consist for them in living eternally without sin.

This description of the return of Christ fits perfectly with everything that Sheikh Imran Hosein has been explaining for years and which is found in the Qur'an.

But here I would like to encourage the reader to look in the Gospels for other narratives of Christ's return. So I offer one, with an explanation of what the antichrist should be.

We find in the Gospel according to Saint Matthew, in chapter four, the report of the temptation of Jesus in the desert. All this narrative is to be put in relation with the Quranic narrative of the revolt of Iblis. In the Qur'an, the angel of light, Lucifer, refuses to bow down before the man God presents to him. But in the report of the temptation of Christ, we find the theme of prostration: it is the devil who proposes to Jesus to bow down before him, and at the end, we see the angels, except the devil, coming to serve Jesus. It will take the reader a little insight to understand how here the Qur'an and the Gospel fit together and complement each other harmoniously. I will say no more on this subject. However, let me give my eschatological interpretation of the narrative.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he

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had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

The reign of the antichrist will seek to imitate that of Christ, profaning his sacredness:

When the antichrist comes, he will succumb to the three temptations, openly bowing down to the devil. Then the divine Spirit will leave him and his followers, he will be abandoned by the angels, and his life will cease when he sees Christ in glory.

The three stages of the coming of the antichrist.

1. The miracle of the bread. At the macrocosmic level, the whole planet will be amazed by the technical possibility of feeding the whole world. This technical possibility is accompanied by a materialistic thought that we identify with socialism and scientism. At the microcosmic level, we will see settlers moving into a barren land and boasting that they have transformed it into a fertile garden. In the history of the State of Israel, this corresponds to the kibbutz period. It was necessary, with regard to Roman legislation which is a colonial law, to be able to put forward the valorization of a desert land. Indeed, colonial law grants possession of the land to the one who gets the most wealth from it.
2. "Cast thyself down". The second stage of the coming of the antichrist is the desacralization of the world, the universal disenchantment, the throwing down of

all values. What was at the pinnacle of civilization, faith, justice, beauty, fidelity, family, community, respect for one's word, honor, and for us, therefore, Christ, will all be considered barbaric and outdated. Religious leaders will be content to talk about social problems and individual happiness, which corresponds to a hollow spirituality. At the same time, at the level of the State of Israel, the greatest rabbis will be led astray by Zionism, which is the use of all the speculative genius of the People of the Book for the benefit of a political project. We identify this period with the one in which the Jews of the whole world will seek to make their Aliya, their return to Israel, while forbidding the goyim peoples the authentic expression of their spirituality and the blossoming of their outlook on the world. This censorship of intelligence is the main characteristic of the so-called information era.

3. The third period consists of the free and enlightened choice of evil, the indifference to injustice, the systematic choice of lies and illusion. This period is what Sheikh Imran calls the Pax Judaica. The nations will submit to the Zionist entity, for the sake of comfort and conformity, in exchange for the promise of knowing the whole world and enjoying its treasures. In that time, the only tourists will be those who have received the mark of the beast, and tourism will become the ultimate symbol of freedom. A French author, Nicolas Bonnal, points out that in the Bible, the first tourist is Satan. In the book of Job, he

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tells God that he was wandering here and there in the wide world:

And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1.7

It goes without saying that if we try to make the text speak allegorically or as a figure of speech, it is necessary to have a criterion and a limit to the interpretation. In the Christian tradition, the criterion and limit is “catholicity” (“Sobornost” in Slavonic).

We warn anyone who uses the term “Catholic” as a Proper Noun, and attributes to himself (and to himself alone, as a person or as a group) the title of Catholic: he commits a *contradictio in adjeto*. Indeed, Western Christians, who call themselves Catholic, can only do so at the cost of a ruinous distortion of the meaning of this word. “Catholic” *Kat’holikon*, means “by the whole”. It is the whole that makes up the part. It is the conciliarity that rectifies and confirms the opinion of one individual.

For the Western believer, the criterion of truth is one man, the Pope of Rome, whose word is infallible. To the point

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that it is envisaged that the Pope is sometimes “Catholic” on his own! Absurdity beyond measure!

For the Orthodox believer, the criterion of truth is the whole, the community of brothers, and in principle, the glance of the brother when he pronounces with his mouth the truth that we have received and conceived. The glance of the antichrist is therefore necessarily that of a one-eyed man, who sees with only one eye: the missing eye is that of the brother!

In the life of Christ, the role of brother, of witness to the truth, of criterion of messiahship, is played by Jesus’ cousin: John the Baptist.

However, the most remarkable fact about John the Baptist is that he is not and never was a Christian. When he wanted to be baptized by Christ, Christ dissuaded him:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Matt. 3:13-15.

What does this mean and why does it matter to us?

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We believe that the Lord intended it to be so because the time will come when the believer, alone and isolated in his own country, living in a world without society, will find in the glance and word of his distant brother, of the stranger, the manifested love of God and the confirmation of the truth of a life in God.

The Orthodox believer, as well as any true believer, will benefit greatly from the book of our friend Sheikh Imran. He will find in it the work of a learned friend, words which will confirm the truth of his own faith, suggest its limits, and offer a path to build and walk in love for the final fight for the cause of God. As for me, and in spite of all that I have been told, I have found nothing contrary to the Orthodox faith in the verses of the Qur'an that mention Jesus. Including those that seem to contradict what is specific to the Orthodox faith, a God in three Persons. God is wise and He knows what He is doing. And He is the Master of the expression of the truth.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Ap 1.3

Amen

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Preface

I commenced writing this book in 2014-15, while still resident in Malaysia, but suspended writing it when I realized that there were other books that had to be written for the reader to be adequately prepared for this book. The following books were written and published since then:

- The *Qur'ān* and the Stars—Methodology for Study of the *Qur'ān*;
- The *Qur'ān* and the Moon—Methodology for Monthly Recitation of the *Qur'ān*;
- *Dajjāl*, the *Qur'ān*, and *Awwal al-Zamān*;
- The *Qur'ān*, *Dajjāl*, and the *Jasad*;
- Constantinople in the *Qur'ān*; and
- The *Qur'ān*, the Great War, and the West.

The original title of the book was: *From Jesus the true Messiah to Dajjāl the False Messiah—A Journey in Islamic Eschatology*. I also subsequently decided to separate it into two books, the first of which would be devoted to *the Messiah in the Qur'ān*, and the second, devoted to *Dajjāl and Gog & Magog in the Qur'ān*. Each book would have a separate new title.

I profited from the 2020 virus lock-down, and the suspension of all travel, to return to this, the first of the two books, to complete it. I am grateful that this book is completed at this time, and not before, since readers who wish to enhance their understanding of the subject matter of this book can profit from the books mentioned above. (All the above books, as well as all my other books, can be downloaded free of charge from my website, www.imranhosein.org or ordered from my online bookstore www.imranhosein.com).

As usual, my dear Singaporean assistant, Hasbullah Shafi'iy, assisted me constantly in many ways, in addition to searching for Arabic texts of *Hadīth*. I am also grateful, once more, to my dear French student, Gregoire, who excels in proofreading. On this occasion he also requested permission to translate this book to French.

May Allah bless them both. *Āmīn*.

INTRODUCTORY COMMENTS

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى حَبِيبِهِ الْكَرِيمِ

Introductory Comments

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ
وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ
(Qur'ān, Ale 'Imran, 3:42)

AND LO! The angels said: "O Mary! Behold, Allah has elected you, and made you pure, and raised you above all the women of the world."

This book and Islamic Eschatology

The effort required to write this book constituted nothing less than a *tour de force* in Islamic eschatology. It embraced the heart of Islamic eschatology, and, therefore, a writer could not explain all parts of the subject in a single

book in such detail as would satisfy a reader's thirst for knowledge. We have consequently referred, again and again, to several other books of ours on Islamic eschatology to direct readers to adequate explanations of several subjects dealt with in this book.

The first of such subjects that come to mind are those of *Dajjāl* the false *Messiah* or Antichrist, and of Gog and Magog, which have been explained in several of our books.

Islamic eschatology that is derived from the *Qur'ān* has directed our attention to the model of scholarship that is needed for study of the world in the End-time, and to also respond to its challenges—and it is the model of scholarship represented by someone described as *Khidr* (*Khidr* means 'green') and who is described as the most learned of all men in the End-time:

... Moses stood to deliver a sermon to Banū Isrāīl. He was asked: "Who is the most learned among the people?" He said: "I am the most learned"; so, Allah admonished him, since he did not attribute knowledge to Him. Allah responded to him: "A servant among My servants, at the junction of the two seas, is more learned than you."

(Jam'i, Tirmīdhī)

The *Qur'ān* describes *Khidr* as someone who received knowledge directly from Allah Most High, and who was also

endowed with kindness and compassion. *Sūrah al-Kahf* of the *Qur'ān* has confirmed that the most learned of all men would be found at the place where the two oceans meet. We interpret this to mean that *Khidr* is someone in whose scholarly profile the ocean of knowledge that is *externally acquired* is harmoniously integrated with the ocean of knowledge that is *internally received*.

A very dear Orthodox Serbian Christian friend of this writer, who has written the beautiful Foreword of this book, has commented to him that the profile of *Khidr* is the same as that of Jesus (عليه السلام).

Prophet Muhammad (صلى الله عليه وسلم) once likened his *Ummah*, or community of followers, to rain, and went on to prophesy:

مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ
آخِرُهُ

(Sunan, Tirmīdhī)

My *Ummah* is like the rain. I do not know which shower is better —the first or the last.

The religious scholarship which will stand at the intellectual pinnacle of the *last shower of rain* prophesied by Prophet Muhammad (صلى الله عليه وسلم) cannot achieve that lofty

status unless it can understand and explain the subjects of *Dajjāl* the false *Messiah* or Antichrist, and of Gog and Magog, since these are the dominant forces in the world in the End-time. Our view is that no one can understand or explain *Dajjāl*, as well as Gog and Magog, without seeking knowledge through a scholarly path that follows the way of *Khidr* (عليه السلام). Only such scholars would understand and recognize the *reality*, for example, of a modern Western so-called Christian civilization which was cursed by the Lord-God to eventually live like apes. (See Qur'ān, al-A'rāf, 7:166)

This is the abiding importance of Islamic eschatology, and of the methodology with which it is to be studied.

The believing Christian who has accepted Jesus as the *Messiah*

This chapter provides some introductory comments, preparatory to commencing our journey to the *Messiah*.

While many others, beside the Christian, may read this book and hopefully benefit from it, the book has been written primarily for the believing Christian—to introduce him to Jesus, the *Messiah* (عليه السلام), in the *Qur'ān*.

There are many pleasant surprises in store for him in the book, in addition to the verse of the *Qur'ān* quoted above,

which declares of Mary that she was divinely raised to a status *higher* than all other women in the world.

Since the name which the *Qur'ān* has used for her is *Mariam*, rather than Mary, the gentle reader may wish to kindly indulge the preference of this writer who dearly wishes to retain the name, *Mariam* (عليها السلام).

The *Qur'ān* has confirmed that Jesus is, indeed, the *Messiah* who was promised to *Banū Isrāīl*, i.e., the Israelite people, and this book has turned to the *Qur'ān* for proof that Jesus will one day return to *rule* the world from Jerusalem. Before he returns, however, the *Qur'ān* has revealed that Allah Most High would raise those who follow him to a position of dominance over those who rejected him; and when they are so divinely raised, they would remain in that position of dominance until the end of the world:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ إِنِّي فَتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ
وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ
اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ
إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ

(Qur'ān, Āle 'Imrān ٥٠)

Lo! Allah said: "O Jesus! Verily, I shall take your soul, and shall raise you unto Me, and cleanse you of those who blasphemed in their rejection (of you and the Truth which came with you); and I shall raise those who follow you to a position of dominance over those who rejected you (and the Truth which came with you), unto the Day of Resurrection. In the end, unto Me you all must return, and I shall judge between you on all matters on which you were wont to differ."

It follows from the above that the *Qur'ān* has prophesied that a Christian people who would be faithful to the Lord-God, would eventually become the dominant force in the world, and that they would then remain in that position of dominance until the end of the world.

Orthodox Christian Russia's present military dominance in the world, on the very eve of the Great War, is a dramatic fulfilment of that prophecy in the *Qur'ān*.

Those who rejected Jesus as the *Messiah*

Those Israelite people who rejected Jesus as the *Messiah* (عليه السلام) remain waiting to this day for their *Messiah* to arrive. Their hopes have been taken to dazzling heights by the successful Jewish return to reclaim Jerusalem as their own, and the successful restoration of a State of Israel in the Holy Land. This book has turned to the *Qur'ān* to explain the *reality* of an evil and blood-stained Jewish return to the Holy Land in the Modern Age, to recover it as their own—some

2000 years after the Lord-God had expelled them and banned such return.

A false *Messiah* is taking the Jews for a ride!

This book also explains their inevitable expulsion from that Land when Jesus (عليه السلام) returns, and History ends. They will be expelled in consequence of their present relentless oppression, and in consequence of violations, time and again since Solomon (*i.e.*, *Nabī Sulaimān* عليه السلام) died, of the divinely ordained conditions for inheritance of that Land.

Allah Most High warned that if they ever returned to the Holy Land with such conduct, He would again return with His punishment of expulsion from that Land:

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا
وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

(Qur'ān, al-Isra', 17:8)

O People of Israel, your Lord-God may well show mercy unto you; but if you return (to the Holy Land) with your sinful conduct, We shall return with Our punishment, and [remember this:] We have ordained that [in the hereafter] Hell shall close upon all who deny the truth.

INTRODUCTORY COMMENTS

Moses (عليه السلام) had spoken to the oppressed Israelites with words of comfort to assure them of a day that would come when they would be delivered from oppression:

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ
(Qur'ān, al-A'rāf, 7:128)

Moses said to his people: "Turn unto Allah for help and have patience in adversity. Verily, the Land belongs to Allah: He gives it as a heritage to such as He wills of His servants; and the future belongs to those who fear Him!" (and who fear the punishment which awaits the oppressor).

It is, indeed, ironic that those who, yesterday, were oppressed, have now become today's most relentless oppressors. The world awaits that day when Allah's Command will come to pass, and the sun will shine again for the oppressed. On that day of sunshine, today's 'wretched of the earth', to use the haunting phrase of Martinique's Frantz Fanon, will inherit the Holy Land.

We do not seek to hasten that day, and neither should they, the oppressors:

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ...

(Qur'ān, al-Nahl, 16:1)

Allah's Order is [bound] to come: do not, therefore, call for its speedy advent!

The protocols of literary etiquette for the sacred in Islam

Language should function as no more than a vehicle through which 'thought' is expressed; and English should not be different from other languages in this function. When language itself is secularized and is given a status and function which so circumscribes 'thought' that a writer is obliged to dilute respect for the world of the *sacred* to conform with secular linguistic tradition or etiquette, then scholars of Islam must raise the standard of defiance.

There is nothing sacred that has survived in secular modern Western civilization. Everything sacred has been desecrated with a relentless secular obsession that is beyond the comprehension of a believing heart.

500 years ago, from 1501 to 1504, a young Michelangelo carved a statue of David, *i.e.*, *Nabī Daūd* (عليه السلام), in a pose in which he was readying himself to fight Goliath. Secular modern Western civilization has continued for 500 years to recognize that sculpture as one of its great works of art. No one has ever found it baffling, or even curious, that the statue

has presented a Prophet of the Lord-God, scandalously so, *stark naked, and with his genitals clearly exposed*.

When Adam and Eve became conscious in Heaven of their nakedness, they took leaves from trees to cover their genitals (Qur'ān, al-A'rāf, 7:22); yet Michelangelo could not find in his secularized heart even a fig leaf to cover David's nakedness. His heart was devoid of even the consciousness of respect for the *sacred*.

In stark contrast to *secular* modern Western civilization, Orthodox Christian Byzantium in Constantinople, as well the religion of Islam as received in the *Qur'ān*, have delivered a spiritual interpretation of the universe in which reverence for the world of the *sacred* is an integral part of its culture and civilization.

It is in this context that we now offer an explanation to our Christian and Jewish readers, as well as others who are not Muslims, who would be curious to learn the meaning and rationale for Arabic inscriptions inserted after the names of the Prophets of the Lord-God such as "David, *i.e.*, Nabī Daūd (عليه السلام)" above. The explanation is that when mentioning the name of the Lord-God, or His Prophets, or others such as the Virgin Mariam (عليها السلام), this writer must preserve the protocols of literary etiquette in Islam, even though no such protocols exist anymore in the secular modern West.

When we refer to any of the Prophets of the Lord-God, we always offer a prayer: “May peace be on them!” This writer’s preference is to offer that prayer in the Arabic language; hence the gentle reader would find small Arabic inscriptions after the names of the Prophets of Allah Most High. Although Mariam, the mother of Jesus (عليها السلام), is not a Prophet, since the Lord-God never appointed a woman as a Prophet, our literary etiquette is to offer a prayer for her as well. Similarly, we refer to Allah as Most High, or Most Wise, etc.

Finally, this writer is of the view that the miraculous, divinely protected Word of Allah Most High in the *Qur’ān* cannot be *translated* to any other language; rather, at best, an effort can be made to *explain* it. Hence while we always quote the Arabic text of the *Qur’ān*, all that we offer beneath that text is an *explanation*, rather than a *translation*, of the text.

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Chapter One

From the First Page of History to the Promise of a *Messiah*

وَالَّذِي نَفْسِي بِيَدِهِ لِيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمْ ابْنُ
مَرْيَمَ حَكَمًا مُقْسِطًا ...

By Him in Whose Hands is my soul, the son of Mariam will shortly descend among you as a just ruler ...

(Sahīh Bukhārī)

(Not only has Prophet Muhammad (صلى الله عليه وسلم) prophesied, above, that Jesus would one day return, but also that when he returns, he will *rule* the world. The *Qur'ān* also confirms that History will end with a Christian people, led by the *Messiah*, *ruling* the world.)

The Holy State in the first page of History

The explanation from the *Qur'ān* which allows us to understand the origins of the subject-matter of this book commenced with the Lord-God's declaration to the Angels that He was going to place on earth one who would be a *Khalīfah*, *i.e.*, one who would rule on earth. (*Qur'ān*, al-Baqarah, 2:30). The *Qur'ān* subsequently ordered that such rule must be based on Truth and must therefore be Just. (*Qur'ān*, Sād, 38:26)

The Angels then asked:

... أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ ...

(*Qur'ān*, al-Baqarah, 2:30)

... will You place on earth he (*i.e.*, those) who will inflict corruption and destruction, as well as shed blood ... ?

Our view is that the Angels responded as they did because Allah Most High had disclosed to them *only a part* of the blood-stained events that would occur in History in the quest to establish a bogus *rule* over mankind; but He did not disclose to them the end of that history. The very substance of this book is in the explanation provided by the *Qur'ān* concerning a divinely ordained *rule* over the world with which History would end. It would be a *rule* that would be

established when the *Messiah* (عليه السلام) returns, and it would be based on Truth and Justice.

The Forbidden Tree

The *Qur'ān* delivered a hint of the *Fasād* (i.e., that which corrupts in a way that can destroy) that would unfold in the history of this subject, concerning which the Angels had warned in their response above. It did so when Allah Most High placed Adam, i.e., *Nabī Ādam* (عليه السلام), and his wife in the Garden of Heaven in order that they should dwell therein; but He then warned them not to draw near to a certain *tree* since that would cause them to become wicked and unjust in their conduct.

This divine order cannot be understood literally since *trees* do not corrupt people; rather, the *tree* must be recognized as a symbol. Our view is that it symbolized a bogus blood-stained *rule* over mankind which, in the context of evidence to be presented in this book, we recognize to be *Pax Judaica*. There is ample evidence of the *Fasād* and bloodshed, of which the angels had complained, in the blood-stained pages of History consequent upon an evil and a woefully misguided Jewish effort to establish their *eternal rule* over mankind from Jerusalem.

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This writer has interpreted the *forbidden tree* as *Pax Judaica* because of the disclosure by the *Qur'ān* of what Satan (*i.e.*, Iblīs) whispered to Adam (عليه السلام):

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ
عَلَى شَجَرَةٍ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى
(Qur'ān, Tā Hā, 20:120)

But Satan whispered unto him, saying: "O Adam! Shall I lead you to a tree of life eternal, and to a kingdom that will never perish?"

It was therefore a *tree* linked to *eternity*, and to a *kingdom that would never perish*, and hence the *forbidden tree* was about a *rule that would be eternal*. It should now be quite clear to the gentle reader that the *Qur'ān* has provided adequate information for us to identify the *forbidden tree* with the present State of Israel which is poised to declare itself to be the Holy Israel of David and Solomon (عليهما السلام). It is this State of Israel, and no other, which wants to *rule* the world with a *rule* that will never perish, *i.e.*, eternal rule!

The *Qur'ān* has disclosed even more information about the *tree* and has done so in imagery that is quite difficult to interpret. Here is information of what happened when Adam (عليه السلام) and his wife ate from that *forbidden tree*:

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فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَوْآتُهُمَا وَطَفِقَا
يُخَصِّفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ
رَبَّهُ فَغَوَى
(Qur'ān, Tā Hā, 20:120)

And so, the two ate of the 'tree': and thereupon they became conscious of their nakedness and began to cover themselves with pieced-together leaves from the heavenly garden. And thus did Adam disobey his Lord-God, and thus did he fall into grievous error.

How could the act of eating from the *forbidden tree* cause them both to become conscious of their nakedness, and then try to cover that nakedness with leaves as an act of modesty? This cannot be understood literally; hence this writer rejects any explanation or interpretation of the event that is connected to sexual relations.

Rather, our view is that the consciousness of nakedness which resulted from their eating from the tree must be understood as a *loss of innocence*; hence we confidently also interpret the *forbidden tree* to relate to *lust*—*lust* for life eternal, and *lust* for *rule* eternal!

The *Qur'ān* disclosed, precisely so, a Jewish *lust* for life eternal. It did so when it addressed their claim that Heaven was reserved for them:

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قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً
مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ

صَادِقِينَ

(Qur'ān, al-Baqarah, 2:94)

Say: "If the abode with Allah in the heavenly life hereafter is to be for you alone, to the exclusion of all other people, then you should long for death—if what you say is true!"

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ

(Qur'ān, al-Baqarah, 2:95)

But never will they long for it, because [they are aware] of what their hands have sent ahead in this world: and Allah has full knowledge of evildoers.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ
الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ
وَمَا هُوَ بِمُزْحَرَجِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ

بَصِيرٌ بِمَا يَعْمَلُونَ

(Qur'ān, al-Baqarah, 2:96)

And you will most certainly find that they cling to life more eagerly than any other people, even more than those who are

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bent on ascribing divinity to other beings beside Allah: every one of them would love to live a thousand years, although the grant of long life would not save him from suffering [in the hereafter]: for Allah sees all that they do.

Our readers can now realize that which Allah Most High knew, and which the Angels did not know, i.e., that a lust to rule the world eternally by a Jewish people who also lusted for eternal life, would lead them to wicked and unjust rule on earth that would result in bitter fruits in the form of corruption, destruction, and bloodshed. However, Allah's creation is a moral order, and since, in the first page of History, Truth was ordained to be established with rule on earth based on Truth, and hence also Justice, it must also ultimately so prevail at the end of History.

The Angels had no knowledge of this end of History. They did not know of events about to occur at this time—the beginning of History—which were connected to the end of History, and which offered an eschatological justification for the Divine announcement.

Allah Most High chose, thousands of years later, to cause Prophet Muhammad (صلى الله عليه وسلم) to view that same forbidden tree to which Adam (عليه السلام) was prohibited from drawing close, and which He now described as a cursed tree in the *Qur'ān*. The Prophet (صلى الله عليه وسلم) viewed it in a vision which he was blessed to experience when he was taken on

the miraculous journey by night from the Sacred Masjid in Makkah that was built by Abraham (عليه السلام), to the distant Masjid in Jerusalem that was built by Solomon (عليه السلام). That miraculous journey is known as the *Isra'* and *Mi'rāj*:

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا
الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ
الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحُوفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا
طُغْيَانًا كَبِيرًا
(Qur'ān, al-*Isrā'*, 17:60)

And lo! We said unto you, [O Prophet:] “Behold, your Lord-God encompasses mankind—hence all of human history—within His knowledge and might: and you must know that We did not grant this vision to you, *i.e.*, in the *Isra'* and *Mi'rāj*, except to convey to you knowledge of that which will cause *Fitnah* (*i.e.*, trials and distress) for mankind, and to also convey knowledge of the cursed tree, cursed in the *Qur'ān*, which will cause that *Fitnah*. We keep warning them, but it only increases their defiance.”

The *Qur'ān* has informed us of the miraculous journey of *Isra'* and *Mi'rāj* in the very first verse of the *Sūrah* of the *Qur'ān* that was given the dual names of *Sūrah al-Isra'* and *Sūratu Banī Isrāīl*. This was, perhaps, meant to indicate that the *Isra'* and *Mi'rāj* allowed the Prophet to view the hell which mankind would experience because of the *forbidden*

tree, i.e., the Jewish lust to rule the world from Jerusalem with a kingdom that will never decay or perish.

Allah Most High then proceeded to explain the subject of *just rule on earth* to Adam (عليه السلام). Adam could receive this knowledge (while the Angels could not) because Allah Most High had already breathed His Divine *Rūh* (or Spirit) into him; consequently, he became capable of receiving knowledge both *externally* and *internally*. (Qur'ān, al-Baqarah, 2:31-2) as well as being capable, through intuition and critical thinking, to integrate 'internally received' and 'externally acquired' knowledge into a harmonious whole.

The implication of the above was that *just rule* on earth could be successfully established only by those who possessed the knowledge taught by Allah Most High to Adam (عليه السلام), and subsequently revealed in the Divine Scriptures. Only that knowledge could qualify them to *rule*. Hence *whoever did not possess that knowledge which came from Allah Most High, and who was consequently incapable of applying that knowledge in the conduct of State, was not qualified to rule.*

Allah Most High then asked *Nabī Adam* (عليه السلام) to explain the subject of *rule on earth*, and he did so. (Qur'ān, al-Baqarah, 2:31-33)

The conclusion to which we arrive from the above, is that mankind was placed on earth for the overriding imperative of establishing *just rule* over the earth, and that such cannot be accomplished except by those who act faithfully in accordance with knowledge and guidance which Allah Most High has revealed in His Scriptures, and who pursue no other agenda while establishing their *rule*. The *Qur'ān* has warned that those who *rule* otherwise will face an awful doom on Judgment Day (see *Qur'ān*, Sād, 38:26 later in this chapter).

The parallel at the end of History to the first event

In declaring that Allah is the *First* and He is the *Last*, and that He has knowledge of all things, the *Qur'ān* has disclosed an eschatological drama that will unfold in History, to wit: that as it was in the beginning of History, so would it be at the end of History.

A drama would eventually unfold in the end of History in such wise that would parallel the beginning of History.

What is that end of History that will be a parallel to the beginning of History depicted above?

In addition to substantial evidence in the *Qur'ān* which confirms such a miraculous return, the voice of Prophet Muhammad (صلى الله عليه وسلم) is the most powerful in History to have

prophesied the return of the Messiah, Jesus, the son of Mariam (عليهما السلام).

He went on to prophesy that Jesus (عليه السلام) would return to the world as al-Hākim al-'Ādil (i.e., a just ruler), and it is with the fulfilment of this prophecy that History will end with the Pax Dei with which it was ordained to begin in the first page of History:

وَالَّذِي نَفْسِي بِيَدِهِ لِيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمْ ابْنُ
مَرْيَمَ حَكَمًا مُقْسِطًا...

(Sahīh Bukhārī)

By Him in Whose Hands my soul is, the son of Mariam will shortly descend among you as a just ruler ...

The same prophecy is to be found elsewhere with a slightly different text:

لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ
حَكَمًا مُقْسِطًا وَإِمَامًا عَدْلًا

(Sunan Ibn Mājah)

The Last Hour will not occur until Jesus the Son of Mariam descends as a Just Ruler (i.e., over mankind) and as a Just Leader (of individual believers).

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However, let us recall that the beginning of History also gave us another parallel with the end of History. This parallel is located (again in their effort to establish their bogus version of *Pax Dei*) in the profile of those who arrogantly consider themselves, like Satan, *i.e., Iblīs*, to be superior to the rest of mankind. They also claim, like Satan, *i.e., Iblīs*, a birthright of superiority since, according to them, they were created superior! In other words, they claim that the Lord-God chose them as His *chosen people* to the exclusion of all the rest of mankind. They also claim to be the intellectual elite of mankind since, according to them, the Lord-God bestowed superior knowledge on them, as He did to Adam (عليه السلام), and hence they alone are eligible to establish *Pax Dei*.

Such conduct was not tolerated in Heaven, and it led to the expulsion of Satan from Heaven, and a divine curse on him. The Lord-God also declared that such arrogance would be punished with terrible punishment, humiliation, and debasement:

... وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيَعَذِّبُهُمْ
عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا

(Qur'ān, al-Nisa', 4:173)

... as for those with pride, and who gloried in their arrogance, Allah will punish them with terrible punishment: and they will find none to protect them from Allah, and none to help them.

Hence the parallel end of History will witness the same divine response to arrogance at the end of History, as occurred with Satan at the beginning of History.

The Holy State is established

The first information located in the *Qur'ān* of the realization of the Divine plan disclosed on the first page of History to establish Divinely ordained *rule* on earth, is located only after the advent of the Prophet Noah (عليه السلام). Allah Most High addressed the *rulers* on earth. (Qur'ān, al-A'rāf, 7:69; Yūnus, 10:14; 10:73; al-Naml, 27:62). However, the *Qur'ān* has not provided us with information concerning the State, if any, over which they *ruled*.

The first historical evidence that we have of the realization of such a State is in the verse of the *Qur'ān* in which Allah Most High declared that He bestowed on the House of Abraham (عليه السلام) a great kingdom:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ
وَأَتَيْنَاهُمْ مُلْكًا عَظِيمًا

(Qur'ān, al-Nisa', 4:54)

Do they, perchance, envy other people for what Allah has granted them out of His bounty? Rather, they should know that We did grant revelation and wisdom unto the House of Abraham, and We did bestow on them a mighty kingdom.

The first evidence in the *Qur'ān* of that coming Kingdom granted to the House of Abraham (عليه السلام) was the strategically important position of power which Joseph, *i.e.*, *Yūsuf* (عليه السلام), occupied in an Egypt which was then a monarchy. He prayed to Allah Most High to thank him for what he was granted:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
 الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ
 وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا
 وَأَلْحِقْنِي بِالصَّالِحِينَ
 (Qur'ān, Yūsuf, 42:101)

“O my Lord-God! You have indeed bestowed upon me power (dominion, sovereignty), and have imparted unto me the capacity for interpretation through which to learn the inner meaning of things. Originator of the heavens and the earth! You are near unto me in this world and in the life to come: let me die as one who has surrendered himself unto You and make me one with the righteous!”

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There is a hint of the kingdom that was to come in the events which unfolded when Pharaoh enslaved the Israelite people in Egypt and Allah Most High was about to raise Moses, *i.e.*, *Mūsa* (عليه السلام), and commission him with the mission to take them out of bondage in Egypt and begin the journey back to the Holy Land. Allah Most High disclosed as follows:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ
(Qur'ān, al-Qasas, 28:5)

But it was Our will to bestow Our favor upon those who were oppressed, and to make them leaders and rulers, and to make them heirs.

Allah Most High made further reference to the subject when He declared:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا
وَكَانُوا بآيَاتِنَا يُوقِنُونَ
(Qur'ān, al-Sajdah, 32:24)

And [as] We raised among them leaders who, so long as they bore themselves with patience and had sure faith in Our messages, guided [their people] in accordance with Our

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behest [so, too, shall it be with the divine writ revealed unto you, O Muhammad].

The mighty kingdom was not long in coming; indeed, it came soon after the Israelite people returned to the Holy Land from which they had departed some 400 years earlier.

The mighty kingdom granted to the House of Abraham, (عليه السلام) to which the *Qur'ān* referred, was, of course, the Holy State of Israel that was established by King David, *i.e.*, *Nabī Daūd* (عليه السلام) in the Holy Land. Allah Most High addressed him by name while informing him that he was divinely appointed to *rule* on earth:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ
(Qur'ān, Sād, 38:26)

“O David! Behold, We have appointed you to *rule* on earth: establish your *rule*, and govern over the people, with Truth, and do not follow a vain secular agenda, for that will lead you astray from the path of Allah. Verily, for those who, while *ruling*, go astray from the path of Allah, there is terrible suffering in store for them in consequence of having forgotten Day of Reckoning!”

It was, of course, *Nabī Daūd* (عليه السلام) who chose Jerusalem as the capital of that Holy State.

Not only did Allah Most High ordain that David, *i.e.*, *Nabī Daūd* (عليه السلام) should establish the first *Khilāfah* State, or Holy State, in History, but He went on to fulfill his declaration that He would bestow a *mighty kingdom* to the House of Abraham (عليه السلام). This is precisely what occurred when He caused that State, or Kingdom, to grow in strength and power until, by the time of *Nabī Sulaimān* (عليه السلام), it had become a *mighty kingdom* in the world:

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَضَّلَ الْخِطَابِ

(Qur'ān, Sād, 38:20)

And We strengthened his Kingdom (or State) and bestowed on him wisdom and sagacity in judgment.

A Holy State, a Holy Land, and an Israelite people

The *Qur'ān* has informed us that Allah Most High took Abraham, *i.e.*, *Nabī Ibrāhīm* (عليه السلام), from Babylon to a special land. His descendants were settled in that land, and it was in that land that David, *i.e.*, *Nabī Daūd* (عليه السلام), established the State of Israel and Solomon, *i.e.*, *Nabī Sulaimān* (عليه السلام), his son, *ruled* the world from that State.

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It was described in the *Qur'ān*, first, as a *blessed* land— which was specially blessed by Allah Most High:

... الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ...

(Qur'ān, al-Anbiya', 21:81)

... a land which we had 'blessed' ...

... الَّذِي بَارَكْنَا حَوْلَهُ ...

(Qur'ān, al-Isra', 17:1)

... and We 'blessed' the land in which it (*i.e.*, the *Masjid al-Aqsā*) was located ...

... الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ...

(Qur'ān, al-Anbiya', 21:71)

... the land in which We had provided blessings for all of mankind.

Moses, *i.e.*, *Nabī Mūsa* (عليه السلام) described it as a 'holy land':

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ ...

(Qur'ān, al-Māidah, 5:21)

... O my people, enter the Holy Land ...

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The Israelites were, indeed, the progeny of Abraham through his son Isaac, *i.e.*, *Nabī Ishāq*, and through Isaac's son, Jacob, *i.e.*, *Nabī Ya'qūb*. The *Qur'ān* referred to them as *Banū Isrāīl*, and in the verse below, in which Zachariah prayed for a son, we have confirmation that *Banū Isrāīl* was a name given to those who traced their lineage from Jacob (عليهم السلام):

يَرْتُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ
رَضِيًّا

(Qur'ān, Mariam, 19:6)

"... who will be my heir, as well as an heir to the House of Jacob (hence whose lineage would reach all the way to Jacob); and make him, O my Lord-God, well-pleasing to you!"

For reasons to be explained in a later chapter of this book, the *Qur'ān* chose to use the name 'Israel', for Jacob (عليه السلام) in the verse below:

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ
ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ

إِبْرَاهِيمَ وَإِسْرَائِيلَ
(Qur'ān, Mariam, 19:58)

There were some of the prophets upon whom Allah bestowed His blessings—[prophets] of the seed of Adam and of those

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whom We caused to be borne [in the ark] with Noah, and of the seed of Abraham and Israel ...

The above evidence from the *Qur'ān* confirms that *Banū Isrāīl*, or the Israelite people, belonged to the House of Abraham (عليه السلام), and it was certainly *their* Holy State or Kingdom which was established in that *blessed* and *Holy Land*.

But the Torah went on to claim that the Holy Land was granted to them in such wise that it was *their* land, and they understood the Torah to have given them *exclusive title* to the Holy Land; hence they believed that it belonged to them, and to them *alone*.

We now proceed, with the *Qur'ān*, to examine the validity of this Jewish belief of exclusive ownership of the Holy Land.

The *Qur'ān* has affirmed that the Land was *written* for them:

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ
لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا

خَاسِرِينَ

(Qur'ān, al-Māidah, 5:21)

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(And Moses said): “O my people! Enter the Holy Land which Allah has written for you; but do not turn back [on your faith], for then you will be lost!”

We need to determine: what was written for them in that Land?

The *Qur’ān* answered that question when it declared, firstly so, that the land was written for them as a land in which to reside:

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صِدْقٍ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى
جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
(Qur’ān, Yūnus, 10:93)

And [thereafter], indeed, We granted to the Israelite people a place of residence in a land of *Sidq* (i.e., a land of truth, loyalty, faithfulness and sincerity—and that was the Holy Land), and provided for them sustenance out of the good things of life. And it was not until knowledge [of what Allah had ordained in His revelation] reached them that they began to hold divergent views: [but,] verily, your Lord-God will judge between them on Resurrection Day regarding all on which they were wont to differ.

The *Qur'ān* has again used the very same language when it addressed the Israelite people after Allah Most High miraculously saved them from Pharaoh and his armed forces by parting the sea for them and then drowning Pharaoh and his army. Allah Most High directed them to *dwell* in the Holy Land:

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا
(Qur'ān, al-Isra', 17:104)

And after (they had crossed the Sea safely) We said unto the Israelite People: “*Dwell* now securely in the Land (*i.e.*, the Holy Land)—but [remember that] when the promise of the Last Day shall come to pass, We will bring you forth as [parts of] a motley crowd.”

The *Qur'ān* went on to declare, clearly so, that the land was given to them *as an inheritance*:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ
مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا
وَمَتَّ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ
بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ
وَقَوَّيْنَا لَهُمُ الْأَرْضَ وَكُنَّا بِمُقِيمِيهَا

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... whereas unto the people who [in the past] had been deemed utterly low, We gave as their heritage (*i.e.*, to inherit) the eastern and western parts of the land that We had blessed (*i.e.*, the Holy Land). And thus your Lord-God's good promise unto the children of Israel was fulfilled in result of their patience in adversity; whereas We utterly destroyed all that Pharaoh and his people had wrought, and all that they had built.

But we must now hasten to explain that the Holy Land was never gifted to the Israelite people as an *eternal* possession to the *exclusion* of all the rest of mankind. That is false! Rather, the *Qur'ān* has provided a far more credible explanation when it declared that Allah placed blessings in the Holy Land for all from amongst mankind who had faith in Him and whose conduct was righteous:

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا
لِلْعَالَمِينَ

(Qur'ān, al-Anbiya', 21:71)

We saved him (*i.e.*, Abraham) as well as Lot, [his brother's son, by guiding them] to a land which We blessed for all of mankind.

The first conclusion which we come to is that the Jewish understanding of the Torah, that Allah Most High granted *exclusive* ownership the Holy Land to the Israelite people to the exclusion of all other believers, is *false*. The Holy Land

belonged to them, as well as to other believers in the Lord-God.

Was the grant of the Holy Land conditional or unconditional?

The Jews understand the Torah to have declared that the Holy Land was granted to the Israelite people *unconditionally*; in other words, it did not matter whether their conduct was righteous or wicked, whether they were faithful to Truth or unfaithful, the land was still theirs. This is their understanding of the implication of this strange declaration in the Torah:

“Know therefore that it is not for your righteousness that the Lord your God has given you this good land to possess; for you are a stiff-necked people.”

(Deuteronomy: 9:6)

The *Qur’ān* exposed the falsehood of this Jewish belief when it informed us that Allah Most High established the condition of *faith and of righteous conduct* for residence in the Holy Land:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

(Qur’ān, al-Anbiya’, 21:105)

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We declared in the Zabūr (*i.e.*, the Psalms of David) that My righteous servants shall inherit (and hence have the right of residence in) the Land.

In no part of the earth did this declaration (above) find more emphatic application than in the Holy Land since the *Qur'ān* further revealed that whenever the Israelites violated the conditions of residence in the Holy Land, *Allah Most High expelled them from the Land*.

In *Sūrah al-Isra'* (17:4-7 below), the *Qur'ān* identified two periods of such violations, and declared that Allah Most High expelled them from the Holy Land on both occasions:

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ
فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

And We warned the Israelite people through Revelation that they would twice commit *Fasād* (*i.e.*, that which corrupts in a way that can destroy) in the Land (*i.e.*, the Holy Land), and become proud and arrogant in their conduct (but they did not heed Our warning).

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا
أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ
وَعْدًا مَّفْعُولًا

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Hence, when the first period of wicked conduct came to pass (as We had warned) We punished you by sending against you some of Our bondmen of terrible prowess in war, and they destroyed you with complete destruction; thus was our warning of punishment fulfilled. (The Israelites were expelled from the Holy Land and taken into bondage in Babylon).

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ
وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

But after some time had passed, We allowed you to prevail against them once again (and to return to the Holy Land to dwell therein) and We aided you with wealth and offspring, and made you more numerous [than ever].

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ

وَلِيَتَّبِعُوا مَا عَلِمُوا تَتَّبِعُوا
And We again advised you, in addition to the previous warning: "If you strive for conduct that is good, you will do good for your own benefit; and if you return to evil conduct, it would be you who pay the price for such." And so, when, as We had warned, the second period of *Fasād* came to pass, We again raised against you those who punished you in such a terrible way that brought you disgrace, and they entered and destroyed the *Masjid* (or Temple that was built by Solomon)

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as had occurred on the previous occasion, and they destroyed with utter destruction all that they had conquered.

(Qur'ān, al-Isra', 17:4-7)

After narrating about the two periods of Israelite *Fasād*, (*i.e.*, that which corrupts and can destroy) in the Holy Land, and about their consequent two expulsions from that Land—even though the Land was given to them to dwell therein—the *Qur'ān* informed them that the door to mercy was still open to them. However, if they were to return to the Holy Land with wicked conduct, they were warned of yet another expulsion from that Land:

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا
وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

(Qur'ān, al-Isra', 17:8)

Your Lord-God may yet show mercy unto you; but if you revert to wicked conduct, We shall revert to punishing you; and remember this: We have ordained that in the hereafter Hell shall close upon all who reject and defy the truth concerning this matter.

The above verses of the *Qur'ān* clearly establish that the grant of the Holy Land to the Israelite people was *conditional* on faith and righteous conduct; hence the Jewish belief in an unconditional divine grant of the Holy Land to them is *false*.

Further proof that it is *false* would dramatically manifest itself at the end of History when they violate the *conditions* for the inheritance of the Holy Land for the last time—and that is precisely their conduct as this book is being written; but this time instead of being expelled, they would be destroyed.

This book explains the *reality* of an evil and blood-stained Jewish return to Jerusalem and the Holy Land in the Modern Age, and explains, in addition, their inevitable Divinely ordained destruction in that Holy Land at the end of History. They will be destroyed in consequence of their violations of the divine conditions of faith and righteous conduct for inheritance of that Holy Land.

The *Qur'ān* has clearly established the obligation of the believers to resist wicked conduct in a 'town' (which is clearly Jerusalem) at a time when the oppressed have been reduced to a state of abject weakness and helplessness:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
 وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ
 الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
 الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل
 لَنَا مِن نَّبِيِّنَا نَصِيبًا

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How could you refuse to fight in the cause of Allah for the sake of those, weak and utterly helpless, men and women and children who are crying, "O our Lord-God! Lead us forth [to freedom] out of this land whose people are oppressors, and raise for us, out of Your grace, one who will protect us, and raise for us, out of Your grace, one who will bring us relief from suffering!"

As this book is being written, several governments of Muslim countries are betraying that cry of the *Qur'ān* which pleads with them to rise and struggle to *liberate* the oppressed. Rather than rising, they have either become member-States of NATO, or they are bending in prostration before the oppressor while extending political recognition to the State of Israel.

When the believers eventually rise in response to Allah's call, and time comes for the Divinely ordained final liberation of Jerusalem from oppression, tables would be turned:

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

(Qur'ān, al-Jinn, 72:24)

Let them, then, wait until the time when they behold that doom of which they were forewarned: for then they will come

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to understand which kind of man is more helpless and counts for less!

When that final struggle for liberation from oppression in Jerusalem does take place, Allah Most High warns that there will be no room for compromise, or for a truce or cease-fire. Rather He has ordained a fight to the finish regardless of odds stacked against those fighting for freedom:

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ
وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرُكُمْ أَعْمَالَكُمْ

(Qur'ān, Muhammad, 47:35)

And so, when you fight in that just cause, do not lose heart and never beg for peace: for, seeing that Allah is with you, you are bound to rise high in the end; and never will He let your good deeds go to waste.

Finally, the *Qur'ān* sent an awesome message to the Israelite people that history will at that time repeat itself. In just the way that the weak and helpless were delivered by Allah's decree from Pharaoh's oppression in Egypt and then went on to inherit, once again, the Holy Land, so too would the weak and helpless believers be delivered from the oppression of the bogus State of Israel, and they would then, by Divine decree, inherit the Holy Land:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي
 الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ
 (Qur'ān, al-Qasas, 28:5)

But it was Our will to bestow Our favor upon those very people who were deemed so utterly low in the land, and to make them forerunners in faith, and to make them heirs to the Holy Land.

The fate which awaits those Jews, who, like Pharaoh, are oppressors, and who, again like Pharaoh, stubbornly and arrogantly reject the Truth this time, that Jesus is the *Messiah*, is that they will suffer the same fate as Pharaoh. What was that fate?

When the fate that was ordained for Pharaoh arrived, and he was drowning in the sea, Truth stared at him in such a way that he was forced to accept it, and to declare, just before he died, his belief in the God of the Israelite people. The divine response to that declaration of faith clearly indicated that it came too late to save him from the hellfire. Rather, Allah Most High then decreed, at that moment of Pharaoh's death, that his physical body would be so preserved that it might function as an awesome *sign* for a people who would come after him. Our view of the *sign* is that those who would behave in the same wicked way as he did, would suffer the same fate as his, *i.e.*, they would die the way that he died:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَبَعَهُمْ
 فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَذْرَكَهُ
 الْعُرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ
 بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ
 (Yūnus, 10:90)

And We brought the Israelite people across the sea; and thereupon Pharaoh and his hosts pursued them with vehement insolence and tyranny, until [they were overwhelmed by the waters of the sea. And when] he was about to drown, [Pharaoh] exclaimed: "I believe that there is no God save Him in whom the Israelite people believe, and I am of those who surrender themselves unto Him!"

الآن وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

(Yūnus, 10:91)

[But Allah said:] "Now?—Whereas all this time you were rebelling [against Us], and committing *Fasād*?" (This divine response indicates that the declaration of faith came too late to be accepted.)

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً وَإِنَّ
 كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا لَغَافِلُونَ
 (Yūnus, 10:92)

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“Today, Pharaoh, We have ordained that your body be preserved so that it might function as an awesome sign for a people who would come after you; for, behold, so many are heedless of Our messages!”

The grim message from the *Qur’ān* to those who support the relentless oppression, and obstinate rejection of Truth, of the present State of Israel is as follows:

You are living the way that Pharaoh lived, and you are condemned to die the way that he died. Up to the very last moment before he died by drowning in the Red Sea, Pharaoh was confident of success; so too, would the Jews remain confident of success up to the moment when the *Messiah* returns.

As this book is being written, the American Armed Forces are preparing to leave Afghanistan after having failed, over twenty years of brutal and unjust military occupation, to subdue the Afghan people. The US retreat from Afghanistan would inevitably result in the restoration of the Islamic Emirate in Afghanistan which had been established in the wake of the Soviet withdrawal. The Divine plan is thus slowly unfolding which would witness the final cleansing of the Holy Land of oppressors. Prophet Muhammad (صلى الله عليه وسلم) prophesied that an unstoppable army coming from *Khorasan* would liberate the Holy Land, and recent events appear to confirm that this would indeed come to pass.

The sudden disappearance of the Holy State of Israel

Soon after the death of Solomon (عليه السلام) the Holy State of Israel began to crumble, and eventually disappeared. This must have constituted the most traumatic and painful event in Israelite history. They had no certain knowledge of the cause of that mysterious disappearance of Holy Israel—not at that time, and not to this day! Rather, they argued about the subject and differed in their explanations.

It was only when the *Qur'ān* was revealed that Allah Most High disclosed, for the first time, the true explanation for the disappearance of the Holy State of Israel. We have written a book on that subject entitled: *The Qur'ān, Dajjāl and the Jasad*. Readers can find the detailed explanation in that book.

The *Qur'ān* had declared that it had come to explain to the Israelite people many things concerning which they differed, and this was precisely one of the things explained. Here, in brief, is the explanation that is in the *Qur'ān*.

It was at precisely that time in history when Holy Israel had become a Holy *Ruling* State in the world, *i.e.*, *Pax Dei*, that Allah Most High caused Solomon (عليه السلام) to experience an event which caused him distress:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

(Qur'ān, Sād, 38:34)

Indeed, We caused distress to Solomon by placing upon his throne a *Jasad*; and when he understood the meaning and realized the implications of the vision, he turned towards Us penitently.

Solomon experienced what had to be a vision, in which he saw someone sitting on his throne. The *Qur'ān* described that person as a *Jasad* and declared of the vision that it was a *Fitnah*, i.e., that which caused distress, for Solomon.

Solomon (عليه السلام) immediately recognized the *Jasad*. He also understood the meaning and implication of the vision.

Who, or what, was the *Jasad*?

It is most certainly not proper methodology for study of the *Qur'ān* to use a dictionary to seek the meaning of the word, *Jasad*, or to thus study and understand this verse *in isolation*— i.e., *stand-alone*.

Proper methodology is to study the *Qur'ān* as a whole, and thus to seek to understand the *Qur'ān* with the *Qur'ān*.

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It is from Solomon's response to the vision that we can begin to get information concerning who, or what, was the *Jasad*.

Solomon responded to the vision with a *Du'ā*, or prayer, to Allah Most High, while seeking forgiveness for sins. He asked Allah Most High to grant that *none could ever inherit his Kingdom after him*. His request also included that *there could never be another State or Kingdom in history that could compare with his Holy State of Israel*:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي
لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ
(Qur'an, Sād, 38:35)

Solomon prayed: "O my Lord-God! Forgive me my sins, and grant that none can inherit my Kingdom after me (and that there can never again be a Kingdom comparable to mine). Verily, You alone can grant that for which I have asked."

Allah Most High answered the prayer. Holy Israel became a State that would forever remain incomparable with any other, and Allah Most High also caused that State to collapse and disappear soon after Solomon's death. This was both because of Solomon's prayer as well as because the Israelites had violated the conditions of inheritance of the Holy Land.

Even when the *Messiah* returns, and restores a Holy *Ruling State* in Jerusalem, it still would not compare with Solomon's Holy State of Israel.

The following *critically important* information concerning the *Jasad* can easily be deduced from Solomon's response to the vision:

- _ The *Jasad* was a person, and not a lifeless corpse or a mere body.
- _ The *Jasad* was someone very evil.
- _ The *Jasad* wanted to inherit Solomon's Kingdom, i.e., the Holy State of Israel; and since Holy Israel was the ruling State in the world, it followed that the *Jasad* wanted to rule the world from Solomon's ruling State.

The *Jasad* is *Dajjāl* the false *Messiah* (or Antichrist)

This writer recognizes the *Jasad*, who was shown in the vision sitting on Solomon's throne, to be *Dajjāl*, the false *Messiah*, who will eventually appear in the world in human form, as a living, walking, talking human being.

NO ONE (kindly forgive the capitalization) should accept the view, above, of this writer unless convinced that he is correct in identifying the *Jasad* as *Dajjāl* the false *Messiah*!

Our view is that *Dajjāl* was described in the *Qur'ān* as a *Jasad* because he does not have the *Rūh*, or Spirit, which Allah Most High breathes into every human being.

Dajjāl the false *Messiah* would have all the external characteristics of a human being but would be internally devoid of a spiritual personality. All those who follow him would also, eventually, live in a spiritual void. They would become internally deaf, dumb, and blind, and he would lead them to the hellfire.

The most basic characteristic of those who follow *Dajjāl* is their acceptance, comfortably so, of life in the fast lane, and their display of an amazing capacity for quick and rapid thinking and understanding of all that pertains to life in the fast lane. However, they are consequently incapable of *critical thinking*, which requires time and patience; and hence they can never penetrate that knowledge in the *Qur'ān* which can be accessed only with deep thought. (See my book entitled 'The *Qur'ān*, *Dajjāl* and the *Jasad*'.)

The Divine promise of a Messiah

It must have been shortly after the mysterious and traumatic collapse and disappearance of Holy Israel, when the Israelite people were still reeling with shock and experiencing pain, anguish, and sorrow, that Allah Most High must have brought both relief and joy to them with the Divine promise

that He would send them one who would be their Prophet, and who would be known as the *Messiah*. They must have received with joy the news of the advent of a promised *Messiah* who would bring back the golden age when Holy Israel once *ruled* the world.

It is also possible that the news of the promise of the *Messiah* reached them not only after the State of Israel had collapsed, but also after the first period of *Fasād* (Qur'ān, al-Isra', 17:4-7) had taken place, and the Israelites had been expelled from the Holy Land and were taken as slaves to Babylon.

They may have spent up to, perhaps, a hundred years in exile in Babylon, all the while longing for the day when the *Messiah* would come.

Even though every Christian and every Jew believes in the advent of a *Messiah*, yet, mysteriously so, the scriptures prior to the Gospel, which record the lives and teachings of many of the Prophets sent at that time to the Israelite people, do not provide clear and precise information about a divinely promised *Messiah*. It is entirely possible that someone could have removed such information of the promise of a *Messiah* from those scriptures since the missing information would have confirmed Jesus (عليه السلام) as the *Messiah*.

When Allah Most High allowed the Israelites to return to the Holy Land, and to rebuild the *Masjid*, or Temple, they were confident that the *Messiah* would soon come—and sure enough the *Messiah* did come! But when Allah Most High sent them the *Messiah*, only some of them accepted him, while the establishment—the Israelite scholars—rejected him. Indeed, they have continued to reject him for the more than 2000 years which have passed since that time.

It is at precisely this time in history—after the first expulsion of the Israelites from the Holy Land, and then, after about a hundred years in exile, when they had returned and had rebuilt the *Masjid* or Temple—that the subject-matter proper of this book commences; for it was at precisely this time that Allah Most High fulfilled His promise to them and sent the *Messiah* to them.

Who was the *Messiah*? How did he appear? Why did the Israelite establishment scholars (*i.e.*, the Rabbis) reject him? We turn to the *Qur'ān*, in the next chapter of this book, for answers.

Note

A man named Mirza Ghulam Ahmad, from India, sought to identify himself with this prophecy of the return of the son of Mariam (عليهما السلام), claiming that he fulfilled in himself the prophecy of that miraculous return; but he had an insurmountable problem since he was

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the son of a Punjabi woman, whereas the prophecy identified the return of one who would be the son of Mariam (عليها السلام). Even if his Punjabi mother could be renamed Mariam, that would still not be enough to solve his problem, since there is only one Virgin Mariam in all of history.

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The Lineage and Profile of the Messiah in the Qur'ān

It would sometimes be necessary for the writer to quote the same verse of the *Qur'ān* more than once in this chapter; we pray that the gentle reader would understand our need to do so.

In *Sūrah al-Wāqī'ah* (56:75) of the *Qur'ān*, Allah Most High took an oath by *the positions in which the stars are located* and went on to emphasize that it was an oath of extraordinary importance since it was the key to methodology for study of the *Qur'ān*. In the same way that we must learn to read the stars to locate direction, so too, if we are to penetrate knowledge conveyed through Divine revelation, must we discover how verses of the *Qur'ān* are harmoniously interconnected.

The implication for our subject of the *Messiah* is that we not only have to locate the verses of the *Qur'ān* pertaining to this subject but, also, to discover how they are harmoniously connected to each other.

This book attempts to bring all the verses of the *Qur'ān* on this subject together into such a harmonious whole, and then to offer commentary and analysis intended to assist the reader in understanding the *system of meaning* of the subject.

When we connect the verses of the *Qur'ān* about the *Messiah*, we discover that *they disclose evidence of advanced Divine preparation for the advent of the Messiah in the world in the sense that they clearly identify the lineage of the Messiah.*

In addition, they send a grave warning to those who would eventually reject the Messiah, of the fate that would await them.

The Jew, the Christian and the Messiah

Before we turn to the *Qur'ān* to explain that *lineage* of the *Messiah*, we direct attention to a declaration of supreme importance to both Christians and Jews on matters wherein they differ with each other. The *Qur'ān* declares that it provides an explanation which resolves those differences—

and this must include their differences about *al-Masīh* (or the *Messiah*):

إِنَّ هَذَا الْقُرْآنَ يُقْصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ
الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

(Qur'ān, al-Naml, 27:76)

Behold, this Qur'ān explains to the Israelite people most of that wherein they hold divergent views.

Hence it is important for Christians and Jews to not only carefully examine the credentials of the *Qur'ān* as the Word of the God of Abraham (عليه السلام), but also to study the explanations which it offers on matters wherein they differ. The subject of this book, *i.e.*, *al-Masīh*, or the *Messiah*, is by far the most important matter which divides Jews and Christians.

Christians believe in Jesus, the son of the virgin Mariam (عليهما السلام), as *al-Masīh*, or the *Messiah*, but go on to also declare that he is the son of God, as well as one of the three persons in a triune God—*i.e.*, a God comprised of three persons: God the father, God the son, and God the Holy Spirit. Christians also recognize his mother, Mariam (عليهما السلام), to have the very highest of all status among women of the world.

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This book does not attempt to argue or debate with Christians about their belief in a God comprised of three persons, *i.e.*, the Trinity, and about their belief in the *Messiah* as the Son of God; rather we restrict ourselves to simply presenting the Divine pronouncements of the subject.

It would do harm if we were to pause for just a moment to note that long-suffering Christian Haiti, suffering because they dared to defy a French oppressor 200 years ago, have a different view of the Trinity. For Haiti, it is comprised of *the father, the son, and the CIA*.

Jews reject belief in a Christian triune God who is yet One God, and insist that God is a simple unity, but they also go on to reject Jesus (عليه السلام) as the *Messiah* since they believe that he was conceived in sin, and hence they have the lowest opinion possible of him and of his mother, Mariam. The most compelling evidence they have with which to confirm that he could not have been the *Messiah* was his death by crucifixion which they witnessed with their eyes. They are convinced that he could not be the *Messiah* because he died without restoring the Holy State of Israel, and without establishing his *eternal rule* over mankind from Jerusalem, and from that Holy State.

The *Qur'ān* confirms the Christian belief in Jesus (عليه السلام) as the *Messiah*, while insisting that Allah Most High is One God. It emphatically rejects the claim that the *Messiah* is 'God

the Son', and that he is one of the three in a God comprised of three persons, *i.e.*, a triune God:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا
 عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ
 مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ
 وَرُوحٌ مِّنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا
 ثَلَاثَةً انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ
 سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ
 (Qur'ān, al-Niṣa', 4:171)
 وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

O followers of the Scripture, *i.e.*, the Gospel! Do not overstep the bounds [of truth] in your religious beliefs, and do not say of Allah anything but the truth. The *Messiah*, Jesus, son of Mariam, was but Allah's messenger—[the fulfilment of] His promise which He had conveyed unto Mariam—and a Spirit from Him. Believe, then, in Allah and His messengers, and do not say "three" *i.e.*, that God is comprised of three persons. Desist from this assertion for your own good. Allah is but One God; utterly remote is He, in His glory, from having a son: unto Him belongs all that is in the heavens and all that is on earth; and none is as worthy of trust as Allah.

The *Qur'ān* also confirms the virgin birth of Jesus (عليه السلام) and declares that his mother, the Virgin Mariam (عليها السلام), was

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Divinely raised to the highest status possible among the women of the world.

Both Christians and Muslims believe that the *Messiah* came, departed, and will return one day, while Jews, having rejected Jesus (عليه السلام) as the *Messiah*, cling, forlornly so, to the belief that the *Messiah* has not yet come, and is still to come.

There is substantial evidence in the *Qur'ān* of a (miraculous) return of the *Messiah* more than 2000 years after he departed this world. The next chapter presents that evidence.

Both Christians and Muslims believe that before the *Messiah* returns, there will be an evil being called the Antichrist, who will attempt to impersonate him while declaring of himself that he is the *Messiah*, and who will eventually emerge in the world in person while *ruling* the world from Jerusalem. He would *rule* from what he would claim to be Solomon's Holy State of Israel. Muslims know that evil being by the name of *al-Masīh al-Dajjāl*, or *Dajjāl* the false *Messiah*. Christians refer to him as the Antichrist. There is evidence that the Jews also know about *Dajjāl* but have chosen not to disclose what they know. They posed three questions which Prophet Muhammad (صلى الله عليه وسلم) was required to answer to prove that he was, indeed, a true Prophet of the God of Abraham (عليه السلام). *Dajjāl*, or the

Antichrist, was the target of one of the questions. (See our book entitled *Surah al-Kahf and the Modern Age*.) The last chapter of the present book will explain that when he returns to this world, the *Messiah* would kill the Antichrist.

Having explained the basic differences between Christian, Jewish and Muslim beliefs about the *Messiah*, we now present the Divinely revealed information located in the *Qur'ān* which explains and clarifies those matters wherein they differ. After all, as we have noted earlier, the *Qur'ān* has itself declared that this is one of its functions (*Qur'ān*, al-Naml, 27:76).

The Lineage of the Messiah—the House of Amran, i.e., 'Imrān

The subject of the advent of the *Messiah* as explained in the *Qur'ān* began with someone named 'Imrān (i.e., Amran of the Book of Exodus in the Torah) who is so important that the third *Sūrah* of the *Qur'ān* is named after him, i.e., *Sūratu Āle 'Imrān* or the 'House of 'Imrān'. This writer is of the view that his name in the Torah was *Amran*, rather than the present Amram, since *Amran* corresponds with the Arabic 'Imrān, while Amram does not! This writer has therefore chosen to refer to him in this book as *Amran*, and to disregard the other form of the name.

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Amran, or *'Imrān*, lived in Egypt and belonged to either the second or third generation of *Banū Isrāīl*, or the Israelite people, who had left the Holy Land to reside in Egypt. They migrated to Egypt because Joseph, *i.e.*, *Nabī Yūsuf* (عليه السلام), instructed them to do so. Our view is that Allah Most High ordered their migration to Egypt for reasons that this chapter will try to disclose. Amran was the father of two Prophets of Allah, *i.e.*, Moses, or *Nabī Mūsā*, and Aaron, or *Nabī Hārūn* (عليهما السلام).

Muhammad Asad comments on Amran, or *'Imrān*, as follows:

The House of *'Imrān* comprises Moses and Aaron, whose father was *'Imrān* (the Amram of the Bible), and Aaron's descendants, the priestly caste among the Israelites—thus including John the Baptist, both of whose parents were of the same descent (cf. the reference, in Luke I, 5, to John's mother Elisabeth as one "of the daughters of Aaron"), as well as Jesus, whose mother Mariam—a close relation of John—is spoken of elsewhere in the *Qur'ān* (19:28) as a "sister of Aaron": in both cases embodying the ancient Semitic custom of linking a person's or a people's name with that of an illustrious forebear. The reference to the House of *'Imran* serves as an introduction to the stories of Zachariah, John, Mariam, and Jesus.

(Muhammad Asad, Translation and Commentary
of *Sūrah Āle 'Imrān* 3:33-4)

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It is both puzzling and mysterious that this learned commentator of the *Qur'ān* should exclude the descendants of Moses from the House of Amran while including Moses himself, who was a son of Amran, in that House.

Among those who descended from Amran was a woman described in the *Qur'ān* as *Imra-atu 'Imrān* (i.e., a woman from the House of Amran) who is the *Messiah's* grandmother, and her daughter, who is the *Messiah's* mother, and who is referred to as *Bintu 'Imrān* (i.e., a daughter in the House of Amran):

إِذْ قَالَتِ امْرَأَةٌ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا
فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ

... when a woman of [the House of] 'Imrān prayed: "O my Lord-God! Behold, unto you do I vow [the child] that is in my womb, to be devoted to Your service. Accept it, then, from me: verily, You alone are All-Hearing, All-Knowing!"

(Qur'ān, Āle 'Imrān, 3:35)

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا
وَكُتِبَ عَلَيْهَا إِذْ وَقَعْتَ عَلَى مَرْيَمَ بِمَا نَزَلْنَا

(Qur'ān, al-Tahrīm, 66:12)

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And Mariam, a daughter [in the House] of 'Imrān, who guarded her chastity, whereupon We breathed of Our Spirit into that [which was in her womb], and who accepted the truth of her Lord-God's Words—and [thus,] of His Revelations—and was one of the truly devout.

It was precisely because the *Messiah* was to come from the House of Amran that the *Qur'ān* (Āle 'Imrān, 3:33-4 below) introduced him as someone with such a remarkably high status that he is mentioned alongside Adam, Noah and Abraham (عليهم السلام) as Divinely chosen, and his progeny is honoured—*generation after generation* in an uninterrupted biological sequence—above all of mankind:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ
عِمْرَانَ عَلَى الْعَالَمِينَ

Behold, Allah raised Adam, and Noah, and the House of Abraham, and the House of Amran above all mankind,

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

generation after generation in one (uninterrupted) line of descent. And Allah was All-Hearing, All-Knowing.

It should provoke considerable reflection on the part of the reader that while the first two Prophets, *i.e.*, Ādam and Noah, are simply mentioned by name as Divinely chosen,

without any additional reference to their Houses, in the case of Abraham (عليه السلام) it is his House which is chosen to be honored, and then, remarkably so, the House of Amran is also chosen for uninterrupted Divine blessings flowing to them in successive generations. Several questions now arise:

Why was Amran, *i.e.*, *‘Imrān*, who is not a Prophet of Allah, included by Allah Most High in His honor list which contained names of Prophets of such eminence as Adam, Noah and Abraham?

Why was the declaration made that the House of Abraham and the House of Amran, *i.e.*, *‘Imrān*, were chosen by Allah Most High to be honored in *successive* generations?

Where is the Divine wisdom located in this uninterrupted *successive* honor roll—generation after generation?

Why is Amran honored to such an extent in the *Qur’ān* that *Sūratu Āle ‘Imrān*, *i.e.*, the House of Amran, is located next to *Sūrah al-Fātihah* and *Sūrah al-Baqarah* at the beginning of the *Qur’ān*?

Our view, derived from the interconnections of these verses of the *Qur’ān*, is that a new Divine generational roadmap was established through Amran, which would take us on a straight road from *Banū Isrāīl* in Egypt to the *Messiah*. *Our view is that Adam, Noah, Abraham and Amran (عليهم السلام) represent four heavenly ordained lanterns that light our way*

as we travel, generation after generation, from Banū Isrāīl in Egypt on a road which leads us to the Messiah.

The *Qur'ān* then proceeded to unfold lanterns of the road to the *Messiah* when it confirmed that Amran, *i.e.*, *Imrān*, was the father of both Moses and his brother, Aaron. It did so when it quoted, in the verse below, the Israelite people referring to Mariam (عليها السلام) as the sister of Aaron, *i.e.*, *Hārūn* (عليه السلام):

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا
كَانَتْ أُمُّكَ بَعْيًّا

(Qur'ān, Mariam, 19:28)

"O sister of *Hārūn* (*i.e.*, Aaron)! Your father was not a wicked man, nor was your mother a loose woman!"

Since *Mariam* (عليها السلام) is a daughter in the House of Amran, *i.e.*, *Imrān*, through her mother, who, as *Imra-atu Imrān*, *i.e.*, a woman of 'Amran, belongs to the House of Imrān, it follows that if she is described by the Israelites themselves as *the sister of Aaron*, that both Aaron and his brother, Moses (عليهما السلام), belong to the House of Amran.

Just as important, the *Qur'ān* has kept us on the straight road to the *Messiah* when it disclosed the particularly important information that the *Messiah* descended from

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Amran through his son Moses, and not through his son Aaron (عليهما السلام).

The hostile critic should pause for one respectful moment to seek understanding of the literary implication of the use of the word *sister* in the above verse (19:28).

Mariam (عليها السلام) is referred to as *sister* of Aaron for two reasons:

Firstly, because the *Qur'ān* has employed the word *sister* as a figure of speech, and not because she shares the same biological father or mother with Aaron.

Secondly, the *Qur'ān* wanted to establish a link of successive generations between the *Messiah*, who was born of *Mariam*, to Aaron and Moses, and thence to Amran.

It was because her mother had already been referred to as *a woman of Amran*, and this meant *a woman who belonged to the House of Amran*—and not Amran's wife, and she had herself been described as *a daughter of Amran*, and this meant that *her mother belonged to the House of Amran* (and not that she was a biological daughter of Amran), that the use of '*sister*' was contextually apt and appropriate in terms of literary style.

The hostile critic must stop his attack and accept that he has misunderstood the *Qur'ān* when it declared that she was

the *sister of Aaron*. The word *sister* here did not connote biological sister, rather it is a figure of speech which is used in the same literary context as *daughter of Amran* and *woman of Amran* had previously been used.

Consistent with the implications of the link established in the *Qur'ān* between Amran and his sons Moses and Aaron, on the one hand, and Mariam's mother, Mariam herself, and the *Messiah*, the son of Mariam, on the other, we may now offer a hypothesis that Amran, *i.e.*, *'Imrān*, was chosen for a new House of Amran, not only to facilitate the establishment of the *Messiah's* lineage, but to also provide a roadmap which leads from Abraham to the *Messiah* (may peace and blessings of Allah Most High be upon them all).

We conclude this initial analysis by declaring that the *Qur'ān* has established two things in connection with the *Messiah* and the House of Amran, or *'Imrān*:

Firstly, it has demonstrated that the baby born to Mariam belonged to the House of *'Imrān*, but traced his descent from Moses, *i.e.*, *Mūsā*, rather than from his brother Aaron, *i.e.*, *Hārūn* (عليها السلام).

Secondly, it has confirmed that the Israelite people, *i.e.*, *Banū Isrāīl*, knew that the baby enjoyed that status of descent from Moses since they, themselves, referred to Mariam as the sister of Aaron.

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This is important since the Israelite people recognize that Moses was appointed by Allah Most High to *rule* over the Israelite people, while Aaron, his elder brother, was appointed as the Priest.

The *Messiah's* lineage was traced to Moses, rather than to Aaron, because his function is to *rule*, rather to be a Priest.

But the verses of the *Qur'ān* about the *Messiah* deliver more than a roadmap from *Banū Isrāīl* in Egypt, all the way to the birth of the *Messiah*. They also deliver advance warning of the fate that awaits that part of *Banū Isrāīl* that would reject the *Messiah*.

When Joseph, *i.e.*, *Nabī Yūsuf*, ordered *Banū Isrāīl* to leave the Holy Land and resettle in Egypt, he must have been acting on Divine instructions.

There is a parallel between the new beginning in the Jewish migration from the Holy Land to Egypt ordered by Joseph, or *Nabī Yūsuf* (عليه السلام), and the event of his brothers plotting to place Joseph in a bucket and lower him down into a well.

In the event of Joseph and the well, Allah Most High then sent revelation to him that he would one day inform them of what they did to him:

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فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَن يَجْعَلُوهُ فِي غِيَابَةِ
الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ
لَا يَشْعُرُونَ
(Qur'ān, Yūsuf, 12:15)

And so, when they went away with him, they decided to cast him into the dark depths of the well. And We revealed [this] unto him: “You will inform them one day of this, their deed, and it will be at a time when they will not even recognize you!”

In the event of the Israelite migration to Egypt, which (in our opinion) was Divinely ordained, not only was Allah Most High commencing a roadmap leading, *generation after generation*, to the *Messiah*, but He was also sending a message to them that would continuously unfold until the End-time. They would eventually experience Pharaoh's oppression, and then see with their own eyes Pharaoh's fate as an oppressor; but that was not all:

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ
فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ
(Qur'ān, al-Baqarah, 2:50)

And when We cleft the sea for you, and thus saved you, and caused Pharaoh's people to drown before your very eyes.

Banū Isrāīl had no knowledge of how Pharaoh died, other than what they saw with their very eyes—that he died by drowning. What they did not know, and what the brothers of Joseph, *i.e.*, *Nabī Yūsuf* (عليه السلام), did not know, was that this was not the end of the matter. In the same way that Allah Most High had pre-knowledge of events that would subsequently occur, and would culminate with Joseph, *i.e.*, *Nabī Yūsuf* (عليه السلام), informing them to their faces of what they had done to him, so too He had pre-knowledge that a part of *Banū Isrāīl* would reject the *Messiah*, and that they would subsequently become oppressors like Pharaoh. When that time arrived in history, and the Jews became oppressors like Pharaoh, then the epic event of Pharaoh’s end would be repeated in history. Pharaoh’s body will reemerge in history to deliver a grim message that those who lived the way Pharaoh lived, *i.e.*, as oppressors, would die the way that he died.

This is the *parallel* between the event involving Joseph, his brothers and the well, on the one hand, and Pharaoh’s oppression of the believers, on the other.

How did Pharaoh die?

No one knew how Pharaoh died until Allah Most High disclosed that information in the *Qur’ān*. Hence this information cannot be located anywhere else other than in the *Qur’ān*. Yet it is information of critical importance for the Jews who rejected Jesus (عليه السلام) as the *Messiah*, as well as for

all the rest of mankind who disdain to accept the *Qur'ān* as the Word of the One God!

The *Qur'ān* informed us in *Sūratu Yūnus* that when Pharaoh was drowning, he realized that he was not God, and he then declared his faith in the God of *Banū Isrāīl*. Allah Most High responded to that declaration of faith by an oppressor, at the moment of his death, by declaring that He would preserve Pharaoh's body so that it might function as a sign for a people who would come after him—*i.e.*, a sign for a people who would live the way Pharaoh lived and would then suffer the fate to die the way that Pharaoh died. Here is the passage of the *Qur'ān* in *Sūratu Yūnus*, 10:90-92:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ
 فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ
 الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ
 بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ
 (Qur'ān, Yūnus, 10:90)

And We brought the children of Israel across the sea; and thereupon Pharaoh and his hosts pursued them with vehement insolence and tyranny, until [they were overwhelmed by the waters of the sea. And] when he was about to drown, [Pharaoh] exclaimed: "I have come to believe that there is no deity save Him in whom the children of Israel

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believe, and I am of those who surrender themselves unto Him!”

الآن وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

(Qur’ān, Yūnus, 10:91)

[But Allah said:] “Now?—while all this while you were rebelling [against Us], and you were committing *Fasād*?”

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً وَإِنَّ
كَثِيرًا مِّنَ النَّاسِ عَنَ آيَاتِنَا لَعَافِلُونَ

(Qur’ān, Yūnus, 10:92)

“Today We have ordained that your physical body be saved so that you, O Pharaoh, might thus function as a Sign for a people to come after you. Behold, so many are heedless of Our Signs!”

Our conclusion is that Joseph, *i.e.*, *Nabī Yūsuf* (عليه السلام) ordered the entire Israelite migration from the Holy Land to Egypt because Allah Most High wanted to commence a new chapter in Israelite history that would be devoted to preparation for the advent of the *Messiah*; He also chose Amran, *i.e.*, *‘Imran*, with whom to commence the new chapter since he was the father of both Moses and Aaron (عليهما السلام), both of whom had important roles to play in that new chapter.

It now remains for the *Qur'ān* to explain: why did they reject Jesus (عليه السلام) as the *Messiah* at that time when Allah sent him to them, and why do they continue to do so to this day?

The Messiah was born of a Virgin Mother

The *Messiah* was born, miraculously and sinlessly, to an unmarried virgin mother, and this was a Sign from the One True God. He was born in consequence of a miraculous Divine intervention through an Angel who spoke to his mother *Mariam* (عليها السلام), to convey to her the news from the Lord-God that she would have a baby-boy; in doing so the Angel also disclosed important additional information concerning both the baby-boy and his mother.

Mariam (عليها السلام) was unlike every other woman in all of mankind since she was chosen by Allah Most High Who purified her and elevated her to the highest status amongst all the women of the world:

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ
وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

(Qur'ān, Āle 'Imrān, 3:42)

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AND LO! The angels said: "O Mariam! Behold, Allah has elected you, and made you pure, and raised you above all the women of the world."

If the Lord-God chose a girl and raised her to the highest possible status amongst all the women of the world, then a people to whom she belonged, who worshipped that Lord-God, and who were blessed to have Prophets continuously in their midst for thousands of years, should have had the spiritual insight with which to recognize that she was not an ordinary girl.

There was tangible evidence indicating her unique high spiritual status since she was the only girl ever to have lived in the Temple from childhood until she attained puberty. Her mother had taken an oath to give her baby to the Lord-God to be raised in the Temple as a Priest. When a baby-girl (instead of an expected baby-boy) was born, the oath was nevertheless fulfilled, and the baby-girl was taken as a child to live in the Temple. This was a unique event in the Israelite history.

The Israelite people, *i.e.*, *Banū Isrāīl*, had access to additional reliable evidence of her remarkably high spiritual status when she was placed under the guardianship of the Chief Rabbi, Zachariah (عليه السلام), while she was resident in the Temple. Surely the evidence of their own Chief Rabbi would be reliable.

It was while she lived in the Temple in the care of the Chief Rabbi that a miracle occurred which would certainly have been known to the entire Israelite world. The *Mihrāb* was a special room of the *Masjid*, or Temple, that was known as the 'Holy of the Holies', and in which such holy relics were stored as the staff which Moses (عليه السلام) used to strike the Red Sea. No one was allowed in that room other than the Chief Rabbi. However, since he had responsibility for taking care of Mariam (عليها السلام), she was allowed to enter the *Mihrāb*. Indeed, the language used by the *Qur'ān* indicates that she must have resided in the *Mihrāb*.

Whenever Zachariah entered the *Mihrāb* where she was present, he found her with food which he had not given to her. When he questioned her, he learnt that she received food in that holy room that was miraculously sent down to her from Heaven by Allah Most High.

The Israelite people, *i.e.*, *Banū Isrāīl*, would certainly have asked themselves: how could she receive food in the Holy of Holies when Zachariah did not give it to her, and he had no knowledge about how it reached her in a room none was allowed to enter other than him?

All evidence thus indicated the occurrence of a miracle! Hence it was public knowledge that Mariam was not an ordinary Israelite girl; rather, *she was a girl who had a special relationship with the Lord-God.*

Here is the relevant passage of the *Qur'ān* which reveals information on this subject in *Sūratu Āle 'Imrān*, 3:35-41:

إِذْ قَالَتِ امْرَأَةٌ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا
فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ

(Qur'ān, Āle 'Imrān, 3:35)

... when a woman of [the House of] 'Imran prayed: "O my Lord-God! Behold, unto you do I vow [the child] that is in my womb, to be devoted to Your service. Accept it, then, from me: verily, You alone are All-Hearing, All-Knowing!"

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى
وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَى
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِنِّكَ وَذُرِّيَّتَهَا

مِنَ الشَّيْطَانِ الرَّجِيمِ
(Qur'ān, Āle 'Imrān, 3:36)

But when she had given birth to the child, she said: "O my Lord-God! Behold, I have given birth to a female"—the while Allah was fully aware of what she would give birth to, and fully aware that no male child she might have hoped for could ever be like this female (who would give birth to the *Messiah*)—"and I have named her Mary. And, verily, I seek Your

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protection for her and her offspring against Satan, the accursed.”

When Allah Most High commented above, “and the male is unlike the female”, in response to her exclamation that she had given birth to a baby-girl rather a baby-boy, the implication was that no baby boy could ever fulfill the historic function of this baby-girl who was chosen to eventually give birth to the *Messiah*.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا
وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا
الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى
لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ

مَنْ يَشَاءُ بَعْدَ حِسَابٍ
(Qur'ān, Aḥ' Imrān, 3:37)

And thereupon her Lord-God accepted the girl-child with goodly acceptance, and caused her to grow up in goodly growth, and placed her in the care of Zachariah. Whenever Zachariah visited her in the sanctuary, he found her provided with food. He would ask: “O Mariam, whence came this unto you?” She would answer: “It is from Allah; behold, Allah grants sustenance unto whom He wills, beyond all reckoning.”

It was abundantly clear that Zachariah believed her claim that the food had come down miraculously from Allah Most

High, since he responded to the miracle by praying in that very room while asking for a son who would be his heir:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ
لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

(Qur'an, Āle 'Imrān, 3:38)

In that self-same place, Zachariah prayed unto his Lord-God, saying: "O my Lord-God! Bestow upon me [too], out of Your grace, the gift of goodly offspring; for indeed, you hear all prayer."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ
أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

(Qur'an, Āle 'Imrān, 3:39)

Thereupon, as he stood praying in the sanctuary, the angels called out unto him: "Allah sends you the glad tiding of [the birth of] John, who shall confirm the truth of a word from Allah, and [shall be] outstanding among men, and utterly chaste, and a prophet from among the righteous."

قَالَ رَبِّ أُنِّي يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ
وَأَمْرَاتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

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(Qur'ān, Āle 'Imrān, 3:40)

[Zachariah] exclaimed: "O my Lord-God! How can I have a son when old age has already overtaken me, and my wife is barren?" Answered [the angel]: "Thus it is: Allah does what He wills."

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ
ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ
بِالْعَشِيِّ وَالْإِبْكَارِ

(Qur'ān, Āle 'Imrān, 3:41)

[Zachariah] prayed: "O my Lord-God! Appoint a sign for me!" Said [the angel]: "Your sign shall be that for three days you will not speak unto men other than by gestures. And remember your Lord-God unceasingly and extol His limitless glory by night and by day."

The above constitutes such evidence of Mariam's unique and high spiritual status with the Lord-God as should have alerted the Israelite people, *i.e.*, *Banū Isrāīl*, to tread carefully in all matters concerning her.

- She was born to a woman who vowed that her baby would be given to the *Masjid* or Temple to grow up to be a Priest;
- Even though the baby was born as a girl, she was still given to the Temple;

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- _ The Chief Rabbi became her guardian in the Temple;
- _ She was allowed to enter and reside in the room known as the Holy of Holies, entrance to which was forbidden to all other than the Chief Rabbi;
- _ Food came down for her in that room from Heaven.

When she reached the age of puberty, and had thus become, biologically so, a woman, she could no longer live in the *Masjid*, or Temple, and had to return to her parents. The reason for this was that menstrual blood could have polluted the Temple, and the Rabbis had to ensure that such an event did not occur. In addition, puberty awakens strong sexual desire; hence when a girl reaches the age of puberty, she had to be protected with extra security by her parents or guardian. While Zachariah could have functioned as her guardian while she was still a child, he could no longer do so now that she had become a woman. It was her parents who now had the responsibility to guard and protect her.

It was thus at a time when she had the highest moral and religious status in the land, and even though she must have been just 13 or 14 years of age, and was yet not married, that Allah Most High sent the Angel Gabriel to her to inform her that she would have a baby-boy who would be the *Messiah*.

It is clear from the above that Allah Most High had amply prepared *Banū Isrāīl* for the supreme test to which they were

subjected when a virgin with the highest possible spiritual status, who was not yet married, gave birth to a baby-boy who was the *Messiah*.

The following verses from *Sūratu Āle 'Imrān*, 3:45-7 confirm the virgin birth of the *Messiah*:

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ
 مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
 الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ
 (Qur'ān, Āle 'Imrān, 3:45)

Lo! The angels said: "O Mariam! Behold, Allah sends you the glad tiding, through a word from Him, of a son whose name would be the *Messiah* Jesus, son of Mariam, of great honour in this world and in the life to come, and [shall be] of those who are drawn near unto Allah."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ
 الصَّالِحِينَ

(Qur'ān, Āle 'Imrān, 3:46)

"And he shall speak (miraculously) unto men (both while still a baby) in his cradle, and (again) as a grown man, and shall be of the righteous." (That a baby in his mother's arms should speak is certainly a miracle. But so, also, will it be a miracle

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when, more than 2000 years after he departed from this world, he should return to the world and again speak as an adult.)

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَمَمْ يَمْسَسُنِي
بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

(Qur'ān, Āle 'Imrān, 3:47)

Said she: "O my Lord-God! How can I have a son when no man has ever touched me?" [The angel] answered: "Thus it is: Allah creates what He wills. When He wills a thing to be, He but says unto it, 'Be'—and it is." (It takes nothing more than elementary common sense for the hostile critic to recognize that Mariam was referring to her virgin status when she said that no man had ever touched her).

This beautiful passage from *Sūratu Mariam* of the *Qur'ān*, 19:16-21, also confirms that she was still a virgin when the Angel Gabriel came to her to inform her that she would have a baby-boy:

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَدَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا

(Qur'ān, Mariam, 19:16)

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And call to mind, through this Divine writ, Mariam. Lo! She withdrew from her family to an eastern place,

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا
رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

(Qur'ān, Mariam, 19:17)

and kept herself in seclusion from them, whereupon We sent unto her Our angel of Revelation (*i.e.*, the Holy Spirit), who appeared to her in the shape of a well-formed human being.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

(Qur'ān, Mariam, 19:18)

She exclaimed: "Verily, I seek refuge from you with the Most Gracious! Do not come close to me if you have fear of Allah!"

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

(Qur'ān, Mariam, 19:19)

The angel answered: "I am but a messenger of your Lord-God who says, 'I shall bestow on you the gift of a son endowed with purity.'"

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ
وَلَمْ أَكُ بَعِيًّا

(Qur'ān, Mariam, 19:20)

Said she: "How can I have a son when no man has ever touched me? For never have I been a loose woman!"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً
لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا

(Qur'ān, Mariam, 19:21)

The angel answered: "Thus it is; but your Lord-God says, 'This is easy for Me; and you will have a son, so that We might make him a Sign unto mankind, and an act of grace from Us; and it was a thing decreed by Allah.'"

This response of Mariam (عليها السلام)—"How can I have a son when no man has ever touched me? For never have I been a loose woman!"—is sufficient for all right-thinking people to realize that she was still a virgin when she became pregnant with her baby-boy.

The Divinely ordained moment in history had arrived when the long-awaited *Messiah* was to be born, and the stage was set for *Banū Isrāīl* to be tested, as never before tested.

Mariam and a new-born baby in a cradle

It was this miraculous pregnancy of a girl who was still a virgin, that the *Qur'ān* was referring to (Mariam, 19:21) when it declared the event of the birth of the *Messiah* to be a Divine

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Sign in the form of a trial or test with which Allah Most High tested the Israelite people:

... وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ ...

(Qur'an, Mariam, 19:21)

... so that We can make of him a Sign for mankind ...

It is at precisely this critically important moment in Israelite history, and in the history of the world, that a people who should have had the capacity to see with two eyes—the outer and the inner—and to recognize that there was more to the birth of this baby than met normal observation, failed the Divine test and concluded, falsely so, that Mariam had committed sin and that the baby, Jesus (عليهما السلام), was a bastard child.

Sūrah al-Tahrīm confirmed the virgin status of Mariam when she conceived the *Messiah*:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا
وَكُتِبَ عَلَيْهَا مِنْ الْقَدَاتِ مِائَتٌ وَسِتُّونَ وَكَانَتْ مِنَ الْقَانِتِينَ

(Qur'an, al-Tahrīm, 66:12)

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And [We have propounded yet another parable of God-consciousness in the story of] Mariam, the daughter of 'Imran (i.e., a daughter born to a woman who belonged to the House of 'Imrān) who guarded her chastity (and hence was still an unmarried virgin), whereupon We breathed of Our Spirit into that [which was in her womb], and who accepted the truth of her Lord-God's Words—and [thus,] of His revelations—and was one of the truly devout.

The *Qur'ān* also disclosed that *Mariam* was aware that she would give birth to a child who would be the *Messiah*, and that she accepted her role in the fulfilment of revealed Truth. She also knew that her baby would speak miraculously from his cradle and hence, when the baby was born, she returned with him to her people for a Divinely ordained test to take place. History must have paused at that awesomely dramatic moment when a people who had waited for, perhaps, thousands of years, for the arrival of their *Messiah*, would now face their *Messiah* lying in a cradle as a newly born baby.

When Mariam (عليها السلام) returned to them with a newly born baby-boy, while she was yet unmarried, they displayed awesome spiritual blindness in the way they accosted her. When they questioned her, she pointed to the baby, and history unfolded before their very eyes when the new-born baby spoke miraculously from the cradle and defended his

mother. We return to *Sūratu Mariam*, 19:27-33, for a verse-by-verse description of that event:

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ
شَيْئًا فَرِيًّا

(Qur'ān, Mariam, 19:27)

And in time she returned to her people, carrying the child with her. They said: "O Mariam! You have indeed done an amazing thing!"

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأً سَوَاءً وَمَا
كَانَتْ أُمُّكَ بَعِيًّا

(Qur'ān, Mariam, 19:28)

"O sister of Aaron! Your father was not a wicked man, nor was your mother a loose woman!"

If Mariam was married, why did the Israelite people display such surprise, and respond so negatively to the birth of her baby? Their surprise and dismay can be understood only in the context of the birth of a child out of wedlock! Not only was she not married when the baby was born, but there is no evidence that she ever married; hence we believe that the Orthodox Christian Church, as well as some others, are

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correct when they reject the view that Jesus (عليه السلام) had brothers and sisters.

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْمَهْدِ صَبِيًّا

(Qur'ān, Mariam, 19:29)

Thereupon she pointed to him. They exclaimed: "How can we talk to one who is a just a baby in the cradle?"

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

(Qur'ān, Mariam, 19:30)

(The baby) then said: "Behold, I am a servant of Allah. He has given to me the revealed scripture (*i.e.*, the Gospel) and made me a Prophet,

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

(Qur'ān, Mariam, 19:31)

and made me blessed wherever I may be; and He has enjoined upon me prayer and charity as long as I live,

وَبِرًّا بِوَالِدَيْهِ وَمَنْ يَجْعَلِ اللَّهُ لَهُ عَدُوًّا

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(Qur'ān, Mariam, 19:32)

and [has endowed me with] piety towards my mother; and He has not made me haughty or bereft of grace.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

(Qur'ān, Mariam, 19:33)

Hence, peace was upon me on the day when I was born, and on the day that I die (*i.e.*, the day when Allah takes my soul and does not return it), and on the day when I shall be raised to life [again]!"

This was quite a long and remarkable statement made by a new-born baby; and had it not been for the *Qur'ān*, these words spoken by the baby Jesus (عليه السلام), as well as so much more information on this subject, would not have been preserved for history. Not even Muhammad the Prophet (صلى الله عليه وسلم) would have known any of this, had it not been disclosed in the *Qur'ān*:

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلُونَ أَقْلَامُهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

(Qur'ān, Āle 'Imrān, 3:44)

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This information, located in the unseen world, We [now] reveal to you: for you were not with them when they drew lots as to which of them should be Mariam's guardian, and you were not with them when they contended [about it] with one another.

The Israelites rejected the miracle of a baby speaking from the cradle and declared that it was pure magic. In doing so they displayed appalling spiritual blindness.

What was even stranger was that a people who had declared of themselves that they were the *chosen people* of the Lord-God, and who were presented with concrete evidence of a child being born out of wedlock to the most famous girl in their Israelite world, made no effort to take Mariam (عليها السلام) to the Israelite court for a legal verdict concerning her baby born to her out of wedlock. The accusation of fornication was implicit in their words: "O sister of Aaron! Your father was not a wicked man, nor was your mother a loose woman!" The Torah had clearly established a punishment for the crime of *Zinā* (i.e., fornication and adultery) of 'stoning to death'.

The reason why they could not bring her to trial in their court of law was, perhaps, because the case would have been far too prominent, and would have directed unwelcome public attention to the fact that they had betrayed the Torah for hundreds of years by substituting the Divine law of

'stoning to death' as punishment for *Zinā*, with a new law of their own creation, *i.e.*, making the face black and a public flogging.

Jesus the son of Mariam is the Messiah

The *Qur'ān* does not offer a clear explanation of the meaning of the word *Messiah*. However, it clearly identifies Jesus the son of the Virgin Mariam, *i.e.*, *Nabī 'Īsā* (عليهما السلام) as *al-Masīh* or the *Messiah*, and it describes him with qualities and functions which make him absolutely unique in all creation. The *Qur'ān* informed us that Jesus (عليه السلام) was strengthened with the Holy Spirit, *i.e.*, *al-Rūh al-Qudus*. The *Qur'ān* has also clearly identified the Holy Spirit as the Archangel Gabriel:

... وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ
بِرُوحِ الْقُدُسِ ...

(*Qur'ān*, al-Baqarah, 2:253)

... And We endowed Jesus, the son of Mariam with evidence of Truth, and We strengthened him with the Holy Spirit ...

The *Qur'ān* identified the Holy Spirit (*i.e.*, the *Rūh al-Qudus*) with whom Allah Most High strengthened Jesus, as the Angel Gabriel who brought down the *Qur'ān* on Prophet Muhammad (صلى الله عليه وسلم):

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ
(Qur'ān al-Nahl, 16:102)

Say: “The Holy Spirit has brought it (*i.e.*, the *Qur'ān*) down from your Lord-God by stages, setting forth the truth, so that it might give firmness unto those who have attained to faith, and provide guidance and a glad tidings unto all who have surrendered themselves to Allah.”

Perhaps it was because the Angel was constantly with him—*touching him*, and hence strengthening him, that he is known as *al-Masīh* (the *Messiah*) or *the one who is touched*; and Allah Knows best! The Hebrew word, “*mashiach*” means to paint, smear, or anoint.

The *Qur'ān* went on to disclose that it was because he was strengthened with the Holy Spirit that he could speak miraculously as a baby, and that he could return to this world more than two thousand years after he departed, to again speak miraculously as a grown man:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي
عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ
تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ...
(Qur'ān, al-Māidah, 5:110)

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Lo! Allah will say: "O Jesus, son of Mariam! Remember the blessings which I bestowed upon you and your mother—how I strengthened you with the Holy Spirit, in consequence of which you could speak (miraculously) to people while you were yet a baby in a cradle, and (again speak miraculously) as a grown man (when you return to the world after more than two thousand years) ..."

The last chapter of this book provides evidence that the very first thing that Jesus (عليه السلام) would do, when he returns miraculously to the world after more than 2000 years, would be to pray in accordance with the *Shari'ah*, or Sacred Law, which came with Prophet Muhammad (صلى الله عليه وسلم), and in doing so he would confirm that this *Qur'ān* is indeed the uncorrupted revealed Word of the One True God, and that whatever the *Qur'ān* has said about him, and about the Lord-God, is the absolute and unqualified Truth. It would also confirm that Prophet Muhammad (صلى الله عليه وسلم) was, indeed, a Prophet of the Lord-God, and the last of the Prophets.

Here now is a verse of the *Qur'ān* which identifies Jesus, the son of Mariam, *i.e.*, *Nabī 'Īsa* (عليه السلام), as the *Messiah*:

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ
مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ
(Qur'ān, Āle 'Imrān, 3:45)

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Lo! The angels said: “O Mariam! Behold, Allah sends you the glad tiding, through a Word from Him, of a son whose name would be the *Messiah*, Jesus, son of Mariam, of great honor in this world and in the life to come and shall be of those who are drawn close unto Allah.”

The *Qur’ān* continues to explain, and to warn, that the *Messiah* is not Divine—not part of a triune God—not the Son of God. Rather he is one who was sent, *i.e.*, a *Rasūl* or a Messenger of the Lord-God,—sent with a Divine message:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا
عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ
مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ
وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا
ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ
سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ وَكفى بِاللَّهِ وَكِيلًا (Qur’ān, al-Nisā’, 4:171)

O followers of the Scripture (*i.e.*, the Gospel)! Do not overstep the bounds [of truth] in your religious beliefs, and do not say of Allah anything but the truth. The *Messiah*, Jesus, son of Mariam, was but Allah’s Apostle—[the fulfilment of] His promise which He had conveyed unto Mariam—and a Spirit from Him. Believe, then, in Allah and His apostles, and do not

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say 'three', *i.e.*, the God is comprised of three persons. Desist from this assertion for your own good. Allah is but One God; utterly remote is He, in His glory, from having a son: unto Him belongs all that is in the heavens and all that is on earth; and none is as worthy of trust as Allah.

The *Messiah* is but a human being:

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ

(Qur'ān, al-Zukhruf, 43:59)

[As for Jesus,] he is but a Servant [of Ours] whom We had graced [with prophethood], and whom We made an example (and a test or trial) for the Israelite people.

The *Qur'ān* then denounced those who declared Jesus (عليه السلام) to be Divine. It declares that they committed blasphemy; and the verse continued to quote Jesus himself warning his Israelite followers to worship His God, who is their God, and to refrain from such blasphemy, the consequence of which would debar entry into Heaven, and would entail hellfire:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ

عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ
 أَنْصَارٍ

(Qur'ān, al-Māidah, 5:72)

Indeed, they blaspheme when they who say, “Behold, the *Messiah*, son of Mariam, is God”—seeing that the *Messiah* [himself] said, “O Israelite people! Worship Allah [alone], who is my Lord-God as well as your Lord-God.” Behold, whoever ascribes divinity to any being beside Allah, unto him will Allah deny paradise, and his goal shall be the fire: and such evildoers will have none to succor them!

The Miracles of the Messiah

Allah Most High sent Jesus (عليه السلام) with many more Signs from Him which continuously tested *Banū Isrāīl*. It is amazing that an Israelite people who were continuously blessed with the presence of Prophets of Allah living in their midst could reject the Signs of Allah that appeared time and again through Jesus (عليه السلام).

Here are some of his miracles:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي
 عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ
 تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ

الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ
 تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ
 فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ
 وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي
 وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ
 بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا
 سِحْرٌ مُبِينٌ

(Qur'an, al-Mā'idah 5:110)

Lo! Allah will say: "O Jesus, son of Mariam! Remember the blessings which I bestowed upon you and your mother—how I strengthened you with the Holy Spirit so that you could speak (miraculously) as a baby in a cradle, and (again miraculously) as a grown man; and how I taught you the Book, *i.e.*, the *Qur'ān*, and wisdom, and the Torah and the Gospel; and how by My leave you created out of clay, as it were, the shape of birds, and then didst breathe into them, so that they became, by My leave, [living] birds; and how you healed the blind and the leper by My leave, and *how you raised the dead* by My leave; and how I prevented the children of Israel from harming you when you came to them with all evidence of the truth, and the *Kuffār* (*i.e.*, those who rejected the Truth) amongst them responded (to those miracles with the cry): 'This is pure magic (and hence nothing but deception)!'"

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ

مِّن رَّبِّكُمْ أَيَّ أَحْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ
 الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ
 وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى
 بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي
 بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ
 (Qur'ān, Afe 'Imrān, 3:48-9)

And [will send him] as a Messenger-Prophet to the Israelite people to declare to them: "I have come to you with a message from your Lord-God. I shall create for you out of clay, as it were, the shape of birds, and then breathe into them, so that it might become (living) birds by Allah's leave; and I shall heal the blind and the leper, and bring the dead back to life by Allah's leave; and I shall let you know what you are permitted to eat and what you should store up in your houses. Behold, in all this there is indeed a message for you, if you are [truly] believers."

The *Qur'ān* has informed us that Allah Most High strengthened him with the Holy Spirit, *i.e.*, the Angel Gabriel, in consequence of which he could perform all those miracles:

... وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ
 بِرُوحِ الْقُدُسِ ...

(Qur'ān, al-Baqarah, 2:253)

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... And We gave to Jesus, the son of Mariam (miracles which constitutes) evidence of Truth, and We strengthened him with the Holy Spirit ...

There was a very clear Sign in one of the miracles of Jesus (عليه السلام) mentioned above that a soul could leave the body, and hence experience what appears to be death, and yet be returned to life. Such a person appeared to die, and yet did not die:

... وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ ...

(Qur'ān, Ale 'Imran, 3:49)

... and I gave life to the dead by Allah's leave ...

Readers should question how was it possible for Jesus (عليه السلام) to bring the dead back to life when Allah Most High Himself decreed that He keeps such souls—thus preventing their return? Would such a thing not contradict the Word of Allah Most High? The answer to this question is found in *Sūrah al-Zumar* of the *Qur'ān* in a verse below:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ
فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

(Qur'ān, al-Zumar, 39:42)

The verse commenced with an unequivocal statement that Allah takes souls at the time of death. But the Qur'ān then went on to declare that there are those who, even though their souls are taken in their sleep, *most certainly* do not die! This is so because Allah keeps the souls for whom death is ordained and returns the rest for a determined period of time.

The Qur'ān has thus confirmed that when Allah Most High takes a soul, and chooses to keep it, that there can be no return to life. But the Qur'ān has also disclosed that Allah Most High can take a soul and choose to then return it, and hence that soul does not die!

Hence there is real *Maut*, or death; and there is that which appears to be *Maut*, or death, but is not!

It should not be difficult at all for a Christian to accept this explanation of those events in which Jesus (عليه السلام) brought the dead back to life. The explanation is that Allah Most High took the souls but did not ordain death. He then permitted Jesus (عليه السلام) to return those souls to their bodies.

The Great Israelite Divide

Jesus's miraculous birth, his talking while still a new-born baby, the numerous miracles which he performed, and his subsequent public declaration that he was the *Messiah*

promised by the Lord-God to the Israelite people, and then, to crown it all, his rising from apparent death shortly after they all saw him crucified, constituted a supreme test for the Israelite people.

The *Qur'ān* disclosed that some of them believed in Jesus (عليه السلام) as the *Messiah*, while the rest rejected him and hurled a false charge of fornication against his mother:

وَبِكْفُرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا

(Qur'ān, al-Nisa', 4:156)

And for their refusal to acknowledge the truth, and the awesome calumny which they utter against Mariam ...

It was at this time that the great divide occurred in the ranks of *Banū Isrāīl* when that part which believed in Jesus (عليه السلام) as the *Messiah* was now designated by Allah Most High as *al-Nasārah*, (i.e., Christians), while the other part which rejected him as the *Messiah*, was now designated in the *Qur'ān* as *al-Yahūd*, (i.e., the Jews).

The *Qur'ān* no longer referred to them as *Banū Isrāīl*, or a *single* Israelite people. Instead, they were now recognized as *two* people who were now designated as *Ahl al-Kitāb* i.e., the people of the Scripture.

One possible implication of this change in the *Qur'ān* from their designation as *Banū Isrāīl* to *Ahl al-Kitāb* is that Allah Most High recognized the split to be eternal. The Christian and the Jew will never reconcile in such a way as to recover the previous unity.

The Great Attack on Christians

The miraculous birth of Jesus (عليه السلام) to a virgin mother, as well as his miracles and his rising from apparent death, opened a door of opportunity for those who were bent on corrupting Truth. They hoisted a balloon arguing that since Jesus did not have an earthly father, the implication was that he had a heavenly father—that the Lord-God Himself was his father. Thus, Jesus should properly be recognized as the son of God; and since the Father is Divine, the Son must also be Divine—hence he is God, the Son!

In fact, the attack did not stop when Jesus (عليه السلام) was raised to divinity but continued until the Holy Spirit was also included as Divine—hence God, the Holy Spirit.

The *Qur'ān* reminded the followers of Jesus (عليه السلام) that he, the *Messiah*, was but a Messenger of Allah, and they should desist from elevating him to divinity in the dogma of the triune God:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا

عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ
 مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ
 وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا
 ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ
 سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ
 وَ174 فِي الْمَآرِضِ وَكَفَى بِاللَّهِ وَكِيلًا

O followers of the Gospel! Do not overstep the bounds [of truth] in your religious beliefs, and do not say of Allah anything but the truth. The *Messiah* Jesus, son of Mariam, was but Allah's Apostle —[the fulfilment of] His promise which He had conveyed unto Mariam—and a soul created by Him. Believe, then, in Allah and His apostles, and do not say, “[God is] a trinity”. Desist [from this assertion] for your own good. Allah is but One God; utterly remote is He, in His glory, from having a son: unto Him belongs all that is in the heavens and all that is on earth; and none is as worthy of trust as Allah.

The *Qur'ān* declared that the *Messiah* was proud to be a Servant of the Lord-God:

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا
 الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ
 وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا

(Qur'ān, al-Nisa', 4:172)

Never did the *Messiah* feel too proud to be Allah's servant, nor do the angels who are near unto Him. And those who feel too proud to serve Him and glory in their arrogance [should know that on Judgment Day] He will gather them all unto Himself.

The *Qur'ān* warned those who declare Jesus (عليه السلام) to be God, that they are thereby rejecting Truth:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ
مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ
يَهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي
الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ

(Qur'ān, al-Māidah, 5:17)

Indeed, the truth deny they who say, "Behold, Allah is the *Messiah*, son of Mariam." Say: "And who could have prevailed with Allah in any way had it been His will to destroy the *Messiah*, son of Mariam, and his mother, and everyone who is on earth—all of them? For, to Allah belongs the dominion over the heavens and the earth and all that is between them; He creates what He wills: and Allah has the power to will anything!"

The *Messiah* himself warned that entry into Heaven is prohibited to whoever blasphemes against Allah by declaring that he, the *Messiah*, is God:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ
 مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ
 رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ
 عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ
 أَنْصَارٍ
 (Qur'ān, al-Māidah, 5:72)

Indeed, the truth deny they who say, “Behold, Allah is the *Messiah*, son of Mariam”—seeing that the *Messiah* [himself] said, “O Israelite people! Worship Allah [alone], who is my Lord-God as well as your Lord-God.” Behold, whoever ascribes divinity to any being beside Allah, unto him will Allah deny paradise, and his goal shall be the fire: and such evildoers will have none to succor them!

The *Qur'ān* has made mention of the *Messiah* while reminding that Prophets who came before him passed away (as all mortal beings will pass away; hence he will also pass away when he returns). His humanity was on visible display when he and his mother ate food:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ

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قَبْلَهُ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ
انظُرْ كَيْفَ نُبِّينَ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى
يُؤْفَكُونَ

(Qur'ān, al-Māidah, 5:75)

The *Messiah*, son of Mariam, was but a Prophet: all [other] Prophets had passed away before him; and his mother was one who never deviated from the truth; and they both ate food [like other mortals]. Behold how clear We make these messages unto them; and then behold how perverted are their minds!

The *Qur'ān* has disclosed that in addition to Christians angering Allah Most High with their declaration that the *Messiah* is His son, the Jews also angered Him with their declaration that Uzair (*i.e.*, Ezra) is His son:

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ
بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ
قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

(Qur'ān, al-Taubah, 9:30)

And the Jews say, "Ezra is Allah's son" while the Christians say, "The *Messiah* is Allah's son." Such are the sayings which they

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utter with their mouths, following in spirit assertions made in earlier times by people who denied the truth! [They deserve the imprecation:] “May Allah destroy them!” How perverted are their minds!

Finally, the *Qur’ān* denounced belief in the *Messiah’s* divinity as blasphemy:

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ
وَالْمَسِيحِ ابْنِ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

(Qur’ān, al-Taubah, 9:31)

They have taken their rabbis and their monks, as well as the *Messiah*, son of Mariam, as their Gods beside Allah, although they had been bidden to worship none but the One God, save whom there is no deity: the One who is utterly remote, in His limitless glory, from anything to which they may ascribe a share in His divinity!

Who are those who truly follow the Messiah?

Before we end this chapter, which was devoted to the *Qur’ān* and the *Messiah*, it is very important that we determine: who are those who now follow the *Messiah*?

Surely, it should be the *Qur’ān* which should answer that question, rather than a schoolboy.

The *Qur'ān* has narrated an event about the request of the disciples who followed the *Messiah*, requesting him to provide proof of the Truth he had presented by calling upon the Lord-God to send down from Heaven a table laden with cooked food:

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ
(Qur'ān, al-Māidah, 5:112)

[And,] lo, the disciples said: “O Jesus, son of Mariam! Could your Lord-God send down unto us a repast from Heaven?” [Jesus] answered: “Be conscious of Allah, if you are [truly] believers!”

Jesus (عليه السلام) responded to their request by praying to Allah Most High for that table laden with food to be sent down from Heaven. In addition, however, he declared that this event should be celebrated as a Day of *Eīd*, i.e., a Festival Day, by his present followers as well as by *the last of his followers*:

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا
مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا
وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

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(Qur'ān, al-Māidah, 5:114)

Said Jesus, the son of Mariam: "O Allah, our Lord-God! Send down upon us a repast from Heaven: it shall be an ever-recurring feast for us—for the *first* and the *last* of us—and a sign from You. And provide us our sustenance, for You are the best of providers!"

The Sign given by the *Qur'ān* by which the true followers of Jesus (عليه السلام) can be recognized in the End-time, is their continued celebration of what has come to be known as the *Last Supper*.

The *Qur'ān* has given yet another Sign by which the true followers of the *Messiah* can be recognized, *i.e.*, they would be *meek and humble people*:

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ
مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ
اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا
كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ
أَجْرَهُمْ وَكَبِيرَ مَتْنِهِمْ فَاسْتَفْتُوا

And thereupon We caused [other of] Our apostles to follow in their footsteps; and [in the course of time] We caused them to

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be followed by Jesus, the son of Mariam, upon whom We bestowed the Gospel; and in the hearts of those who [truly] followed him We engendered compassion and mercy. But as for monastic asceticism, We did not enjoin it upon them: they invented it themselves out of a desire for Allah's goodly acceptance. But then, they did not [always] observe it as it ought to have been observed; and so We granted their recompense unto such of them as had [truly] attained to faith, whereas many of them became iniquitous.

Finally, the *Qur'ān* has delivered a truly momentous sign by which the true followers of Jesus (عليه السلام) would be recognized up to the end of the world. Allah Most High declared that He would raise them above—*i.e.*, dominant over—those who rejected him; and when they are raised to that position of dominance they will remain in that state *until the end of the world*:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ خُذْ هَذِهِ وَاتَّبِعْهَا
فَمَا يَكْفُرُ الْبَشَرُ بِمَا يُوعَىٰ رَبُّهُمَ يُرْسِلُونَ
إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ
وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ
اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ
إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ

(Qur'ān, Āle 'Imrān ٥٥)

Lo! Allah said: "O Jesus! Verily, I shall take your soul, and shall raise you unto Me, and cleanse you of [the presence of] those

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who are bent on denying the truth; and I shall place those who follow you above and dominant over those who are bent on denying the truth, and this will remain so unto the Day of Resurrection. In the end, unto Me you all must return, and I shall judge between you about all on which you were wont to differ.”

The *Qur'ān* has thus declared that History would end with a Christian people *ruling* the world. It has further declared that they would be meek and humble, rather than arrogant; and that they would be able to *rule* the world because the Lord-God has declared that He would empower them with such power as to become dominant over the *Pax Judaica* of those who rejected Jesus (عليه السلام) as the *Messiah*.

We conclude this chapter by reminding the gentle reader that the *Qur'ān* has made it quite clear that the defining characteristics in the personality and way of life of a true Christian is his meekness, compassion, and love for monasticism—which includes love for the monastery and the monk. True Christians are never aggressors who use offensive war as a means of advancing any agenda. They are not an arrogant people who want to *rule* the world by forcing all and sundry to bend their knees in submission to them.

Christians who departed from that profile of meekness and humility should hasten to recover it.

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Orthodox Christian Russia has now been blessed by the Lord-God with the power to successfully defy those who lust to *rule* the world to prepare the way for a *Pax Judaica*; and China has entered an alliance with that Russia. It is now just a matter of time before the world witnesses the Truth of what has been revealed in the *Qur'ān* on this subject.

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The Qur'ān and Return of the Messiah

This is not only the most important chapter of this book, but also the chapter in which we encounter the most difficulty in explaining the *Qur'ān*. The difficulty is not located *within* the *Qur'ān*, rather, it is in *external roadblocks* which were mysteriously constructed over time, to deter and to corrupt the proper understanding of the *Qur'ān*. We leave it to the gentle reader to seek to discover who constructed those roadblocks.

Muslims and Christians both believe that Jesus, the *Messiah* (عليه السلام), will return to the world in the End-time. The Christian view is that the true *Messiah* came to the world in the person of Jesus (عليه السلام); he was rejected and crucified; he rose from the dead after a few days; and he ascended to Allah Most High *from whence he will one day return to the world in flesh and blood*.

Christians of the West, however, are increasingly embracing a view that the *Messiah* will return in the *spirit*, rather than in flesh and blood.

The Muslim view, based on the *Qur'ān*, and supported by the *Hadīth*, is that the *Messiah* came to the world in the person of Jesus (عليه السلام), that he was accepted by some and rejected by the rest, that Allah made it *appear* to those present that he was crucified, when the *reality* was quite different; that Allah raised him unto Himself, and that *he would one day return to the world in flesh and blood*.

This chapter is devoted to a presentation of evidence from the *Qur'ān* which establishes the miraculous return of the *Messiah*.

The erudite Indian Islamic scholar, Anwar Shah Kashmiri (رحمه الله), has compiled, as well as critically assessed, more than 100 *Hadīth* of Prophet Muhammad (صلى الله عليه وسلم) prophesying that Jesus (عليه السلام) would one day return to the world. While this chapter is not devoted to a presentation of evidence from *Hadīth* to establish the return of the *Messiah*, it would do no harm if we were to quote only one such *Hadīth*:

وَالَّذِي نَفْسِي بِيَدِهِ لِيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ
مَرْيَمَ حَكَمًا مُقْسِطًا ...

(Sahīh Bukhārī)

By Him in Whose Hands my soul is, the son of Mariam will shortly descend among you as a just ruler ...

The same prophecy is to be found elsewhere with a slightly different text:

لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ
حَكَمًا مُقْسِطًا وَإِمَامًا عَدْلًا

(Sunan Ibn Mājah)

The Last Hour will not occur until Jesus, the Son of Mariam, descends as a just *ruler* and as a just leader.

Let us now turn to the *Qur'ān* to locate the evidence with which to establish the belief in the miraculous return of the *Messiah*.

The Crucifixion and the Return of the Messiah

If someone who departed this world more than 2000 years ago were to miraculously return to this world after such a long period of time and were to walk and talk among people while confirming his identity, that would qualify as the most unique and extraordinary ever to occur in all human history. Muslims and Christians both believe that such an event would occur when Jesus (عليه السلام) returns to this world.

Since the *Qur'ān* declares that it was sent down by Allah Most High to explain all things, it must explain this miraculous return of the *Messiah*. Here is the unambiguous declaration of the *Qur'ān* that it explains all things, and hence must explain this subject:

... وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

(Qur'ān, al-Nahl, 16:89)

... We have bestowed on you from on high, step by step, this Book (*i.e.*, the *Qur'ān*), to explain all things (or to make all things clear), and to provide guidance and grace and a glad tidings unto all who have surrendered themselves to Allah.

Our readers must kindly note, as we present in this chapter evidence from the *Qur'ān* which confirms the return of the *Messiah*, Jesus, the son of Mariam (عليهما السلام), that we will have to devote an effort, sometimes painfully so, to dispose of several roadblocks referred to above. Perhaps the most distressing of such roadblocks is the manifestly false, yet popular, Muslim belief in the *theory of substitution*—that Allah Most High caused someone else to assume the appearance of Jesus (عليه السلام), and it was that innocent man who was crucified instead of Jesus (عليه السلام). This belief is not just false, and frivolous, but it is also quite dangerous.

Our readers will learn, as we progress with this chapter, of several other such mysterious roadblocks which we will have to overcome in order that the *Qur'ān* might explain this subject.

First evidence from the *Qur'ān* that Jesus will return

Every soul must taste Maut (i.e., death). Jesus did not die but was raised unto Allah. He must therefore return to experience death like all others.

Allah Most High has declared, emphatically so, that Jesus ^(عليه السلام) was not crucified, even though, by Divine design, it was *made to appear* that he was crucified:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ
لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ
بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا
(Qur'ān, al-Nisa, 4:157)

And their boast, 'Behold, we have slain the *Messiah* Jesus, son of Mary, who claimed to be an apostle of God!' However, they did not slay him, and neither did they crucify him, but *it was made to appear to them as such*; and, verily, those who hold conflicting views thereon are indeed confused, having no real knowledge thereof, and following mere conjecture. For, of a certainty, they did not slay him.

بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

(Qur'ān, al-Nisa', 4:158)

... rather, Allah raised him to Himself. Allah is All-Mighty, All-Wise.

The above two verses of the *Qur'ān* have clearly established the following:

1. They (the Jews) boasted that they killed Jesus—but they did not, in fact, kill him;
2. They boasted that it had been done by crucifixion—but they did not, in fact, crucify him;
3. Rather, Allah Most High made it appear to them that they had killed him—and hence the reality was otherwise.

How did Allah Most High make it *appear* to the Jews that they killed Jesus by crucifixion, when in fact they failed in doing so? Since the *Qur'ān* has declared that it explains all things (Qur'ān, al-Nahl, 16:89), this is not a question to be answered through speculation or frivolous guesswork; rather, the *Qur'ān* must explain how Allah Most High caused the Jews to be convinced, based on *appearance*, that they had succeeded in crucifying Jesus (عليه السلام), when the *reality* was otherwise. We offer an explanation, rather

than an interpretation, of the several verses of the *Qur'ān* on the subject.

In addition to the above verses of the *Qur'ān* (4:157-8), there are two other passages of the *Qur'ān* which provide additional information that is crucially important for an explanation of what occurred during the crucifixion.

First passage:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ خُذْ بِكَرْسِيِّكَ وَرَافِعُكَ إِلَيَّ
وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ
اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ
إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ

تَخَلَّفُوا (Qur'ān, Āle 'Imrān)

Lo! Allah said: "O Jesus! Verily, I shall take your soul, and shall raise you unto Me, and cleanse you of those who have rejected the truth; and I shall raise those who follow you far above, and dominant over, those who rejected the truth (and when I do so, they will remain in that position of dominance) unto the Day of Resurrection. In the end, unto Me you all must return, and I shall judge between you about all concerning which you differed."

Second passage:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ
لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ
سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ

(الأنبياء, 109) (Qur'an, al-Māidah, 172)

And behold! Allah will say: "O Jesus the son of Mariam! Did you say unto men, 'Worship me and my mother as gods in derogation of Allah?'" He will say: "Glory to You! Never could I say what I had no right (to say). Had I said such a thing, You would indeed have known it. You know what is in my heart, and I know not what is in Your heart. For You know in full all that is hidden."

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اْعْبُدُوا اللَّهَ
رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ
فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ

(Qur'an, al-Māidah, 5:117)

"Never did I say to them anything other than what You commanded me to say, to wit, 'Worship Allah, my Lord and

your Lord'; and I was a witness over them while I dwelt amongst them; but when You took my soul, You were then the Watcher over them, and You are a witness to all things."

We now know from the above two passages of the *Qur'ān*, two more things concerning the event of the crucifixion:

4. Allah Most High took the soul of Jesus (عليه السلام) at the time of the crucifixion.
5. Allah Most High raised Jesus unto Himself.

When the *Qur'ān* declared "I will cause you to experience *Wafāt*" (below):

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ...

i.e., I will cause you to experience *Wafāt* and I will raise you

...

the context is such that *Wafāt* can mean only one thing, *i.e.*, *I am going to take your soul!* Those who dodge the Arabic text to explain or translate otherwise, are guilty of betrayal of the text of the *Qur'ān*. They dodge the text, as well as the context, of the verse of the *Qur'ān*, to be able to advance their bogus *substitution theory*. This constitutes disrespect for the Word of the Lord-God, and therefore for the Lord-God Himself.

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They translate the word, *Wafāt*, (above) as follows: “O Jesus, I will take you, and raise you unto Myself!” As a consequence, they disregard the clear and unambiguous connection in several verses in the *Qur’ān* between *Wafāt*, *i.e.*, Allah Most High taking the soul, and *Maut*, *i.e.*, Allah Most High taking the soul and not returning it, which results in death.

The reader must carefully note that whenever Allah Most High takes a soul, it usually results in *Maut*, or death. The reader should reflect over the following three verses of the *Qur’ān* where the words *Wafāt* (*i.e.*, the taking of the soul) and *Maut* (*i.e.*, death) are constantly combined:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا ...

(Qur’ān, al-Zumar, 39:42)

Allah takes the souls (*Wafāt*) at the time of death ...

... حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتَ أَوْ يُجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

(Qur’ān, al-Nisa’, 4:15)

... until [*Wafāt*] results in their death, or Allah opens for them a way.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفْظَةً

حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لَا يُفَرِّطُونَ

(Qur'ān, al-An'ām, 6:61)

And He alone holds sway over His servants. And He sends forth heavenly forces to watch over you until, when death approaches any of you, Our messengers take his soul (*Wafāt*), and they do not overlook [anyone].

We now have information which explains why the Jews were convinced that they had killed Jesus (عليه السلام), and that he died by crucifixion. They were justified in coming to that conclusion since Allah *took the soul of Jesus* before their very eyes while he was nailed on the cross. In other words, they saw him with their very eyes 'give up the ghost' (a usual expression for dying) while he was on the cross.

There are those who object to the above while arguing that Jesus (عليه السلام) was never put on the cross; rather, they advance their bogus *substitution theory* that it was someone else who was made to resemble him, who was put on the cross, and it was that innocent man, rather than Jesus (عليه السلام), who was crucified.

What remains to be explained is how did the *appearance* of death of Jesus (عليه السلام)—which was established in the event of Allah *taking his soul*—differ from

a *reality* that was otherwise? Every Jew and every Christian would be keenly interested in learning what the *Qur'ān* has to say on the subject; but let us first respond to the bogus *substitution* theory before we attempt to locate in the blessed *Qur'ān* that which explains *appearance* and *reality* in this matter.

A Roadblock

It is to be regretted that many Muslims, including learned scholars, have made the mistake of accepting the 'theory of substitution' as the explanation for what occurred to Jesus (عليه السلام). According to this theory, Allah Most High caused someone to assume the physical appearance of Jesus (عليه السلام), and it was that *innocent* man, *i.e.*, *innocent* of ever having claimed to be the *Messiah*, who was crucified.

The theory of substitution thus declares the following concerning the Lord-God, and does so without a shred of evidence in support:

- The Lord-God caused someone to assume the appearance of Jesus and that man, instead of Jesus, was crucified.
- The Lord-God caused an innocent man, who never claimed to be the *Messiah*, to be crucified for having claimed to be the *Messiah*.

Our response is to dismiss this theory as false since there is no support for it in the *Qur'ān*. Those who seek support from the Book of Allah argue that since the *Qur'ān* declared that Jesus (عليه السلام) was not crucified, they can deduce therefrom that he was never put on the cross! For them to hold on to this view, however, they are forced to embrace that theory of substitution, *i.e.*, that someone else who was a Jesus look-alike, was crucified instead of Jesus.

If there was a Jesus look-alike in Jerusalem, then that would surely have made news headlines. How then, was it possible that no one ever saw this look-alike prior to his mysterious appearance just when Jesus was to be crucified? From where did he come? Did he drop down from the sky? The advocates of the theory of substitution add to their difficulties when they declare that Allah Most High caused someone to become a Jesus look-alike *just before the crucifixion was to take place*.

This belief in a Jesus look-alike may have been taken, foolishly so, from a severely doctored Italian version of the Gospel of Barnabas whose history goes back to the 16th and 17th centuries, which declared that Judas was transformed by Allah Most High to look like Jesus.

Judas Transformed

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Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we believed him to be Jesus.

(Doctored Gospel of Barnabas, Chapter 216)

This is the same document which declared, hilariously so, that the *Messiah* would come from the seed of Ishmael, rather than from the House of Amran, *i.e.*, *Āle 'Imrān*. Our readers should note that 'The Epistle of Barnabas', which is a much older document, and is in Greek, makes no mention of a Jesus look-alike being crucified in his place.

Our response is to warn that this theory attributes an unjust act to Allah Most High, hence those who stubbornly cling to this explanation must prepare to defend themselves on Judgment Day. This theory of substitution which has been uncritically accepted by many Muslims—including many scholars—conflicts with the Divine standard of absolute justice established in the *Qur'ān* which declares that *no soul would ever bear the burden of another*:

قُلْ أَعْيَرَ اللَّهُ أَنْبِيَّ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا
تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا

كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(Qur'ān, al-An'ām, 6:164.

See also 17:15, 35:18, 39:7 and 53:38.)

Say: "Am I, then, to seek a Lord-God other than Allah, when He is the Lord-God of all things?" And whatever [wrong] any human being commits rests upon himself alone; and no bearer of burdens shall be made to bear another's burden. And, in time, unto your Lord-God you all must return: and then He will make you [truly] understand all that on which you were wont to differ.

It has also attributed to Allah Most High an act of injustice since, by virtue of an allegedly Divine act, an innocent man paid with his life *for a claim which he never made*. It would most certainly be unjust for someone to be crucified for having claimed to be the *Messiah when he never made such a claim*. Allah Most High has emphatically declared that He is never unjust to anyone:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً
يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

(Qur'ān, al-Nisa', 4:40)

Verily, Allah acts not unjustly by as much as even the weight of an ant; and if there be a good deed, He will multiply it, and will bestow out of His grace a mighty reward.

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مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ

(Qur'ān, Qāf, 50:29)

“Judgment passed by Me shall not be altered; and never do I do the least injustice unto My creatures!”

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ
أَنْفُسَهُمْ يَظْلِمُونَ

(Qur'ān, Yūnus, 10:44)

Verily, Allah does not ever act unjustly unto anyone, but it is men who wrong themselves.

On Judgment Day, those who declare the above act of Divine injustice to have occurred will be asked by the Lord-God to provide the evidence that he ever acted in the way which they have declared about Him — that He caused someone else to assume the appearance of Jesus (عليه السلام), and that man was crucified instead of Jesus. When they then offer their evidence in the form of frivolous guesswork and assumptions, they will learn that they were mistaken, and that they committed the horrible sin of making a false and unjust statement concerning the Lord-God, *i.e.*, they told a lie concerning Him.

Now that we have disposed of the false *theory of substitution*, we can turn to the *Qur'ān* to locate the explanation of what happened when Allah Most High *took* the *Messiah's* soul. In doing so we will also be able to demonstrate the falsehood of any claim that the *Qur'ān* has ever declared Jesus (عليه السلام) to be dead.

Jesus did not experience that Maut, or death, in which Allah takes a soul and then keeps that soul

We have noted earlier that the *Qur'ān* has twice declared, quite clearly and without any ambiguity, that Allah Most High *took the soul* of Jesus (عليه السلام) at the event of the crucifixion:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ خُذْ هَذِهِ السُّورَةَ مِنَّا وَلَا تَمْسُهَا مِن يَدَيْكَ إِنَّكَ إِذْ تُخْرِجُهَا فَتَكُونُ دَلِيلًا وَإِنِّي جَاعِلٌكَ فِيهَا نَسِيمًا مَّرْمُومًا ...

(Qur'ān, Āle 'Imrān, 3:55)

Lo! Allah said: "O Jesus! Verily, I shall take your soul ...

... فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتِ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

(Qur'ān, al-Mā'idah, 5:117)

"... but ever since You took my soul, You alone have been the watcher over them: You are witness to all things." (Translation of Muhammad Abdel Haleem).

If Allah Most High *took the soul* (i.e., *Wafāt*) of Jesus, and then kept it, the implication would be that he died, and hence, that the Jews were successful in killing and in crucifying him. But the *Qur'ān* has clearly declared that such a thing did not happen! Rather, the *Qur'ān* has disclosed startling information on this subject which now allows us to discover what took place.

The *Qur'ān* informs us that Allah *can return a soul which he has taken*. When He takes a soul (*Wafāt*) and then returns it, the implication would be that such a person *most certainly did not die!*

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ
 فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ
 وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ
 لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ
 (Qur'ān, al-Zumar, 39:42)

It is Allah that takes the souls (of men) at death; and those that do not die (while awake, He takes their souls) during their sleep: He then keeps those on whom He has passed the decree of death, but the rest He sends back (to their bodies) for a term appointed. Verily in this are Signs for those who reflect.

Readers may be familiar with hypothetical events such as this which we now describe:

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Once upon a time a woman had a massive heart attack, and she stopped breathing. Her family called the ambulance which arrived soon after. She was examined by the paramedics who came with the ambulance, and they found no sign of life. Her lifeless body was taken to the hospital where she was again examined and pronounced 'dead on arrival'. Her body was then taken to the morgue where a doctor eventually arrived to conduct a post-mortem examination to determine cause of death. Her lifeless naked body was lying on a surgical table, and the doctor was about to raise his knife to cut her open, when the woman opened her eyes, saw herself naked, and saw a man standing in front of her with a knife about to be used on her, and screamed out. The Doctor responded with the unchallengeable certainty with which science sometimes speaks when it challenges revealed Truth: "Madam, you are dead!"

The *Qur'ān* offers an explanation for the above event; it is an explanation located beyond the limited reach of modern science, to wit: Allah took her soul at the time of the heart attack, and hence there was no sign of life; Allah then returned the soul, fortunately so, just when the doctor was about to cut her open; and so she did not die, even though Allah *took* her soul. That woman experienced a *Wafāt in which Allah Most High took her soul, and then returned it.*

Jesus (عليه السلام) experienced a *Wafāt in which Allah Most High took his soul, and then returned it.*

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This writer suspects that Allah Most High has prepared a terrible punishment for some particularly evil people who, after Allah has taken their soul from their body, would be pronounced dead. Hence, they would have experienced *Wafāt*. Their lifeless body would be placed in a coffin which will be buried in a grave. Allah will then return the soul to the body, and such a person would wake up, as if from sleep, to find himself to his surprise and horror, buried alive in his own grave. The One True God Who is Most Merciful, has warned that He is also terrible in His punishment!

The explanation of what occurred at the time of the attempt to crucify Jesus (عليه السلام) is now clear. Allah *took his soul* while he was on the cross, and hence viewers saw him literally ‘give up the ghost’. The *appearance* of death was therefore quite clear. Allah then *returned his soul* at a time when no one was around to see him wake up, and Allah then raised him up unto Himself:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

(Qur’ān, al-Nisa’, 4:158)

Nay, Allah raised him unto Himself—and Allah is indeed Almighty, Wise.

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The implication of this explanation is that he was neither killed nor crucified, but so it was made to *appear* unto those who viewed the event. The definition of death in the *Qur'ān* is that Allah should take a soul and not return it. That is called *Maut* or death. Allah did take his soul, but then returned it, hence Jesus (عليه السلام) never experienced *Maut* or death.

Since the *Messiah's* soul was taken from him, and then returned, and hence that he did not experience *Maut* or death, and since he was raised unto Allah Himself, the implication is that the *Messiah* must return to the world one day, and then die (*i.e.*, experience *Maut*) and then be raised to life again with all the rest of mankind. This is because the *Qur'ān* has informed us that every soul must taste *Maut* or death:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ...

(Qur'ān, Āle 'Imrān, 3:185)

Every soul must taste death ...

Finally, there is additional evidence in the *Qur'ān* that Jesus (عليه السلام) himself did to others what Allah Most High did to him at the event of the crucifixion, *i.e.*, by Allah's leave, Jesus *caused the soul to return to the body* after Allah Most High had taken the soul:

... وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ ...

(Qur'ān, Āle 'Imrān, 3:49)

... and I shall bring the dead back to life by Allah's leave ...

The *Qur'ān* has informed us that when Allah takes a soul, there are only two possibilities that can follow; *i.e.*, either He keeps the soul, or He returns it. There is no third possibility. Hence the only way we can explain the event of Jesus (عليه السلام) bringing the dead back to life is that Allah took the soul, and then permitted its return through Jesus; there is no other valid explanation.

Let us now conclude; since Jesus (عليه السلام) did not die, and since every soul must die, it follows that he must return one day, and would then experience death like all others before him.

Our Christian reader would recall that there were those believing Israelites (who believed in Jesus as the *Messiah*) who received the news—days after his crucifixion—that he was still alive, since there were confirmed reports that he was seen risen from death. They were not aware, of course, that the death which they saw at the time of crucifixion was not the normal death in which the soul departs—never to return. Rather Allah Most High took his soul, and then returned it, and Allah then raised him unto Himself.

It must have been at precisely that time when his soul was returned to his body, and he returned to life, and just before he was raised to Allah Most High, that some of his companions saw him! This book makes no effort to determine the exact number of disciples who saw him, but what is clear is that evidence exists that they saw him. The Muslim eschatologist has no problem at all in accepting that Jesus (عليه السلام) was seen alive *after* the public had witnessed his crucifixion.

This writer waits patiently for the day when Jesus (عليه السلام) will return, when he confidently expects that the *Messiah* would confirm the above explanation of the *Qur'ān* to be correct, and that the alternate view, involving a *theory of substitution*, is false!

Second evidence from the Qur'ān that Jesus will return

At that time when Jesus returns, and before he dies, all Jews will have to believe in him as the Messiah.

We began our explanation from the *Qur'ān* of the return of Jesus (عليه السلام) to this world by directing the reader to the event of the crucifixion described in a passage located in *Sūrah al-Nisa'* (4:157-58) which clearly established the following:

1. They (the Jews) boasted that they killed Jesus—but they did not, in fact, kill him;

2. They boasted that it had been done by crucifixion—but they did not, in fact, crucify him;
3. Rather, Allah Most High made it *appear* to them that they had killed him by crucifixion—and hence the *reality* was otherwise.

In consequence of a Divine plan *to make it appear that Jesus was crucified*, all those Israelites who were present, as well as those who were later informed of what occurred, were convinced that Jesus (عليه السلام) was indeed crucified. It mattered not whether they believed in him as the *Messiah*, or whether they rejected him as the *Messiah*, they all believed that he was crucified!

The *Qur'ān* then went on to confirm what was already clear prior to the event of the crucifixion, and which remained so even after the crucifixion, *i.e.*, that while part of *Banū Isrāīl* accepted Jesus (عليه السلام) as the *Messiah*, and continued to believe in him as such, despite his crucifixion, the rest, in consequence of his crucifixion, joyfully confirmed their rejection of his claim to be the *Messiah*:

... فَأَمَّنْتَ طَائِفَةً مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرْتَ
طَائِفَةً ...

(Qur'ān, al-Saff, 61:14)

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... part of *Banū Isrāīl* believed in him, and another part rejected him ...

The *Qur'ān* subsequently referred to those Israelites who accepted him as the *Messiah*, as *al-Nasārah*, or Christians, while those Israelites who rejected him, and boasted of how they had killed him, were renamed in the *Qur'ān* as *al-Yahūd*, or Jews.

This Jewish rejection of the *Messiah*, and their boasting of how they had killed him (while sarcastically referring to him as the *Messiah*), provoked a momentous Divine response with ominous consequences for the Jews at the end of History. Allah Most High now recognized *Banū Isrāīl* to be permanently divided, with no possibility of ever being reunited. He responded by cancelling the use of the name *Banū Isrāīl*, and replacing it with *Ahl al-Kitāb*, or people of the Scripture. The Book of *Banū Isrāīl* was permanently closed; both those Israelites who accepted Jesus as the *Messiah*, and who were now renamed in the *Qur'ān* as *al-Nasārah*, or Christians, as well as those Israelites who rejected Jesus as the *Messiah*, and were now renamed as *al-Yahūd*, or Jews, were now referred to in the *Qur'ān* as *Ahl al-Kitāb*. Henceforth, the term *Banū Isrāīl* was no longer used in the *Qur'ān*—and this constituted a most ominous Divine Sign.

The reason for the cancellation became apparent when the following verse of *Sūrah al-Nisa'* disclosed an awesome

Divine prophecy of that fate, at the end of History, which awaited that Jewish part of the Israelite people which rejected Jesus (عليه السلام) as the *Messiah*, and which boasted that they had killed him.

The second evidence in the *Qur'ān* of the return of Jesus (عليه السلام) is in that change of name, and in that ominous Divine prophecy; it is in that prophecy that we find evidence in the *Qur'ān* that Jesus (عليه السلام) will one day return. Here is the Divine prophecy:

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ
 وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا
 (Qur'ān, al-Nisa', 4:159)

There will not be even one of them (*i.e.*, who rejected Jesus as the *Messiah*) who will not accept him, and believe in him as the *Messiah*, before his death; and on Judgment Day he will give evidence against them.

The fate which now awaited the Jews was that they would *all* have to declare their acceptance, and belief, in him (*i.e.*, Jesus) as the *Messiah*, at the end of History, and this declaration of belief would be made *before* he died. But even though they affirmed their belief in him (*i.e.*, Jesus) as the *Messiah*, he (*i.e.*, Jesus), would give evidence against them on Judgment Day.

To whom was Allah Most High referring in the above verse when He said that: *they would have to believe in him before his death?*

There is only one clear, plain and contextually correct explanation of this verse of the *Qur'ān*, and it is that history will one day repeat itself. When it does, the world will witness, one more time, a momentous event similar to Pharaoh's death. *Pharaoh declared his faith in the God of the Israelites while he was underneath the water, and just before he died; and the Jews would have to (similarly) declare their faith in Jesus as the Messiah just before they all die;* the difference in the two events would be that the first event involved a single individual, Pharaoh, while this event would encompass an entire community of people, *i.e.*, the Jews who reject Jesus as the *Messiah*, with no exceptions. It was for precisely this reason that Allah Most High preserved Pharaoh's body. He did so in order that the preserved body might function as a Sign for a people to come after him.

Pharaoh's body was discovered in 1897, and the Jewish Zionist Movement was created at the same time.

Here is the passage of the *Qur'ān* which concludes with this ominous Divine prophecy connected with Pharaoh's body:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ

فِرْعَوْنُ وَجُنُودُهُ بَغِيًّا وَعَدُوًّا حَتَّىٰ إِذَا أَذْرَكَهُ
 الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ
 بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

And We brought the children of Israel across the sea; and thereupon Pharaoh and his hosts pursued them with vehement insolence and tyranny, until [they were overwhelmed by the waters of the sea. And] when he was about to drown, [Pharaoh] exclaimed: "I have come to believe that there is no deity save Him in whom the children of Israel believe, and I am of those who surrender themselves unto Him!"

الآن وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

[But Allah then said:] "Now Pharaoh?—while before this you were rebelling [against Us], and you were among those who commit *Fasād* (i.e., conduct which corrupts in a destructive way)?"

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ
 كَثِيرًا مِّنَ النَّاسِ عَنَ آيَاتِنَا لَغَافِلُونَ

"[Nay,] but today We shall preserve your body, so that you may be a [warning] Sign unto those who will come after you: for, behold, a good many people are heedless of Our warnings!"

(Qur'ān, Yūnus, 10:90-2)

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What was the Sign concerning which Allah Most High was warning? Our view is that Allah Most High was giving a warning to a people who would live the way that Pharaoh lived, that they would die the way that he died; and Allah Knows best!

Pharaoh realized, *before* he died, that he was not God, and that the Lord-God was, indeed, the God of *Banū Isrāīl*. He then declared his faith in that God; but the declaration was made under the water where only Allah Most High was a witness. Having made the declaration of faith in the God who he had rejected all through his life, he then died.

Our view is that the *Qur'ān* has warned that those who rejected Jesus as the *Messiah* would all die the same way that Pharaoh died. They would *all* have no alternative but to declare their faith in Jesus before he (*i.e.*, Jesus) dies.

If Jesus is already dead, the implication would be that since the Divine prophecy has not been fulfilled, it is therefore false.

If, on the other hand, the *Qur'ān* is recognized as absolute Truth, and cannot be false in anything contained in it, the implication would be that Jesus did not die, either at the time of the crucifixion, or anytime thereafter. Since the *Qur'ān* has declared that every soul must *taste death* (al-Anbiyāh, 21:35), it

follows that Jesus must therefore one day return to the world, and then *taste death* like all others.

Hence this Divine prophecy concerning the terrible fate which awaits Jews who rejected Jesus as the *Messiah*, would occur at that time when he returns. Yet, even though they would make a declaration of belief in him as the *Messiah* when he returns, it would be too late to do any good to them. On Judgment Day he would give evidence against them, and they would then receive the punishment due to them.

Let us explain again. This prophecy of the *Qur'ān* established that Jesus (عليه السلام) did not experience true death (in which Allah takes a soul and does not return it) at the time of the Crucifixion, nor at any subsequent time, rather he is still to die, and hence must return to this world; and it would be at that time when he returns, and *before* he dies, that every Jew would have to accept him as the *Messiah*.

This is the only logical explanation of this ominous prophecy of the *Qur'ān* which was conveyed to the Jewish world at that very moment when they were boasting of how they had killed the *Messiah*!

Another Roadblock

There are some who believe that when the *Qur'ān* referred in the above verse to a people who would, most

certainly, accept Jesus (عليه السلام) as the *Messiah before his death*, the implication was that every Jew, from that day of the event of the crucifixion, would affirm belief in Jesus (عليه السلام) as the *Messiah before, he, the Jew, dies*. This is obviously false since, other than a small number of them who became Christians or Muslims and were therefore no longer recognized as Jews, all Jews who have died since that day of the crucifixion, have done so without affirming belief in Jesus as the *Messiah*.

The supporters of this view interpret the clear statement of *Qabl al-Maut*, i.e., before death, in the *Qur'ān*, to mean *at the time of death*. They then go on to plead that there can be no evidence *at that time of death* that would confirm the declaration of faith.

But this view is in contradiction with the *Qur'ān* which has declared, for example, that when the moment of death arrives, a bequest or will should be made by the one who is about to die:

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ
خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ

(Qur'ān, al-Baqarah, 2:180)

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It is ordained for you, when death approaches any of you and he is leaving behind much wealth, to make bequests in favour of his parents and [other] near of kin in accordance with what is fair: this is binding on all who are conscious of God.

The advocates of this explanation of the *Qur'ān* then resort to the final argument that the verse of the *Qur'ān* refers to a declaration of belief in the *Messiah at the very moment of death* when the soul of the Jew is about to leave the body:

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

(Qur'ān, al-Wāqi'ah, 56:83)

Why, then, when the last breath comes up to the throat of a dying man ...

They declare that the Jew would make that declaration of belief in Jesus as the *Messiah at the moment* while he, the Jew, is dying, and for this reason there would never be any evidence to confirm that declaration of belief.

We dismiss any explanation of the prophecy in the *Qur'ān* that a declaration of faith would occur *while death is taking place*—since that is not what the verse says. The *Qur'ān* clearly said that the declaration would be made *before* he died—*حين الموت*, and not *while he is dying* – *قبل الموت*.

This writer waits patiently for the day when Jesus (عليه السلام) returns, when he confidently expects that the *Messiah* will confirm that his explanation of phrase of the *Qur'ān*—*before he dies*—is correct; and that it refers to the death of Jesus (عليه السلام) and not to the death of the Jew.

Our explanation of this verse of the *Qur'ān* thus indicates that an extraordinary event in Jewish history would unfold when the *Messiah* returns, and it would be an event unlike any other in all of history. A people who stubbornly persisted in their rejection of Jesus (عليه السلام) as the *Messiah* for more than 2000 years, would now come face-to-face with irrefutable evidence that he is, indeed, the *Messiah*, and they would all, *without a single exception*, have no alternative but to accept him as the *Messiah*. It would be at that time that this ominous prophecy of the *Qur'ān* would be fulfilled. This book warns them of what lies ahead for them if they persist in their stubborn rejection of Jesus, the son of Mariam (عليهما السلام), as the *Messiah*.

This book also delivers a warning to those who cling to a manifestly false explanation of the *Qur'ān* that all Jews, without exception, would declare their faith in Jesus (عليه السلام) at the moment when they are dying, rather than when he, Jesus (عليه السلام) returns. Such an explanation of the *Qur'ān* is transparently false and would incur grave consequences for

those who cling to it in defiance of reason and common sense.

Third evidence from the Qur'ān that Jesus will return

And he, Jesus, is a Sign of the Last Hour. Since there was still another Prophet to come, he, Jesus, could not have been such a Sign prior to being raised to Allah. It can therefore be only his return which will constitute a Sign of the Last Hour.

The *Qur'ān* has identified Jesus (عليه السلام) in *Sūrah al-Zukhruf*, 43:61, as a *Sign* of the *Sa'āh* (i.e., the Last Hour, or Last Day) which will herald the end of History (not the end of the world). The Signs of the Last Day cannot begin to appear in history until and unless all the Prophets of Allah have come to mankind. Jesus could not constitute such a Sign of the *Sa'āh* during his entire life on earth, up to the day when he was raised to Allah Most High, since there was still another Prophet to come after him. How then, could Jesus be a Sign of the Last Day? There is only one possible answer to that question, and we now proceed to that answer.

But before we do so, we must first resolve some matters pertaining to grammar and to diacritical marks in the Arabic text of the *Qur'ān*.

Since the *Qur'ān* has referred to Jesus (عليه السلام) in that verse (43:61) with a pronoun 'him', instead of by name, it has become necessary for us to quote the entire passage in

which the pronoun occurred so that the reader might better be able to identify who it is that the pronoun represents. We have no need to interpret the *Qur'ān*; rather it would be a simple matter of grammar, syntax and context which we would address.

The *Qur'ān* begins the passage (*Sūrah al-Zukhruf*, 43:57-61) with a plain and clear reference to Jesus, the son of Mariam (عليها السلام), by name:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصِدُّونَ

(Qur'an, al-Zukhruf, 43:57)

Now whenever [the nature of] the son of Mariam is set forth as a lesson (or example), [O Muhammad,] lo! your people raise an outcry on this score.

Readers should carefully note that when the *Qur'ān* used the pronoun 'he' in the next verse (below), it referred to Jesus (عليه السلام):

وَقَالُوا أَآهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا
بَلْ هُمْ قَوْمٌ خَصِمُونَ

(Qur'ān, al-Zukhruf, 43:58)

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And they say (*i.e.*, they ask), “Which is better—our deities or he (*i.e.*, Jesus)?” [But] it is only in the spirit of dispute that they put this comparison before you: yea, they are contentious folk!

In the next verse, also (below), the pronoun ‘he’ clearly referred to Jesus (عليه السلام):

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي
إِسْرَائِيلَ

(Qur’ān, al-Zukhruf, 43:59)

As for him, he, *i.e.*, Jesus, was no more than a human being—a servant of Ours on whom We had bestowed (Our) grace, and through whom We provided evidence of Truth for the Israelites.

Again, in the next verse (below), there is a reference to Jesus (عليه السلام):

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ
يَخْلُقُونَ

(Qur’ān, al-Zukhruf, 43:60)

(You rejected miracles that We had given to Jesus such as ‘talking from his cradle while yet a baby’ and declared that it was pure magic); but had We so willed, We could indeed have made you into angels succeeding one another on earth!

It is in this verse (below), which declares that ‘he’ is a Sign of the Hour, that we are required to make the simple effort to recognize that the pronoun ‘he’ refers to Jesus (عليه السلام):

وَإِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا
صِرَاطٌ مُّسْتَقِيمٌ

(Qur’ān, al-Zukhruf, 43:61)

And, behold, surely ‘he’ is indeed a Sign of the Last Hour; hence, have no doubt whatsoever about it, but follow Me: this [alone] is a straight way.

Our readers would agree, based on consistency in context, that the pronoun ‘he’ in the above verse cannot but refer to Jesus (عليه السلام), hence the *Qur’ān* has declared (above) that *Jesus is a Sign of the Last Hour*.

Diacritical marks in the Arabic text of the Qur’ān

We must now address the subject of diacritical marks in the Arabic text of the *Qur’ān*, which determine how a word should be pronounced; the same word, pronounced differently, can have completely different meanings. The early copies of the *Qur’ān* had no diacritical marks since the Arab reader did not need them. Human beings inserted the present diacritical marks long after the *Qur’ān* was revealed.

They did so because of the very large numbers of non-Arabic speaking people who eventually entered the community who followed *Nabī* Muhammad (صلى الله عليه وسلم), and who needed those marks to assist them in reciting the *Qur'ān*. Only an ignorant person would declare that diacritical marks inserted by human beings form a part of the Divinely revealed *Qur'ān* and are hence Divinely protected.

Another Roadblock

Most copies of the written *Qur'ān* have preserved diacritical marks inserted in such a way as to render the word م ل ع in the verse above (al-Zukhruf, 43:61) as *'Ilm* (i.e., knowledge), rather than *'Alam* (i.e., Sign).

The Arabic text can be written as either:

(1) وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ

i.e., He is the Sign of the (Last) Hour.

(2) وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ

i.e., He is the Knowledge of the (Last) Hour.

It should be quite clear that the diacritical marks inserted in the second text (above), which have resulted in the *Qur'ān* declaring that “He, i.e., Jesus, is the knowledge of the Last Hour”, are

invalid since the *Qur'ān* has declared that the Knowledge of the Last Hour is with Allah, and Allah alone; hence *no one can be, or can have, the knowledge of the Last Hour.*

What can it possibly mean that Jesus *is* the knowledge of the Hour? How can he be *the* knowledge of the Hour unless *he has the knowledge of the hour?* How can he have the knowledge of the Hour when that knowledge is with Allah alone, and with no one else?

If the verse is read as: “He is the knowledge of the Hour”, it would qualify as either senseless or dangerously and recklessly ambiguous, and such language cannot be attributed to Allah Most Wise.

The correct pronouncement of the word, with different diacritical marks, would result in the verse being read as: “He is the Sign of the Last Hour”, and that makes complete sense!

If he, Jesus, is himself the Sign par excellence of the Last Hour, then we need to locate that Sign, connected with Jesus (عليه السلام), which qualifies as the Sign *par excellence* of the Last Hour. While all the miracles connected with Jesus were meant to provide proof to the Israelite people that he was, indeed, the *Messiah*, none of them can be clearly recognized as the Sign of the Last Hour. Even his advent in the world itself cannot be recognized as a Sign of the Last Hour since

he himself prophesied the coming of one more Prophet after him.

The only way that Jesus can himself function as a Sign of the Last Hour, is if he *returns* to the world more than 2000 years after Allah took him up unto Himself. It is to that miraculous return that the *Qur'ān* has referred when it declared:

... وَإِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ ...

... and he is, indeed, the Sign of the Last Hour ...

The most powerful voice to have prophesied the return of Jesus (عليه السلام) is that of Prophet Muhammad (صلى الله عليه وسلم).

We are hence confident that our explanation that Jesus (عليه السلام) is a *Sign* of the Last Hour is correct, and that the diacritical marks inserted by human beings for the word ل م ل ع in that verse (al-Zukhruf, 43:61), causing it to be read as *'Ilm*, or knowledge, rather than *'Alam*, or Sign, are incorrect. *There are no mistakes in the Qur'ān, but human beings can make mistakes when they insert diacritical marks in the Qur'an.*

Fourth evidence from the Qur'ān that Jesus will return

Jesus spoke miraculously as a new-born baby in his cradle and must also speak miraculously as an adult. He never did so prior to being raised to Allah; hence it is his 'speaking' when he

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returns to this world after more than 2000 years that would be miraculous.

The following verses from *Sūratu Āle 'Imrān* (3:45-7) conveyed to Mariam (عليها السلام) the news that she would have a baby-boy who would be the *Messiah*; but then went on to inform her that he would speak to people, both from the *cradle*, and as an *adult*:

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ
مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ
(Qur'ān, Āle 'Imrān, 3:45)

Lo! The angels said: "O Mariam! Behold, Allah sends you the glad tidings, through a word from Him, of a son whose name would be the *Messiah*, Jesus the son of Mariam, of great honour in this world and in the life to come and shall be of those who are drawn near unto Allah."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ
الصَّالِحِينَ
(Qur'ān, Āle 'Imrān, 3:46)

"And he shall speak unto people in his cradle, and again as an adult, and shall be of the righteous."

It is now necessary for us to narrate, in minute detail, the events which culminated in the fulfilment of the Divine Sign of the *Messiah* speaking, miraculously so, from the cradle.

We turn to *Sūratu Mariam* of the *Qur'ān* which informs us that Mariam (عليها السلام) once left her home and family and departed, all alone, to a place east of the home:

وَأذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَدَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا

(Qur'ān, Mariam, 19:16)

And recall through this Divine scripture, Mariam. Lo! She withdrew from her family to an eastern place.

It was at that time, when she was alone, with no one beside her, that the Angel Gabriel came to her with a message from Allah Most High that she would have a baby-boy who would be the *Messiah*.

When she became pregnant, miraculously so since she was still a virgin, she then departed for a destination that was even farther away:

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا

(Qur'ān, Mariam, 19:22)

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In time she conceived him, and then she withdrew with him to a far-off place.

The *Qur'ān* then provided this description of her pain at time when the baby was to be born, and she was all alone:

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا
لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا

(Qur'ān, Mariam, 19:23)

And when the throes of childbirth drove her to the trunk of a palm-tree, she exclaimed: "Oh, would that I had died before this, and had become a thing forgotten, utterly forgotten!"

At this time a voice spoke to her. It could not have been the voice of the unborn baby since the Angel Gabriel had disclosed that the *Messiah* would speak, miraculously, *only* from the cradle and as an adult. The Angel never said that he would also speak as an unborn baby. Hence, we conclude that it was the voice of Angel Gabriel that she heard—and Allah Knows best! The voice directed her to ripe dates that she could eat, and a rivulet close-by where she could refresh herself:

فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ
تَحْتِكَ سَرِيًّا

(Qur'ān, Mariam, 19:24)

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Thereupon a voice called out to her from beneath that palm-tree: “Grieve not! Your Lord-God has provided a rivulet [running] beneath you”;

وَهَزِّي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا
جَنِيًّا

(Qur’ān, Mariam, 19:25)

and shake the trunk of the palm-tree towards you: it will drop fresh, ripe dates upon you.”

The voice then gave her the critically important order to observe *a Day of Silence* on this day of the birth of the baby. She was not allowed to speak to anyone for a period of *one day*:

فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينَّ مِنْ
الْبَشَرِ أَحَدًا فَقُولِي إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا
فَلَنْ أَكَلِمَ الْيَوْمَ أَنسِيًّا
(Qur’ān, Mariam, 19:26)

“Eat, then, and drink, and let your eye be gladdened! And if you should meet with anyone, convey this unto him: ‘Behold, I have made a vow unto the Most Gracious of silence; hence, I may not speak today to any mortal.’”

We must now pause to take the gentle reader to another event, recorded earlier in the very same *Sūratu Mariam*, in which Zachariah prayed to Allah Most High and asked him for a son who could succeed him. When the Angel informed him that Allah had granted his request, Zachariah then asked for a Sign from Allah. Zachariah was then informed that the Sign was a vow of silence that he would have to make for a period of *three days*:

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ
ثَلَاثَ لَيَالٍ سَوِيًّا
(Qur'ān, Mariam, 19:10)

[Zachariah] prayed: "O my Lord-God! Appoint a sign for me!"
Said [the angel]: "Your sign shall be that for full three nights and days you will not speak to anyone."

In the case of a man, Allah Most High imposed a vow of silence for three days; therefore, we can now understand that a vow of silence *for just one day* was imposed on Mariam (عليها السلام) since she was a woman. It defies reason, and even common sense, that Allah Most Wise should impose on Mariam, who was a girl, a vow of silence that would last as long, or longer, than the three days imposed on an adult man!

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There is no way possible for anyone to contest the fact that Mariam was ordered to observe a vow of silence for *only one day* —i.e., the day of the birth of her baby-boy!

The Divine wisdom concerning Mariam’s vow of silence unfolded dramatically when she took her new-born baby with her and returned to her people. They knew that she was yet unmarried; they recognized that the baby was her baby, and they immediately blamed her for committing the sin of fornication:

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ
شَيْئًا فَرِيًّا

(Qur’ān, Mariam, 19:27)

And in time she returned to her people, carrying the child with her. They said: “O Mariam! You have indeed done an amazing thing!”

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا
كَانَتْ أُمُّكِ بَغِيًّا

(Qur’ān, Mariam, 19:28)

“O sister of Aaron! Your father was not a wicked man, nor was your mother a loose woman!”

The clear implication of the way that she was accosted by her people is that they were accusing her, an unmarried girl, of having sinned to have her baby-boy.

Mariam (عليها السلام) did not respond to them to declare her innocence. She never even spoke. Rather she simply pointed to the baby; and they asked, “How can we speak to a baby in the cradle?”

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْمَهْدِ صَبِيًّا

(Qur'an, Mariam, 19:29)

Thereupon she pointed to him. They exclaimed: “How can we talk to one who as yet is a baby in the cradle?”

Why did Mariam not defend herself at that moment to declare her innocence of the sin of fornication? Why did she point to the baby instead of defending herself? Why was she silent? Most important of all is the question: How old was the baby in the cradle?

There can be only one answer to these questions, and it is that Mariam was silent at that moment *because she had made a vow of silence for one day, i.e., the day of the birth of her baby, and the vow was still in force at the time when her people were blaming her since the day had not yet ended.*

Hence it was a new-born baby in the cradle who had not yet completed one full day of life since birth.

It was a new-born baby, therefore, who then spoke from the cradle and declared, miraculously so:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

(Qur'ān, Mariam, 19:30)

“Behold, I am a servant of Allah. He has given me revelation and made me a Prophet.”

We had to undertake this minute explanation of the event to establish, irrefutably so, that the baby who spoke from the cradle was just one day old, and hence there can be no doubt whatsoever that the baby spoke *miraculously*.

Yet Another Roadblock

Despite the above meticulously established proof in the *Qur'ān* that a new-born baby, just one day old, spoke from the cradle, we yet have those who want us to believe otherwise. Muhammad Asad has this reckless comment to make concerning the baby speaking from the cradle:

“Since it is not conceivable that anyone could be granted Divine revelation and made a prophet before attaining to full maturity of intellect and experience, `Ikrimah and Ad-Dahhak—as quoted by Tabari – interpret this passage as

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meaning, “God has decreed (Qadā) that He would vouchsafe unto me revelation ...”, etc., thus regarding it as an allusion to the future. Tabari himself applies the same interpretation to the next verse, explaining it thus: “He has decreed that He would enjoin upon me prayer and charity”. However, the whole of this passage (verses 30-33) may also be understood as having been uttered by Jesus at a much later time— namely, after he had reached maturity and been actually entrusted with his prophetic mission: that is to say, it may be understood as an anticipatory description of the ethical and moral principles which were to dominate the adult life of Jesus and particularly his deep consciousness of being only “a servant of God.”

(Muhammad Asad, Translation and Commentary
of *Sūratu Mariam*, 19:30)

Asad goes on to declare, again recklessly so, that the newborn *Messiah* was, in fact, *a little boy* who was still in his cradle. Here is his translation of the verse:

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْمَهْدِ صَبِيًّا

(Qur’ān, *Mariam*, 19:29)

Thereupon she pointed to him. They exclaimed: “How can we talk to one who [as yet] is *a little boy* in the cradle?”

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The Ahmadi scholar, Muhammad Ali, has flown to even more fanciful heights in his explanation of the age of the new-born baby who spoke in the cradle. He claims that Jesus (عليه السلام) was already an adult at that time.

We now return to the news conveyed to Mariam (عليها السلام) when the Angel Gabriel came to her in the form of a human being to inform her that she would have a baby-boy who would be the *Messiah*. The Angel informed her about her baby-boy that he would speak to people both from the cradle, *and as an adult*:

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

(Qur'ān, Āle 'Imrān, 3:46)

“And he shall speak unto people in his cradle, and (again) as an adult, and shall be of the righteous.”

We have established that the first of the two Signs (*i.e.*, speaking from the cradle), was fulfilled when the baby spoke from the cradle. New-born babies do not speak; hence this was a miracle.

We now turn to the second of the two Signs (*i.e.*, he would also speak as an adult) and we are immediately confronted with a serious problem, namely that it is quite normal for

adults to speak, and this baby never showed any signs of being dumb. Rather he could speak, and did speak, all through his life until he became an adult and eventually departed from this world. A baby who speaks is indeed a miracle, but there is nothing unusual in an adult who speaks!

How can an adult speak miraculously? And when will this miracle—which has not yet occurred—occur?

While the first part of the prophecy was fulfilled when Jesus spoke miraculously from the cradle, there is no evidence that the second part of the prophecy has yet been fulfilled.

There is only one way that this prophecy conveyed by the Angel to Mariam (عليها السلام) can be explained; and the *Qur'ān* delivered that explanation when Allah Most High addressed Jesus on Judgment Day (*i.e.*, at a time when both parts of the prophecy—speaking from the cradle and speaking as an adult— had already been fulfilled). This is what He said:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي
عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ
تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ...

(Qur'ān, al-Māidah, 5:110)

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Lo! Allah will say: “O Jesus, son of Mariam! Remember the blessings which I bestowed upon you and your mother—how I strengthened you with the Holy Spirit, and therefore you could speak to people while in your cradle, and as an adult.”

This verse of the *Qur’ān* has confirmed that Jesus (عليه السلام) spoke, miraculously so, both from the cradle as well as an adult, and that he did so on both occasions because Allah Most High strengthened him with the Holy Spirit, *i.e.*, the intervention of the Angel Gabriel.

It is now possible for us to explain the Sign conveyed to Mariam (عليها السلام) that her baby-boy would speak in the cradle and as an adult; and which Allah Most High confirmed on Judgment Day, that he did speak from the cradle and as an adult.

The new-born baby was able to speak from the cradle in consequence of being strengthened by the Holy Spirit. While the Sign of *speaking miraculously as an adult* has not yet occurred, we must recognize that this, also, must occur in consequence of the intervention of the Holy Spirit in the life of the *Messiah*.

While the *Messiah* performed many miracles such as giving life to the dead, giving sight to the blind, curing the leper, etc., there is no evidence of any miraculous capacity to speak as an adult, in consequence of being strengthened by

the Holy Spirit. He was able to speak to people *before, while, and after* performing all those miracles, and no one has ever claimed in history that his *capacity to speak as an adult* constituted a miracle. The miracles were not located in his *capacity to speak*. Rather, they were miracles because of things which he did.

Since the *Messiah* did not die at the time of the crucifixion, rather Allah raised him unto Himself, our conclusion is that he will have to return to this world one day. When he does so, because of being strengthened by the Holy Spirit, and he resumes speaking to people, that will be the fulfilment of the prophecy that he would again speak miraculously as an adult, as he did as a new-born baby in a cradle.

There is no other credible, or valid, explanation of the Sign conveyed by Angel Gabriel to Mariam (عليها السلام) that her baby-boy would speak *from the cradle and as an adult*.

Fifth evidence from the Qur'ān that Jesus will return

There is no other way to explain why Allah Most High taught Jesus the Qur'ān other than because he would need that knowledge to navigate between his own Ummah and the last Ummah when he returns.

We now present the fifth and last evidence from the *Qur'ān* which establishes that Jesus (عليه السلام) will, one day, return to this world.

The *Qur'ān* explained above (al-Māidah, 5:110) that, because of being strengthened by the Holy Spirit, Jesus could speak miraculously so, as a baby in the cradle, and as an adult. But the same verse went on to immediately declare that Allah Most High taught him three Scriptures, and gave him the wisdom with which to navigate through all three at the same time:

... وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ...

(Qur'ān, al-Māidah, 5:110)

And remember O Jesus, how I taught you the *Kitāb* and bestowed wisdom on you, and taught you the Torah and the Gospel . . .

Readers must remember that this conversation between Allah Most High and Jesus (عليه السلام) takes place on Judgment Day after History has ended.

Indeed, we will soon learn that this news had previously been conveyed to Mariam (عليها السلام) by the Angel Gabriel at the

time when she was told that she would give birth to the *Messiah*.

The first matter that must be resolved before we can proceed to explain this information is to identify the *Kitāb*, or Scripture, referred to in the verse.

The evidence presented below is adequate for us to identify the *Kitāb*, or Scripture, as the *Qur'ān*.

Allah Most High refers to the *Kitāb*, or Scripture, along with the Torah and Gospel, in this verse of the *Qur'ān*:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ
(Qur'ān, Āle 'Imrān, 3:3)

Step by step O Muhammad, has He bestowed upon you from on high the *Kitāb*, setting forth the truth which confirms whatever there still remains [of earlier revelations]: for it is He who has bestowed from on high the Torah and the Gospel.

The only *Kitāb*, or Scripture, which was sent down to *Nabī* Muhammad (صلى الله عليه وسلم) was the *Qur'ān*. Hence when Allah Most High referred to the *Kitāb*, and then to the Torah and Gospel, in the above verse, He referred to the *Qur'ān*.

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Since the Angel Gabriel also used the same language when he informed Mariam (عليها السلام) that Allah Most High would teach her son the *Kitāb*, and wisdom and the Torah and the Gospel, the implication is that the word *Kitāb*, in the verse below, refers to the *Qur'ān*:

... وَيُعَلِّمُهُ
الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ
وَالْإِنْجِيلَ ...

(Qur'ān, Āle 'Imrān, 3:48)

... And He will teach him, *i.e.*, Jesus, the *Kitāb* and bestow wisdom on him, and teach him the Torah and the Gospel ...

In *Sūrah al-Taubah*, the *Qur'ān* is mentioned by name alongside the Torah and Gospel:

... وَعَدًّا عَلَيْهِ حَقًّا فِي
التَّوْرَةِ وَالْإِنْجِيلِ
وَالْقُرْآنِ ...

(Qur'ān, al-Taubah, 9:111)

... a promise which in truth He has willed upon Himself in [the words of] the Torah, and the Gospel, and the Qur'ān ...

Since it is now established that Allah Most High taught Jesus the *Qur'ān*, as well as the Gospel and the Torah, we

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need to now find out: why did He do so when the *Qur'ān* would not be revealed into the world until 600 years after Jesus had been taken away from this world?

The only possible explanation which can justify Allah's declaration that He taught the *Qur'ān* to Jesus, is that Jesus will one day *return* to this world, and when he does so he will certainly need to know the *Qur'ān* since he will have to maintain connections between his own Ummah, which he would lead, and the Ummah of Prophet Muhammad (صلى الله عليه وسلم) which would be led by the *Imām al-Mahdi*. Each *Ummah* will have its own sacred law, or *Shari'ah*, and it would require considerable wisdom for Jesus (عليه السلام) to navigate between the two sacred laws; and this is the subject addressed in the next, last chapter of this book.

The conclusion is that these two verses of the *Qur'ān*, *i.e.*, Āle 'Imrān, 3:48, and al-Māidah, 5:110, establish yet more evidence of the return of the *Messiah*, Jesus the son of the virgin Mariam (عليهما السلام).

Implications and Consequences of The Return of The Messiah

For reasons which should be obvious to our readers, this writer is of the view that mankind has not been given complete information about all the events which would occur when the *Messiah* returns; such information being known only by the Lord-God, and by those with whom He chose to share it. All that is therefore possible for us to know of the subject must be taken from information derived from the *Qur'ān* and from the *Ahadīth* of Prophet Muhammad (صلى الله عليه وسلم). We are comforted by the news derived from that information that History will end, spectacularly so, with a validation of Truth which came with the *Messiah*, and which was confirmed in the *Qur'ān*.

The Messiah will return to the same people to whom he was sent the first time

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Now that we have established from the *Qur'ān* that the *Messiah*, Jesus the son of the Virgin *Mariam* (عليهما السلام), will one day return to this world, and that he would return, according to the prophecy of Prophet Muhammad (صلى الله عليه وسلم), to *rule* with justice, it is necessary for us to determine: over whom would he *rule*? And hence, to whom is he returning?

The *Qur'ān* has declared that Prophet Muhammad (صلى الله عليه وسلم) was sent to all of mankind, but what has it said about the *Messiah*? The *Qur'ān* has twice informed us that the *Messiah* was sent to the Israelite people, *i.e.*, *Banū Isrāīl*:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ...

(Qur'ān, Āle 'Imrān, 3:49)

And I will send him as an Apostle, or Messenger (*i.e.*, of the Lord-God), to the Israelite people ...

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي
رَسُولُ اللَّهِ إِلَيْكُمْ ...

(Qur'ān, al-Saff, 61:6)

And Jesus, the son of Mary, said: "O people of Israel! Behold, I am a Messenger of Allah sent to you ..."

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Since he was sent to the Israelite people, the implication is that *he would return to them*, and that he would *rule* over a State comprised of the people to whom he was sent; also, there can be no rivals to such a State; hence it would be the *ruling* State in the world.

The *Qur'ān* does indicate (see al-Baqarah, 2:106) that Allah Most High can change what was previously sent down as revelation and replace it by *that which is either better or similar*. An example of such change would be the law of fasting which previously required (in the Torah) that the fast should commence at sunset, *i.e.*, when the day ended and the night commenced, and continue until the following sunset. This was changed in the *Qur'ān* for those who follow Prophet Muhammad (صلى الله عليه وسلم), to a fast which commenced at dawn, and continued until the night, *i.e.*, until sunset when the day ends, and the night commences.

Hence, unless Allah Most High changed the declaration that *the Messiah was sent to the people of Israel*, and replaced it with another declaration which was either *better* or *similar*, and then *clearly* communicated that change through revelation, or through one of his Messengers or Prophets, no one has the authority to engage in his own analysis of verses of the *Qur'ān*, or *Hadīth interpretation* or *deduction*, to declare, recklessly so, that a Divine declaration was changed and that there would be only one *Ummah* at the end of

History. People who hold this reckless belief are consequently of the view that the *Messiah* would return as a member of the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم), rather than to lead his own *Ummah*.

Since we have no such information in the *Qur'ān* that the Lord-God changed His declaration that *He sent the Messiah to the Israelite people*, and since we have no evidence that Prophet Muhammad (صلى الله عليه وسلم) ever *clearly* declared that it was changed, the implication is that when the *Messiah* returns, *he will thus return to the same people to whom he was sent the first time*. The only difference would be that they were designated at that time as *Banū Isrāīl*, and they would be designated at the time of his return as *Ahl al-Kitāb*, or the people of the Scripture. This change in name would allow people who are not Israelite, but who became Jews and Christians, to be included in the community of believers to whom the *Messiah* is sent back.

It is precisely because the true *Messiah* must *rule* the world from Jerusalem in order to bring back the golden age when Solomon's Holy State of Israel was the *ruling* State in the world, and Solomon (عليه السلام) *ruled* the world from Jerusalem, that *Dajjāl*, the false *Messiah*, would be obliged to establish his bogus State of Israel with Jerusalem as its capital so that he, also, can establish his *rule* over the world, *i.e., Pax Judaica*, from Jerusalem.

This book does not provide a comprehensive explanation of *Dajjāl* the false *Messiah*, or Antichrist; however, we have provided some explanation of that subject in other books which we have written, and we intend to provide more information and analysis of that subject in another book of ours that will follow this book *Insha Allah*.

Since the *Messiah* would both *rule* the world from Jerusalem and, hence, also *rule* over his *Ummah*, *i.e.*, the Israelite people, from that same holy city, he will have to establish a Holy State of Israel, or *Khilāfah* State, with Jerusalem as its capital. What then would be the *Messiah's* relationship with the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم)?

The first thing that we discover is that the subject of the relationship of the *Messiah* with the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم) explains the advent of an *Imām* and *Khalīfah*, who would be known as the *Imām al-Mahdi*, whose *rule* over the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم) would be Divinely established just before the *Messiah* is sent back. Indeed, the reader is about to learn that this subject delivers a manifestation of the Divine wisdom in all its splendour.

The Messiah and the Imām

Even though the *Messiah* will return to the community of Jews and Christians, and not to the *Ummah* of Prophet

Muhammad (صلى الله عليه وسلم), he would nevertheless have to interact with the community of followers of the Prophet because both the *Ummah* of Prophet Muhammad, as well as the *Ummah* of the *Messiah*, would be located within the same religion of Islam, and Allah Most High taught him the *Qur'ān*, and then gave him wisdom, and then taught him the scriptures of his *Ummah*, *i.e.*, the Torah and the Gospel, because he would have to guide both communities (*i.e.*, both *Ummahs*).

He cannot do so while the Muslim world is organized, invalidly so, as a myriad of nation-States, which are either monarchies or republican States. Rather, the *Messiah* would have to return to a Muslim world which would have been reunited with a valid *Khalifah*, or ruler, ruling over a single *Khilāfah* State, or Holy State, with its capital in Makkah. This would open the way as well as facilitate the *Messiah* to then proceed to do the same in Jerusalem.

It follows that the leadership of a woefully disunited world of Islam cannot be left to be determined by the whims and fancies of those who can never restore unity in their ranks, and who have consistently declined to follow the guidance in the *Qur'ān* in respect of the conduct of State.

Indeed, they would almost certainly be also deficient in the knowledge of the *Qur'ān*, as well as the previous scriptures. The gentle reader can now better understand the

wisdom and *rationale* for Divine intervention to ensure, at that critical time when the *Messiah* is to return, that the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم) is united under a valid leader who would lead in accordance with the Divine guidance located in the *Qur'ān*, rather than the deficient and misguided education that comes from the *Dār al-Ulūm* (*i.e.*, the antiquated institutions which educate many of the contemporary scholars of Islam), as well conventional political and constitutional wisdom. It is in this context that Prophet Muhammad (صلى الله عليه وسلم) prophesied the advent of an *Imām* from his progeny, known as *al-Mahdi*, who would establish his *rule* over what remains of the Prophet's *Ummah* in preparation for the return of the *Messiah* (عليه السلام):

Abū Hurairah quoted the Prophet saying as follows:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ
مِنْكُمْ

(Sahīh Muslim)

What will be your state, *i.e.*, how wonderful would it be for you, when the son of Mary descends amongst you and your *Imām*, or leader, would be from amongst you?

This prophecy of Prophet Muhammad (صلى الله عليه وسلم) indicates that the valid *Khilāfah* State, or Holy State, which was established by Prophet Muhammad in his lifetime, would be

restored *prior* to the return of the *Messiah* (عليه السلام). He also prophesied that the *Imām*, or *Khalīfah*, who would *rule* over the Muslims at that time, would be a descendent of his, and would be known as *al-Mahdi*:

الْمَهْدِيُّ مِنِّي أَجْلَى الْجِبْهَةِ أَقْنَى الْأَنْفِ يَمْلَأُ
الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ جَوْرًا وَظُلْمًا
يَمْلِكُ سَبْعَ سِنِينَ .
(Sunan, Abū Daūd)

The Mahdi will be of my stock and will have a broad forehead and a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years.

Since the blessed Prophet (صلى الله عليه وسلم) prophesied the advent of the *Imām* from his progeny who would *rule* over the world of Islam in preparation for the return of the *Messiah*, we concluded, correctly so, that he would restore a *Khilāfah* State at that time, with Makkah as its capital city. However, the Prophet also prophesied that the *Messiah* would be a *ruler* who would *rule* with justice; hence, it follows that since the *Messiah* would not be sent to other than the *Ahl-al-Kitāb*, he would have to establish his own *Khilāfah*, or Holy State, with Jerusalem as its capital. The world would then witness two *Khilāfah* States, or Holy States,

existing side and by side. One of them will function in accordance with the *Shari'ah*, or law, revealed in the *Qur'ān*, and the other in accordance with that revealed in the Torah and Gospel.

Our readers can easily anticipate the problems which would arise for those belonging to different *Khilāfah* States and following different *Shari'ah* or sacred laws. Which law should take precedence in matters, for example, that connect both States? We can now recognize the Divine wisdom at work when Allah Most High taught the *Messiah*, not only the Torah and the Gospel, but also the *Qur'ān*, and bestowed on him the wisdom with which to *navigate* between the two systems of law:

... وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ...

(Qur'ān al-Māidah, 5:110)

And how I taught you the *Kitāb*, i.e., the *Qur'ān*, and wisdom, and I taught you the Torah and the Gospel...

It should not be difficult for our readers to recognize, from the above verse of the *Qur'ān*, the Divine plan in which it would be the function of the *Messiah*, rather than *Imām al-Mahdi*, to function as the *supreme* guide and *supreme* judge

in all matters wherein the two communities would stand in need of guidance, and of legal rulings. Why else would Allah Most High teach the *Messiah* what he taught him, and bestow wisdom on him?

The dramatic descent of the Messiah in a Masjid in Damascus

We now turn to the actual event which would witness the return of the *Messiah* (عليه السلام) to this world. Prophet Muhammad (صلى الله عليه وسلم) disclosed, as only a Prophet could disclose, that the *Messiah* will descend from the sky with his hands resting on the wings of two angels, and that he would descend in a *Masjid* in Damascus. We even have information of the color of his clothes and his physical appearance. He would descend into the *Masjid* just as the *Imām al-Mahdi* is about to lead the Muslims in a congregational prayer:

... إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ
 الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ
 مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ
 إِذَا طَاطَأَ رَأْسَهُ قَطْرٌ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ
 جُمَانٌ كَاللُّؤْلُؤِ فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ
 إِلَّا مَاتَ وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ
 فَيَطْلُبُهُ ...

(Sahih Muslim)

... It would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the *Messiah's* breath would die, and his breath would reach as far as he is able to see.

We now know of the very first thing that would happen when the *Messiah* (عليه السلام) returns—that his breath would reach as far as his eye can see, and his breath would cause death to every disbeliever that it reaches. In order for someone to qualify as a disbeliever, however, he must have received, and knowingly rejected, the Truth revealed in the Torah, the Gospel and the *Qur'ān*, since these are the last scriptures revealed, and hence have also rejected Jesus (عليه السلام) as the *Messiah* and rejected Muhammad (صلى الله عليه وسلم) as the last Prophet of Allah Most High (Allah's blessings be upon them both).

The *Imām* would recognize the *Messiah*, in the same way that John the Baptist had done the first time that he came; and so, the first implication of the descent of the *Messiah* in that *Masjid* is that of positive identification of the *Messiah*. Allah Most High does not leave the subject to chance, rather,

on both occasions He raised someone special whose function it was to identify the *Messiah*.

The *Imām* would invite the *Messiah* to lead the congregational prayer.

If the *Messiah* was sent back to be *Ummati*, i.e., as a member of the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم), then he would be obliged, according to the *Shari'ah* or sacred law that was established for the *Ummah* of Prophet Muhammad (in which a *Nabi*, or Prophet, is obliged to always lead the prayer except when he is too ill to do so), to accept the invitation to lead the *Salāt*, or congregational prayer, with the *Imām al-Mahdi* praying behind him. The implication of such an act would be that the *Messiah* would then automatically become the *Khalīfah*, or leader, of the *Ummah* of Prophet Muhammad.

Instead, Prophet Muhammad (صلى الله عليه وسلم) informed us that the *Messiah* would decline the invitation, and advise the *Imām* to lead the prayer:

... فَيَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ فَيَقُولُ أَمِيرُهُمْ تَعَالَ صَلِّ لَنَا. فَيَقُولُ لَا.
 إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ . تَكْرِمَةَ اللَّهِ
 هَذِهِ الْأُمَّةَ

(Sahih Muslim)

Then Jesus will descend, and the *Amīr* (or leader) of the Muslims would request him to lead the *Salāt*, or prayer; He would decline while saying: you are leaders over one another. Allah has granted Karam, *i.e.*, nobility, to this Ummah.

It should be easy for our gentle readers to understand why the *Messiah* (عليه السلام) had to decline the offer of the *Imām* to lead the *Salāt*, or prayer. If he had accepted the invitation and led the prayer with the *Imām* praying behind him, then, according to the *Shari'ah*, or sacred law, which came down with the *Qur'ān* and was implemented by Prophet Muhammad (صلى الله عليه وسلم), he would have immediately assumed the position of *Amīr* or leader of the *Ummah* of Muhammad (صلى الله عليه وسلم), and in doing so he would have violated the Divinely ordained role assigned to him which restricted him, as an *Amīr*, and hence leader, to only *Banū Isrāīl*, and hence to the *Ahl al-Kitab*, *i.e.*, Jews and Christians who would follow him at the time of his return.

The ignorant person who declares, recklessly so, that the *Messiah* would be demoted, and would not return as a *Nabī*, or Prophet, should prepare himself to defend that falsehood in Allah's court on Judgement Day.

Implications of the Messiah joining the prayer led by the Imām

The *Messiah* (عليه السلام) would then join the congregation in performing the *Salāt*, or congregational prayer, led by the *Imām*. The following implications would consequently emerge from this event:

Firstly, by sending the *Messiah* back to this world with a descent into a *Masjid* at the time of a congregational prayer, rather than a church, cathedral or synagogue, or any other place, the Divine Wisdom set the stage, from the very first moment of his arrival, for the *Messiah* to engage the brainwashed *Ummah* of Prophet Muhammad (صلى الله عليه وسلم) before he directs his attention to his own followers. This engagement with an *Ummah* other than his own, would be one of the most challenging issues in his mission, and Allah Most High ordained that he should commence to address it from the very moment of his arrival. Prophet Muhammad warned of a time when nothing would remain of Islam but the name, hence it should not be surprising that the *Messiah* would have to commence his mission, upon his return, in engagement with the followers of Prophet Muhammad (صلى الله عليه وسلم):

وَعَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقَى مِنْ

الْقُرْآنِ إِلَّا رِسْمَهُ مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ
 خَرَابٌ مِّنْ أَهْدَىٰ عُلَمَائِهِمْ شَرُّ مَنْ تَحْتَ أَدِيمِ
 السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ تَعُودُ
 (Sunan, Baihaqī)

‘Ali reported God’s messenger as saying, “A time is soon coming to mankind when nothing will remain of Islam but its name, and nothing will remain of the Qur’ān except its written form. Their Masājid (plural of *Masjid*) would be grand structures but would be devoid of guidance, their Ulamā (i.e., the scholars of Islam) would be the worst people beneath the sky, with corruption coming forth from them and returning among them.”

The Christian reader would be astonished to learn of the things that the *Messiah* would have to teach brainwashed Muslims. He would have to explain to them, for example, that he is still a *Nabī*, or Prophet, and that no one other than the Lord-God can cancel his appointment as a *Nabī*. He would also have to declare to them, firmly so, that he was not sent to them; rather the Lord-God had sent him back to his own followers. Hence brainwashed Muslims would have to accept that he is not a member of the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم).

Secondly, by participating in the *Salāt*, or congregational prayer, in a *Masjid*, with the prayer being conducted in

accordance with the *Shari'ah* sent down to Prophet Muhammad (صلى الله عليه وسلم), the *Messiah* (عليه السلام) would send a message to his own followers confirming the *Qur'ān* to be the Revealed Word of the One God, and hence that absolute Truth is in the *Qur'ān*. It would also convey to his followers confirmation that Prophet Muhammad (صلى الله عليه وسلم) is, indeed, a Prophet of the One God.

Thirdly, when he confirms, through participation in the congregational prayer led by *Imām al-Mahdī*, that the *Qur'ān* is indeed the revealed Word of the One God, the message sent to his followers would be that whatever the *Qur'ān* has said about him (عليه السلام) is true. Hence the Christian beliefs in the Triune God, and in the *Messiah* as the Son of God, would be confirmed as false; and so also would be the belief held by all Christians that he was crucified.

Fourthly, when the *Messiah* (عليه السلام) is with the followers of Prophet Muhammad (صلى الله عليه وسلم), he would pray with them in accordance with the *Shari'ah*, or sacred law, sent down in the *Qur'ān*, and hence in the direction of Makkah; but when he is with his followers, he would pray in accordance with the previous sacred law sent down in the Torah and Gospel, and hence in the direction of Jerusalem. There would therefore be a similarity between this conduct of the *Messiah* as he prepares to enforce his *Shari'ah*, or sacred law, while recognizing the validity of a second *Shari'ah*

functioning alongside his own, and the conduct of Prophet Muhammad (صلى الله عليه وسلم) when he arrived in *Yathrib* after making the *Hijrah*, or migration, from Makkah. He fasted for seventeen months with the Jews in Madinah in accordance with their *Shari'ah* derived from the Torah. He also prayed for those seventeen months in the direction of their *Qiblah*, *i.e.*, Jerusalem, even while he prayed in accordance with the *Shari'ah*, or sacred law, sent down to him.

We make these important comments because of a belief held by many Muslims that Jesus (عليه السلام) would not be sent back to the Israelite people, but, rather, that Allah would send him back as a member of the *Ummah*, or community, of Prophet Muhammad (صلى الله عليه وسلم). People with this view appear to have been led to it because of *Ahadith* which, for example, declared that Prophet Muhammad was located at the beginning of the *Ummah*, Jesus (عليه السلام) was located at the end, and *Imām al-Mahdi* was located in between them. Such people are convinced, correctly so, that History will end with only one *Dīn*, or religion, and consequently they conclude, falsely so, that only one *Ummah*, or religious community, would survive at the end of History.

It is, indeed, correct, that History will end with only one *Millah*, or collective way of life, and it would be the way of life of Islam, *i.e.*, submission to the Lord-God. Prophet Muhammad (صلى الله عليه وسلم) has declared as such:

... وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَلَائِكَةَ إِلَّا
 الْإِسْلَامَ...

(Sunan, Abū Daūd)

Allah will cause all collective ways of life (religious or non-religious) to perish at that time of the return of the *Messiah*, except Islam, *i.e.*, the collective way of life of those who submit to the Lord-God.

Indeed, the *Qur'ān* has thrice declared that the religion of Islam, *i.e.*, the religion of submission to the Lord-God, would eventually prevail over all rivals:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
 لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

(Qur'ān, al-Taubah, 9:33; see also al-Fath, 48:28, and al-Saff, 61:9)

He it is who has sent forth His Messenger with Guidance and with the religion of Truth, that He might eventually cause it to prevail over all rivals—however distasteful this might be to those who worship other than the One God.

While the Lord-God has clearly declared that only the religion of Truth will prevail, as a collective way of life, *i.e.*, as a polity, at the end of History, He has never declared that

there will be only one *Ummah*, or religious community, at the time of the return of the *Messiah*, in that religion of Truth!

Will the Messiah return as a member of the Ummah of Prophet Muhammad?

There are many Muslims who believe that only the *Ummah* of Muhammad (صلى الله عليه وسلم), and none other, would qualify to be included in the one religion of Truth, *i.e.*, the religion of Islam (Islam means submission to the Lord-God), which will prevail at the end of History, and hence that there will be only one *Ummah* existing in the world when the *Messiah* returns. The evidence from the *Qur'ān* which we now present, makes it clear that such a view is false.

If Jesus (عليه السلام) were to have to return as a member of the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم), it would imply that he would have to be a follower of Prophet Muhammad (صلى الله عليه وسلم). In addition, all those who follow Jesus would also have to become followers of Prophet Muhammad, and would no longer be followers of the *Messiah*, whose *Ummah* would cease to exist.

If the *Ummah* of the *Messiah* were to cease to exist, the implication would be that he would have no followers at the end of History; but such would be in contradiction with several verses of the *Qur'ān*, some of which were previously mentioned in this book.

CHAPTER FOUR

Firstly, if the *Messiah* were to return as a member of the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم), the implication would be that the *Shari'ah*, or sacred law, revealed in the Torah and Gospel, would be obsolete. This would be so since there would also be only one *Ummah* at that time, and hence only one *Shari'ah* would be in force at the end of History. It would be the *Shari'ah* revealed in the *Qur'an*.

But if that is true, why then did Allah Most High teach Jesus (عليه السلام) the *Qur'an*, and then bestow wisdom on him, and then teach him the Torah and Gospel as well?

... وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ...

(Qur'an, al-Māidah, 5:110)

... I taught you, O Jesus, the *Kitāb*, i.e., the Qur'an, and gave you wisdom, and taught you the Torah and the Gospel ...

There can be only one logical explanation for the Lord-God to teach Jesus (عليه السلام) the *Qur'an*, on the one hand, and the Torah and Gospel on the other, and then bestow wisdom to him in between. It must be because he would need that *knowledge* of all three scriptures when he returns, and would need the *wisdom* with which to apply that knowledge while functioning as a guide to two religious communities;

hence when he returns there will be an *Ummah* which would follow the Torah and Gospel—which he would lead, and another which would follow the *Qur'ān* and would be led by *Imām al-Mahdi*, and the *Messiah* would be the supreme guide, teacher, and ultimate legal authority for matters which arise *within* each community, and *between* the two communities. That role cannot be accomplished without *wisdom* bestowed on him by Allah Most High. There can be no other logical and credible explanation of this verse of the blessed *Qur'ān*.

Our conclusion is that History will end with Jesus (عليه السلام) as the Supreme guide, Supreme legal authority and Supreme spiritual authority, for Muslims who follow Prophet Muhammad (صلى الله عليه وسلم), as well as for his followers who follow him.

Secondly, the *Qur'ān* has quite plainly confirmed that the *Messiah* will have his *Ummah* until the end of the world, since there would be those who would *follow him* until the end of the world:

... وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا
إِلَى يَوْمِ الْقِيَامَةِ ...

(Qur'ān, Āle 'Imrān, 3:55)

CHAPTER FOUR

And I shall place those who follow you [far] above and dominant over those who reject you, unto the Day of Resurrection.

The above verse of the *Qur'ān* has clearly declared that followers of Jesus (عليه السلام) would be raised by Allah Most High to a position of dominance in the world; and when that happens, they would remain in that position of dominance until the end of the world. The view that they would have to abandon their *Ummah* and join the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم) is therefore in manifest conflict with the *Qur'ān*, and hence false.

Thirdly, the *Qur'ān* has quite plainly stated that a people designated as *Ahl al-Kitāb* would continue to remain *Ahl al-Kitāb* so long as Jesus (عليه السلام) is alive, since they will all have to affirm their belief in him as the *Messiah* before he, Jesus, dies. If, at that time when Jesus returns, such people were to be obliged to become members of the *Ummah* of Prophet Muhammad, it should be obvious that they would no longer be designated as *Ahl al-Kitāb*:

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ
وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

(*Qur'ān*, *al-Nisa'*, 4:159)

CHAPTER FOUR

All the *Ahl al-Kitāb*, without exception, will have to declare their faith in the *Messiah* before he, the *Messiah*, dies; and on the Day of Resurrection, he, the *Messiah*, will bear witness against them.

The above verse of the *Qur'ān* has clearly informed us that there would be people of the *Ahl al-Kitāb*, *i.e.*, Jews and Christians, in the world when the *Messiah* returns, and that they would all eventually have to believe in him before he (*i.e.*, the *Messiah*) dies. Hence, so long as he is alive there will always be the possibility of some members of the *Ahl al-Kitāb* remaining in the world who would have to accept him as the *Messiah*. When they accept him as the *Messiah*, they would then have to believe in him and follow him. The *Qur'ān* has never said that they would have to believe in the *Messiah*, and yet follow Prophet Muhammad (صلى الله عليه وسلم).

Fourthly, the *Qur'ān* has quite plainly declared that Allah Most High created several different religious communities (*i.e.*, *Ummah*) within the *Dīn*, or religion, of Islam. He went on to declare, quite plainly, and in several verses of the *Qur'ān*, that if He had so desired, He could have caused all of mankind to belong to one *Ummah*, but He has not done so! Hence, rather than only one *Ummah* prevailing at the time of the return of the *Messiah*, the *Ummah* of the *Messiah* would retain its *separate* identity until it returns to Allah Most High:

CHAPTER FOUR

... لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ
اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا
آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ
جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ
(Qur'ān, al-Māidah, 5:48)

Unto every one of you have We appointed a different law and way of life. And if Allah had so willed, He could surely have made you all one Ummah, *i.e.*, one religious community; but He willed it otherwise to test you by means of what He has vouchsafed unto you. Vie, then, with one another in doing good works! Unto Allah you all must return (as different religious communities); and then He will make you truly understand all that on which you were wont to differ.

Here are other verses of the *Qur'ān* which declare that Allah Most High could have caused all of mankind to belong to one *Ummah*, or religious community, but He chose not to do so:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا
يَزَالُونَ مُخْتَلِفِينَ
(Qur'ān, Hūd, 11:118)

CHAPTER FOUR

And if your Lord-God had so willed, He could surely have made all mankind one Ummah; but He willed it otherwise, and, consequently, they continue to hold divergent views.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلِتَسْأَلَنَّ عَمَّا كُنتُمْ
تَعْمَلُونَ

(Qur'ān, al-Nahl, 16:93)

For, had Allah so willed, He could surely have made you all one Ummah; but He has not done so and, therefore, He lets go astray him that wills to go astray, and guides aright him that wills to be guided; and you will surely be called to account for all that you ever did!

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ
مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ

(Qur'ān, al-Shūra, 42:8)

Now had Allah so willed, He could surely have made them all one Ummah; but He has not done so, and therefore He admits unto His grace him that wills to be admitted, whereas the evildoers shall have none to protect them and none to succor them on Judgment Day.

The *Qur'ān* even went on to explain that all of mankind would, perhaps, have become a single *Ummah* had Allah offered to the disbelievers houses with roofs of silver, etc. But He did not do so precisely because it was not His will that they should all become one *Ummah*:

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً جَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ
(Qur'ān, al-Zukhruf, 43:33)

And had it not been for the possibility that such could have resulted in all of mankind, lured by such wealth, becoming one *Ummah*, We might indeed have provided for those who [now] deny Allah Most Gracious, roofs of silver for their houses, and [silver] stairways whereon to ascend.

The implication of the above verse is quite clear, and it is as follows: since it is not Allah's Will that all of mankind should become one *Ummah*, He will not provide the disbelievers with roofs and staircases of silver.

Fifthly, the disciples requested the *Messiah* to ask Allah Most High to send down for them a table laden with cooked food; they made this request so that it might confirm the truth of his message to them. This was such an important

subject that a *Sūrah* of the *Qur'ān* was named *Sūrah al-Māidah*.

The *Messiah* responded to their request with a prayer to the Lord-God which is recorded in the *Qur'ān*:

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا
مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا
وَأَيَّةً مِّنكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ
(Qur'ān, al-Māidah, 5:114)

Jesus the son of Mariam prayed: "O Allah, our Lord-God, please send down upon us a repast from Heaven: which will be an ever-recurring feast for us—for the first, as well as for the last of us— and grant that it be a sign from You. And provide us our sustenance, for You are the best of providers!"

We must invite our readers to carefully note that it was only the followers of the *Messiah* who, at that time, celebrated this Feast; hence they were the ones referred to in the verse of the *Qur'ān* as *the first of us*. Prophet Muhammad (صلى الله عليه وسلم) never celebrated this feast, and hence no Muslim can ever do so without committing the sin of *Bid'ah*, or innovation. It should therefore be clear to even the most stubborn of people that Muslims cannot qualify as *the last of us* who, according to the *Qur'ān*, would celebrate that feast when the *Messiah* returns.

Our conclusion is that the above verse of the *Qur'ān* has clearly established that the *Messiah* would have followers, when he returns, who would celebrate a feast which followers of Prophet Muhammad are prohibited from celebrating. Hence the *Messiah* would have followers who would not belong to the *Ummah* of *Nabī* Muhammad (صلى الله عليه وسلم).

Finally, the *Qur'ān* has prophesied that there would be Jews and Christians who would eventually accept the *Qur'ān* as the Word of the One God, and hence accept Muhammad (صلى الله عليه وسلم) as His Messenger, and yet retain their identity as *Ahl al-Kitāb*.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ
بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ هُمْ أَجْرُهُمْ عِنْدَ

رَبِّهِمْ - آيَاتِ اللَّهِ - مَا أُنزِلَ
(Qur'ān, Āle 'Imrān, 3:199)

And, behold, among the *Ahl al-Kitāb*, i.e., Christians and Jews, there would be those who truly believe in Allah, and in the *Qur'ān* which was sent down to you (plural), as well as in the Torah and Gospel that was sent down to them. Standing in awe of Allah, they do not betray the Allah's revelations for a trifling gain. They shall have their reward with their Lord-God—for, behold, Allah is swift in reckoning!

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The above indicates that the community of believers, *i.e.*, *Ummah*, who follow the *Messiah* will remain in existence as an independent community, despite affirming belief in the *Qur'ān* and in Prophet Muhammad (صلى الله عليه وسلم). When the *Messiah* returns, therefore, there would be an *Ummah* which would follow him *in the religion of Islam*, and they would not have to join the last *Ummah*.

The verse conveys yet more information when it used the term 'you' in the plural form. The implication is that the verse did not address the Prophet to whom the *Qur'ān* was sent down. Rather it addressed the community which follows him; hence this constitutes a prophecy concerning a future event when a people who are *Ahl al-Kitāb* would accept the *Qur'ān* as the Word of the Lord-God, and hence accept Muhammad as His Prophet, and yet remain *Ahl al-Kitāb*.

The substantial evidence from the *Qur'ān* presented above has effectively refuted the belief held by many brainwashed Muslims that there will be only One *Ummah* at the end of History, and that Jesus (عليه السلام) will return as a member of the *Ummah* of Prophet Muhammad (صلى الله عليه وسلم).

This writer warns those who persist with their belief that only one *Ummah* will exist in the world when the *Messiah* returns, with the warning that when Allah Most High has declared anything in the *Qur'ān* and has done so in a manner

which is plain and clear, it would be an act of *Kufr*, or disbelief, to reject it.

We can now conclude that the end of History would witness only two religious communities existing, in the world (*i.e.*, two *Ummahs*), collectively so as a polity, both of which would be located within the *Dīn*, or religion, of Islam—which is the religion of submission to the Lord-God. Each on these *Ummahs* would have its own *Qiblah*, *i.e.*, direction to which one must turn in prayer. The first *Ummah* would be led by the *Messiah*, and would pray in the direction of its *Qiblah*, *i.e.*, Jerusalem. The *Qur'ān* itself confirms that the *Qiblah* in Jerusalem was not cancelled or abrogated for the *Ummah* to whom it was given:

... وَمَا أَنْتَ بِتَابِعٍ قِبَلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبَلَةَ بَعْضٍ ...

(Qur'ān, al-Baqarah, 2:145)

... and you, O Muhammad, must not turn towards *their* Qiblah, and none must turn towards the Qiblah of *others* ...

The second *Ummah* would be led by the *Imām al-Mahdi*, and would pray in the direction, *i.e.*, *Qiblah*, of Makkah.

All other religious communities would cease to exist *collectively* as independent religious communities. If there

are religions in the world at that time with any Truth in their scriptures, such as Hinduism and Buddhism, then that Truth would have to convey them to Truth located in the last Divine Scriptures sent to mankind in the Torah, the Gospel, and the *Qur'ān*, to which they must submit, and if not, they would cease to exist as collective religious communities, or polities.

The True Messiah confronts the False Messiah

Prophet Muhammad (صلى الله عليه وسلم) went on to disclose that as soon as the *Salāt* ends, the *Messiah* would then command that the gates, or barricades, of the *Masjid* be opened, and as they are opened, *Dajjāl* the false *Messiah* or Antichrist, would be seen outside the *Masjid*. He would be followed by seventy thousand Jews from Isfahan (the Prophet Daniel is reported to be buried somewhere close to Isfahan). Since the above *Hadīth* describes the *Masjid* in Damascus as barricaded, the implication could be that the armed insurrection in Syria may not end until the return of the *Messiah* (عليه السلام).

We now learn of new information which explains: why was the *Messiah* sent back at the time when he descended from the sky? Why did he descend in Damascus? And why in a *Masjid*? It would be because the so-called Holy State of Israel, now led by *Dajjāl* the false *Messiah* or Antichrist, would have launched a massive military invasion of Syria to attack and destroy the *Imām al-Mahdi*, who would be the

leader of the newly restored Muslim *Khilāfah* State. The purpose of the massive Israeli military invasion of Syria would thus be to impose *Pax Judaica* on the Muslim world.

The *Imām* would be inside the *Masjid*, and the Israeli armed forces, led by *Dajjāl*, would have surrounded the *Masjid*, and would be poised to destroy the *Imām* whom they had cornered, and who was left with no possibility of escape.

History would then repeat itself in precisely the way in which an arrogant, all-powerful, and oppressive Egyptian army, under the command of Pharaoh, had cornered Moses and the Israelite people at the Red Sea, leaving them with no room for escape. At the very moment when the Egyptian army was about to move in for the kill, Allah Most High intervened and miraculously parted the sea for Moses and the Israelites to escape. And when Pharaoh and the Egyptian army attempted to pursue them through the opening in the sea, the waters came down on them and drowned them all. In precisely the same way, Allah will intervene to save the *Imām* by sending the *Messiah*, who will descend inside the *Masjid*.

The *Messiah* will emerge from the *Masjid* after the *Salāt*, then pursue *Dajjāl* and kill him, and the world would then be rid of that evil being:

... إِذْ نَزَلَ عَلَيْهِمْ عِيسَى ابْنُ مَرْيَمَ الصُّبْحَ
 فَرَجَعَ ذَلِكَ الْإِمَامُ يَنْكُصُ يَمْشِي الْقَهْقَرَى
 لِيَتَقَدَّمَ عِيسَى يُصَلِّي بِالنَّاسِ فَيَضَعُ عِيسَى يَدَهُ
 بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ لَهُ تَقَدَّمَ فَصَلِّ فَإِنَّهَا لَكَ
 أُقِيمَتْ . فَيُصَلِّي بِهِمْ إِمَامُهُمْ فَإِذَا انْصَرَفَ قَالَ
 عِيسَى عَلَيْهِ السَّلَامُ افْتَحُوا الْبَابَ . فَيُفْتَحُ
 وَوَرَاءَهُ الدَّجَالُ مَعَهُ سَبْعُونَ أَلْفَ يَهُودِيٍّ
 كُلُّهُمْ ذُو سَيْفٍ مُحَلَّى وَسَاجٍ فَإِذَا نَظَرَ إِلَيْهِ
 الدَّجَالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ
 وَيَنْطَلِقُ هَارِبًا وَيَقُولُ عِيسَى عَلَيْهِ السَّلَامُ إِنَّ
 لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا . فَيُدْرِكُهُ عِنْدَ
 بَابِ اللدِّ الشَّرْقِيِّ فَيَقْتُلُهُ... (Sugan, Iba Mājah)

Jesus the son of Mariam will then descend to them. The *Imām* will step backwards so that Jesus can come forward and lead the people in prayer, but Jesus would place his hand between his shoulders and say to him: "Go forward and pray, for the *Iqāmah* was given for you." Then their *Imām* will lead them in prayer. When he has finished, Jesus would say: "Open the gate." So they would open it, and behind it would be *Dajjāl* with seventy thousand Jews, each of them carrying an adorned

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sword and wearing a greenish cloak. When *Dajjāl* would look at him, he would start to melt as salt melts in water. He would run away, and Jesus would say: "I have only one blow for you, which you will not be able to escape!" He would catch up with him at the eastern gate of Ludd and kill him.

It should not be difficult for the reader to envisage an arrogant, all-conquering, hitherto invincible invading Israeli army to be totally demoralized by the spectacle of their *Messiah* in full flight seeking to escape from a single individual who had emerged from a *Masjid*. He would flee from him even though he, the Jewish *Messiah*, was the leader of a massive armed force which had surrounded the *Masjid*. Our view is that the spectacle of their *Messiah* fleeing from just one man who had emerged from a *Masjid* which the army had surrounded, would instantly convince that entire army that they had been duped, and had accepted a false *Messiah* as the true *Messiah*. The army would then also instantly realize that the individual who was pursuing their false *Messiah*, was the true *Messiah*, and that Prophet Muhammad (صلى الله عليه وسلم) had spoken the truth. This writer therefore expects that the entire Israeli army would then disintegrate in terror with Jewish soldiers fleeing in all directions seeking to escape the death which Prophet Muhammad (صلى الله عليه وسلم) had prophesied. Here is the prophecy:

لَتَقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ حَتَّى يَقُولَ الْحَجْرُ يَا

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مُسْلِمٌ هَذَا يَهُودِيٌّ فَتَعَالَ فَاقْتُلْهُ.

(Sahih Muslim)

You will fight against the Jews and you will kill them, until even a stone would say: “Muslim, there is a Jew hiding behind me, so come and kill him.”

Our readers would also readily recognize that with the death of *Dajjal*, and with the destruction of the elite of the Israeli army over whom *Dajjal* himself had command, while fleeing for their lives in terror, the bogus Holy State of Israel would now rapidly disintegrate.

It is in this context that Prophet Muhammad went on to disclose more information concerning the things that the *Messiah* would do when he returns:

لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عَيْسَى - وَإِنَّهُ
نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ رَجُلٌ مَرْبُوعٌ إِلَى
الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ كَأَنَّ رَأْسَهُ
يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ فَيَقَاتِلُ النَّاسَ عَلَى
الْإِسْلَامِ فَيِدُقُّ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضَعُ
الْجِزْيَةَ وَيُهْلِكُ اللَّهَ فِي زَمَانِهِ الْمِلَلَ كُلَّهَا إِلَّا
الْإِسْلَامَ وَيُهْلِكُ الْمَسِيحَ الدَّجَالَ فَيَمُوتُ فِي
الْأَرْضِ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى فَيُصَلِّي عَلَيْهِ

المُسلِمُونَ.

(Sunan Abū Daūd)

The Prophet said: “There is no prophet between me and him, that is, Jesus. He will descend to the earth and when you see him you will recognize him as a man of medium height, reddish hair, wearing two light yellow garments, looking as if drops were falling from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill the swine, and abolish *Jizyah*. Allah will cause all ways of life except Islam to perish. He will kill the Antichrist and will live on the earth for forty years and then he will die, and the Muslims will pray over him.”

The Messiah would wage war for the sake of Islam

Among the things that the *Messiah* would do after killing *Dajjāl* would be to wage war for the sake of Islam. The enormous amount of brainwashing which has taken place in the world these last few hundred years has resulted in most of mankind understanding the term Islam to refer to a new religion which was brought to the world by Prophet Muhammad (صلى الله عليه وسلم). This is quite false, and only an utterly ignorant and brainwashed schoolboy would confine the religion of Islam to the followers of Prophet Muhammad (صلى الله عليه وسلم). The *Qur’ān* has clearly declared that there is only one religion with Allah; hence Islam is the religion

brought by Adam, Abraham, Moses, and all others up to Jesus and Muhammad (peace and blessings of Allah be upon them all). Hence those who would follow the *Messiah* (عليه السلام) when he returns, would also be included in the religion of Islam.

The wars which Jesus (عليه السلام) would now fight, would probably be wars with those who would attack his Holy State to destroy it. It could also be wars with all States in the world which refuse to accept *Pax Dei*, *i.e.*, the world order that is based on revealed Truth, and to submit to it. It cannot be wars with those who have not attacked him, have not attacked the State which he leads, and have not rejected the Truth with which he has returned.

At the end of the fighting, he would destroy the collective way of life of all religions and ways of life in the world other than the one true religion and way of life ordained by the Lord-God for mankind, and which He has named Islam, *i.e.*, submission to the Lord-God.

He would break the cross, kill the swine, and abolish Jizyah

When the *Messiah* returns and proceeds to break the cross on which he was to be crucified, he would deliver a powerful message to the Jews of the world—who wanted him to be crucified—to wit, that their time for punishment has arrived. When he kills the pigs, the language used would express the

great Divine anger against the Jews who rejected the true *Messiah*, and, instead, chose to follow a false *Messiah*. They are the ‘pigs’ who would now be punished with death and utter destruction.

Since *Jizyah* is a punitive tax imposed by Allah Most High in the *Qur’ān* (al-Taubah, 9:29) on those *Ahl al-Kitāb* who are defeated in a just war, and who wish to continue to reside in the territory where they resided before the war and which is now controlled by the Muslim army, the payment of the tax must be paid in person, *i.e.*, by hand, in order to symbolize their acceptance of Muslim rule over that land. The abolition of *Jizyah* by the *Messiah* would indicate that the *Ahl al-Kitāb* would cease to exist when he returns; this would therefore support the view of those who declare that History would end with only one *Ummah*.

We remind the gentle reader that a law promulgated by the Lord-God can be changed only by the Lord-God Himself; and He has clearly informed us that He never makes such a change without replacing the old law with a new law which would be either better or similar (*Qur’ān*, al-Baqarah, 2:106). If Allah Most High had abolished *Jizyah*, and this was communicated to the *Messiah*, then we should have been informed of the new law which replaced it. No such information was ever given, hence the announcement of the

abolition of *Jizyah* is incomplete. It cannot therefore be accepted.

In addition, and just as important, is the implication of the abolition of *Jizyah*. Such an abolition would also abolish the *Ahl al-Kitāb* as an independent community of believers who would follow the *Messiah*; but a *Hadīth* cannot contradict the substantial evidence in the *Qur'ān* provided in this chapter that the community which follows the *Messiah* would continue to do so until the end of the world.

Prophet Muhammad (صلى الله عليه وسلم) has provided additional information of events which would occur when the *Messiah* returns; however, that information does not relate to the implications and consequences of his return, and hence we have chosen not to include it in this chapter. Our readers can readily access that information from other sources.

Last Word

Our final comment, as we end this book, is that we are convinced that no believing Christian with an uncorrupted mind and heart can possibly read this book to the end and not be convinced, despite all the relentless Western propaganda to the contrary, that the *Qur'ān* is, indeed, the revealed Word of the One God, and that Muhammad (peace be on him) is, indeed, a true Prophet of that One God.

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It is certainly not our purpose to cajole such Christians to become followers of Prophet Muhammad (صلى الله عليه وسلم); rather, all that we seek is that they recognize and accept the Truth, that “your God, and our God, is One God.”

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