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**Sirah of Holy Prophet and Christianity:**  
**A study of selected biographers of Pakistan**

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Muhammad, Prophet of Allah

- Biographies

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I dedicate this thesis

To

My parents, especially to my mother, whose never-ending support has been  
my biggest strength

May Allāh bless them with long life

(رَبِّ اِرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا)

## TRANSLITERATION TABLE

ا	a	ذ	<u>d</u>	غ	gh	بھ	<u>bh</u>	Long Vowels	
ب	b	ذ	dh	ف	f	پھ	<u>ph</u>	آ	ā
پ	p	ر	r	ق	q	تھ	<u>th</u>	ی	ī
ت	t	ز	z	ک	k	ٹھ	<u>ṭh</u>	و	ū
ٹ	<u>t</u>	ز	z	گ	g	جھ	<u>jh</u>	و (URDU)	ō
ث	th	ژ	<u>z</u>	ل	l	چھ	<u>ch</u>	ے (URDU)	ē
ج	j	س	s	م	m	دھ	<u>dh</u>	Short Vowels	
چ	ch	ش	sh	ن	n	ڈھ	<u>ḍh</u>	ا	a
ح	ḥ	س	s	ں	n̄	ڑھ	<u>ṛh</u>	ی	ī
خ	kh	ط	<u>ṭ</u>	ہ	h	کھ	<u>kh</u>	و	ū
د	d	ظ	<u>z</u>	ی	y	گھ	<u>gh</u>		

### Diphthongs

و	ا	(ARABIC)	aw
		(PERSIAN/URDU)	au
		(TURKISH)	ev
ی	ا	(ARABIC)	ay
		(PERSIAN/URDU)	ai
		(TURKISH)	ey

### Doubled

و	ا	uww/uvv
ی	ا	iyv

Letter ء is transliterated as elevated comma ( ' ) and is not expressed when at the beginning.

Letter ع is transliterated as elevated inverted comma ( ' ).

ض as Arabic letter is transliterated as *ḍ*, and as Persian/Turkish/Urdu letter as *z*.

و as Arabic letter is transliterated as *w*, and as Persian/Turkish/Urdu letter is transliterated as *v*.

تھ is transliterated as *ah* in pause form and as *at* in construct form.

Article ال is transliterated as *al-* (*l-* in construct form) whether followed by a moon or a sun letter.

و as a Persian/Urdu conjunction is transliterated as *-o*.

Short vowel َ in Persian/Urdu possessive or adjectival form is transliterated as *-i*.

## ملخص الرسالة:

سيرة النبي صلى الله عليه وسلم والنصرانية

(دراسة وصفية بين كتاب السيرة في باكستان)

دراسة سيرة النبي عليه السلام كانت مولعة لدى المسلمين في كل زمان و مكان لأن الرسول كان من سيد ولد آدم كما نطق عليه السلام وهو ((ما ينطق عن الهوى إن هو إلا وحي يوحى)) فهذه الرسالة تدرس دراسة السيرة لدى سيد أبو الأعلى مودودي ومحمد كرم شاه لأنهما اطلعا اطلعا دقيقا على دراسة المستشرقين عن السيرة ودراسا التوراة والإنجيل وكشفا الستار عن سيرة رسول الله صلى الله عليه وسلم ما كانوا يخفونها أو يدرسون فيها ما ليس منها. أما هذه الرسالة جعلت فيها أربع فصول :

الفصل الأول - يتحدث عن منهج أبي الأعلى مودودي ومحمد كرم شاه وعن مصادرهما.

الفصل الثاني - يتحدث عن دراسة التوراه والإنجيل لدى المودودي و كرم شاه وكذا دراسة نقدية عندهما وأيضا دراسة التوراة والإنجيل عند علماء النصارى.

الفصل الثالث- يتحدث عن ما أثير حول رسول الله صلى الله عليه وسلم في التوراة والإنجيل مقارنة ما تحدث مودودي وكرم شاه.

الفصل الرابع- يتحدث عن ما اهتم علماء النصارى على النبي صلى الله عليه وسلم وكيف رد عليهم مودودي وكرم شاه.

## **Acknowledgements**

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First I owe a debt of gratitude to Mr. Tony William (teacher of Hebrew Language in oriental College, University of Punjab) who inspired and encouraged and gave helpful suggestions while I was outlining this research work. I am also very grateful to my friend and class fellow Farman Ali, who not only gave me some valuable advices but also encouraged when I was going to lose hope.

My special gratitude is to my supervisor Dr. Zafarullah Baig, Head department of Seerah and Islamic History, faculty of Usuluddin at IIU Islamabad, who helped me to complete this thesis by giving various techniques and methods.

I went to the following libraries to accomplish my research work.

- IRI, Dr.Muhammad Hamid-Ullah Library, Islamabad,
- Central Library International Islamic University Islamabad,
- Central Library, Islamia University of Bahawalpur,
- Institute of Islamic Studies, University of the Punjab, Lahore.

I express my thanks to all of the staff at these libraries. They co-operated with me so much. At the end I again want to thank all those who helped me in one way or the other in completing this task.

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## **Introduction:**

Sīrah is the field of study which has been studied by both groups, Muslims and Non-Muslims (Orientalists). Both groups used different approaches to study the life of Prophet (*Peace and blessings of Allah be upon him*), appreciating and defending by Muslims and criticizing by Orientalists.

Through study of their books, we came to know that contemporary scholars of the west discussed only those issues which were raised by the classical scholars. Goldziher is famous for the criticism on Sīrah and Ḥadīth. The thoughts of contemporary scholars (after Goldziher) like J. Schacht, A. Guillaume, Margoliouth, J. Horowitz, H. Hosrt, A. Von. Kremer, W. Muir, L. Caetani and A. R. Nicholuson are based on the hypothesis of Goldziher.

To solve this controversy created by western scholars, Pakistani scholars, Abū'l A'lā Moūdūdī and Pir Muhammad Karam Shāh have distinguished place. They discussed in detail about the life of Prophet (*Peace and blessings of Allah be upon him*) and reject those allegations and objections which were raised by Orientalists.

Their focused area to refute those allegations, which are used by Orientalists to misguide their own people. Because Orientalists aim was to present the image of Islam and Prophet in such a way that the western reader might consider Islam as terrible and unholy religion, and Prophet's (*Peace and blessings of Allah be upon him*) teachings are against free society like western's society.

This research aims to explore the methods and techniques which were followed by these scholars. Due to their approach, this research thesis is divided into four chapters.

First chapter explores the methodologies and trends which has been focused by them. This chapter encloses all those patterns on which these two scholars focused. Some questions elaborated: Like how and why their methods are superiors than others? What benefits a reader can get from their approaches?

Second chapter is named as "Study of The Bible". This chapter will discuss the causes of studying the Bible by these scholars. This chapter is divided into three parts. Every part has its own distinguished features. 1<sup>st</sup> Part is linked to the important historical events of Bible,

which are firstly studied and then are compared with Islamic teachings. In second, their critical study of the bible focused. In the final part, the comparative assessment is made on the behalf of this discussion.

Third chapter is about the Prophecies of the advent of the Holy Prophet (*Peace and blessings of Allah be upon him*). Like other chapters, it is also divided in to three parts. Part first is Pir Muhammad Karam Shāh's and Abu'l A'la Moūdūdī's methodology. In this part, the interpretation of prophecies from biblical context by these two scholars are discussed. In the second part, the interpretations of Christians scholars about these prophecies discussed. Like the previous chapters, in the end concluding remarks are given.

Refutation of the allegations of Christian writers by both scholars are summarized in chapter four. It is the most important chapter of this research work. In the first part the refutation of those allegations by Orientalists, are given which are related to the life and teachings of Holy Prophet (*Peace and blessings of Allah be upon him*). The second part deals with the refutation of those allegations which are related to the relations with non-Muslims. What was the attitude of the Prophet toward Jews and Christians? How they treated when Muslims gained power? Third part will summarize the concluding comments.

#### **Importance of the topic:**

Study of *Sīrah* has its own importance. We come to know the real life of the Prophet (*Peace and Blessing of Allah be upon him*). After knowing the life of The Holy Prophet (*Peace and Blessing of Allah be upon him*) it is easy to fallow his teachings.

Secondly life history of any earlier Prophet is not preserved, when we study the *Sīrah* of Muhammad (*Peace and Blessing of Allah be upon him*), it also gives the information about earlier prophets. It is the part of Muslims beliefs that they should be considered the true Prophets of Allah.

In a nutshell this topic will explore the thought and views of Orientalists about the Prophets in different aspects. We also can understand gradual development of Christian mind towards Islam, Quran, Hadith and Prophets. It is obligatory for every Muslim that he should understand that how honor of Prophet is vanish by Orientalists, and how can we answer their blames in sufficient way.

### **Reasons for selecting this topic:**

The trends in Christian-Muslim relations since last century to date show that the globalization will offer them a number of new platforms to sit together to discuss their social, political, and theological issues for peaceful living. I expect myself to play an important role either by teaching or undertaking research projects concerning Christian-Muslim relations after my education. Therefore, I want to be aware of the past situation.

Secondly, I want to learn from the mistakes made by Muslim writers if any writer did that.

Thirdly, the studies about Sirah are increasing with the passage of time. This is obvious by the interest and trends of Muslim writers in general and Pakistan writers in particular. I am also interested to contribute in this area. This is another reason to select this topic.

### **Stating the problem:**

Muslim scholars of various disciplines have studied Christianity in one way or the other. Muslim biography writers of the Holy Prophet (*Peace and Blessings of Allah be upon him*) have also gone to that corner. We can note their interest in studying Christianity through their works. However, the problem is that there no such work as to highlight their trends, methodologies and objectives. This difficulty raises a number of questions. For example,

1. Have they approached the Bible directly? What have they taken from the Bible in their biographical works?
2. Almost all the biography writers of the Holy Prophet have discussed the good news of his advent but what prophecies have they included in their biographical writings. What were their methodologies in elaborating the Biblical prophetic statements?
3. Some biography writers of the Holy Prophet have shown their study of Christianity while refuting the allegations of Christian writers. But what have they selected to refute? How have they defended the blames of Christian missionary writers?
4. What can we expect from the Pakistani Muslim writers of the biography of the Holy Prophet in future regarding the study of Christianity?

### **Literature review:**

Countless books are written on this topic. Various methodologies and ideologies are used by writers. Every one tried to explore a new aspect of the life of Prophet.

In the subcontinent, Muslim and Christian scholars both used comparative and analytical method. Muslims scholars, like Pir Muhammad Karam Shāh's and Abu'l A'la Moūdūdī's made a Compression with life history of former prophets, their teachings and their effect on society, while during the analytical approach they tried to response mysterious thoughts which were raised by non-belivers, since the day of emergence of Islam to date. They also set a line of direction for other biographers to study those important events which are similar and against the teachings of Islam.

While Christian's scholar like Barkatullah and Ṭayyab Salīm, wrote books to demolish the claims and interpretations of Muslim scholars. Argue given not only from Islamic perspective but also from Biblical perceptions.

From the vast literature about Sīrah, here is the review of some important books, which stand firmly among the line of distinguished approach.

i. **'Ulūm-al-Ḥadīth: Fannī, Fikrī aūr Tārīkhī Muṭāl'ah**

It is an important book about the history of Ḥadīth in Urdu language. It is written by 'Abd-ul-Ra'ūf Zafar.<sup>1</sup> He starts with the interpretation of terminologies, which are used in study of Ḥadīth. Later on in the last chapter, he encloses the attitude and study of Orientlists about the field of Ḥadīth. Brief sketch is given about the initial start of orientalist movement, purposes of the Orientlists in doing criticism, their methodology and most important; the effect of, prominent orientalist, Goldziher on modern mind and techniques are discussed.

ii. **A prophet like Moses:**

A booklet, which describes the approach of Christian's scholars towards understanding the prophecy of Deuteronomy, written by Ṭayyab Salīm.<sup>2</sup>

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<sup>1</sup>Currently, he is head of Islamic studies Dept. in University of Sargodha. Taught in Islamia university of Bahawalpur for 24 years and remained head of Seerat Chair. He wrote many books about the sciences of Hadith. 'Abd-ul-Ra'ūf Zafar, Ulūm-al-Ḥadīth: Fannī, Fikrī aūr Tārīkhī Muṭāl'ah(Lahore: Nashrīāt 2006)

<sup>2</sup> Tayyeb Salim, is an Indian Christina and missionary. He wrote many booklets regarding the missionary activities. Ṭayyab Salīm, A prophet like Moses (Lahore: Tufail art Printers, 1990)

The author collected forty-eight verses from the book of Deuteronomy in which the word “brothers” has been used by the translators of the Bible and tries to show that nowhere this word indicates that Ishmaelite.

He asserts that to prove the similarity two conditions are required to be fulfilled—God talk to him directly without any mediator and, secondly, he should perform miracles. According to him neither God talked directly to the Holy Prophet nor he could perform miracles, as Qur’an mentioned. For the first, he says that Gabriel was always a means to talk and for the second he quotes eight verses of the Qur’an to deny the miracles showed by the Holy Prophet (*May Peace and Blessings of Allah be upon him*)

iii. **Antebellum Slavery: An Orthodox Christian View**

This book can be called survey about the thoughts of slavery. It is written by Dr. Gary Lee Roper,<sup>3</sup> a famous western writer. In part I<sup>st</sup> writer gave the historical and religious survey on slavery. In his list he concludes the concept of slavery in Africa, Haiti, USA and West Indies. In the second part he discussed the causes and effects of slavery on family structure. The last part, which is very important, is related to the teachings of slavery in biblical perspective. Slavery and the Ten Commandments is the most important topic regarding the teachings of Bible. Lastly he mentioned the different critical points of atheists, which were raised on Bible’s concept of slavery.

iv. **Life of Mahomet**

It is a scholarly book by William Muir.<sup>4</sup> The material of the book is spread over 1060 pages. The first chapter, which is at the end of the first volume, the author discusses the life, teachings and work of the Holy Prophet (*Peace and Blessings of Allah be upon him*) during his Makkan period. In second volume he highlights various aspects of the relation between Islam and Christianity. In the third volume, which starts with chapter eight, he analyzes the battles fought by the Holy Prophet and the Muslims in their defense.

v. **Muhammad at Medina**

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<sup>3</sup>Dr. Roper Currently operates an insurance and financial planning service in South haven, Mississippi. He is a former pastor and educator. He served 25 years as pastor and as an educator, he taught economics and systematic theology. He has been a guest lecturer at the University of Memphis and at Christian Brothers University in Memphis. Gary Lee Roper, *Antebellum Slavery: An Orthodox Christian View* (USA: Xlibris corporation, 2009)

<sup>4</sup>Muir, William, (1819-1905) born at Glasgow and educated at Glasgow and Edinburg universities. In year 1837, he entered in Bengal Civil Service. Wrote many books, most famous one was *Life of Mahomet*. He died in Edinburg. *Life of Mahomet*, (London: Smith, Elder and co 1986)

It is a considerable work of William Montgomery Watt.<sup>5</sup> It covers the second part of the life of the prophet, when he left Makah to Medina. He quoted from primary sources, of his time. He also criticizes many things related to life of Prophet. Due to his efforts he is famous among western scholars. Many contemporary scholars followed him.

vi. **Muhammad and the Bible**

Gold sack<sup>6</sup> narrated all those prophecies in this booklet of 50 pages, which usually quoted by Muslims scholars as proof of advent of the Prophet (*May peace and blessings of Allah be upon him*). With the interpretations of Bible, he interpreted the prophecy of Deuteronomy, Psalms, Songs of Solomon and of Gospel of John. He not only interprets but also criticizes the interpretations of Muslims. In the end he declared Jesus as last messenger, whose teachings will last up to the day of Judgment and no messenger will cancel his teachings.

vii. **Was Muhammad prophesied in the Torah of Moses?**

This book was written by Barkatullah<sup>7</sup>. Different issues are discussed in various parts, like Hagar was servant and an analysis of Prophecies of Bible about Prophet. Writer used Islamic and Biblical sources to enhance his claims.

**The Methodology**

Analytical and comparative approach is used to study the methodologies, objectives and contributions of Pir Muhammad Karam Shāh's and Abu'l A'la Moūdūdī's in the field of Sirah and Christianity.

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<sup>5</sup>William Montgomery Watt (1909-2006), was scotch historian. He was distinguished professor of Islamic studies in university of Edinburg. He was one of the foremost non-Muslim interpreter of Islam in the west. *Muhammad at Medina* (Karachi: Oxford university press 1981)

<sup>6</sup>William Gold Sack (1871-1957) was an Australian Baptist Missionary society missionary to East Bengal, present day Bangladesh. He wrote many books and visited several countries. He retired his missionary services in 1923. He lived later part of his life with his family in South Australia.

<sup>7</sup>Barkatullah, a prominent name among the scholars of subcontinent. Born in India, before partition he converted to Christian. His books can be counted in dozens. He usually wrote on historical and religious issues of Islam and Christianity. *Was Muhammad prophesied in the Torah of Moses?* (n.d: n.d, 2004). Available at [www.muhammadanism.org](http://www.muhammadanism.org).

## Chapter One:

# Introduction to the **Ḍiyā-ul-** **Nabi** and **SīratSarwr-e-‘Alām**



Every writer uses a specific methodology while he is going to write on a particular issue. Sometimes he follows the footsteps of former writers; sometimes, he tries to introduce his own methodology. These trends show the mind of people and society of that era. To understand the views, purposes, background and intention of people, these trends can be considered as a mile stone. Furthermore, mind of readers are setup on behalf of these basis.

Regarding Pir Muhammad Karam Shāh’s and Abu’l A‘la Moūdūdī’s, they used a specific approach. While setting up their approach and methodology they consult Islamic and other important sources like history, theology, classical Muslims approach and Christianity. On behalf of comparative and analytical research, about important and sensitive issues regarding to the life of the Prophet (*May peace and blessings of Allah be upon him*), reader can benefits from their valuable and precious research.

As far as Abūl A‘lā Mūdūdī way of thinking and research is concerned, he usually seems to be judgmental. He used his own way of thought and approach. By imposing his finding he tried to convince and impress the reader. For this purpose, he narrates from religious, biblical and historical resources. He used only those narrations of Prophet, which are considered authentic in Islamic world.

Methodological trends of both writers are based on those sources which were consulted by them. By studying thoroughly, we can categorize their sources into two types. These are:

1. Islamic sources
2. Biblical sources

## Part First:

### Islamic sources:

Islam is comprises of two things, the Qur'an and sayings of the Prophet (*May peace and blessings of Allah be upon him*). Methodology of both writers primarily depends on these two sources. Here we will examine their approach of Islamic sources in their books of *S̄rah*.

#### 1. The Qur'an:

The Qur'an is the basic authority in Islamic teachings. Acceptance and rejection of anything, in Islamic perceptive, is based on The Qur'an. It comprises every aspect of life. Muslim scholars usually take their methodology from The Qur'an. Both writers did in the same way. They quoted Qur'an for several reasons.<sup>1</sup>

- To enhance their claims and to justify the situations.

For example, Pir Muḥammad Karm Shāh in his book *Ḍiyā-ul-Nabī* tried to prove his claim that if someone wants to get the blessings of Allah he has to follow the footsteps of Prophet (*May peace and blessings of Allah be upon him*).<sup>2</sup> He quotes the ayat of The Qur'an for evidence.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ<sup>3</sup>

At another place he argues that it is impossible for someone to understand the Qur'an without sayings of Prophet. They are as necessary as The Qur'an. It cannot be ignored.<sup>4</sup>

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ<sup>5</sup>

<sup>1</sup> A deep study can conclude many points. Here only important points and few examples will be narrated.

<sup>2</sup> Muḥammad Karm Shāh, *Ḍiyā-ul-Nabī*, vol. 7, p. 29

<sup>3</sup> The Qur'an 3:31

<sup>4</sup> Muḥammad Karm Shāh, *Ḍiyā-ul-Nabī*, vol.76, p. 30

<sup>5</sup> The Qur'an 3:32

Same methodology used by Abū A‘lā Mūdūdī in his famous book *Sīrat Sarwr-e-‘Alām*.<sup>6</sup> He justified the glade tiding of Jesus (*blessings of Allah be upon him*) about the advent of the Prophet Muhammad (*May peace and blessings of Allah be upon him*), which was mentioned in Quran.

وإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا  
بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ.<sup>7</sup>

He also quoted the verse of the Bible in which Moses (*blessings of Allah be upon him*) informed his followers about the coming prophet.

By mentioning the verse of The Qur’an and then of the Bible, he justified the claim of the Qur’an that glade tiding of Prophet Muhammad (*May peace and blessings of Allah be upon him*) is also given by the former Prophets. Then he quotes several verses of Bible to strengthen his claim.

- Tries to prove authenticity:

Through other points, they want to evaluate the authenticity of The Qur’an and the sayings of Prophet (*May peace and blessings of Allah be upon him*). Both are unchanged by the day of its revelation. Several quotations from Qur’an and historical evidence are presented by them in this regard.

After presenting the historical evidences, Pir Muhammad Karam Shāh proves the authenticity of The Qur’an form inner evidence.

لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ ۝ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝ فَإِذَا قَرَأَهُ فَاقْبَعْ قُرْآنَهُ ۝ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتَهُ ۝<sup>8</sup>

Further, he narrates several sayings of prophet, about how it was memorized and compiled in early period of Islam.

- To reject something:

The writer of *Ḍiyā-ul-Nabī*, reject on the bases of Historical and evidences from The Qur’an that the former scripture are not in their original form. They

<sup>6</sup> Abū A‘lā Mūdūdī, *Sīrat Sarwr-e-‘Alām*, (Lahore: Idārah Tarjamān-ul-Qur‘ān, 1983)., vol. 1, p. 134

<sup>7</sup> The Qur’an 61:6

<sup>8</sup> The Qur’an 75:16-19

were completely damaged by different enemies. Gospels were written after long time of rise of Jesus (*blessings of Allah be upon him*) to havens. The Qur’an justifies this historical aspect in this way.

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ<sup>9</sup>

Abūl A‘lā Mūdūdī rejects the claims and assumptions of Orientalists that Islam is originated from Judaism and Christianity. Prophet (*May peace and blessings of Allah be upon him*) listened the stories from Christians and then transmitted it to the people of Makah. The Qur’an narrates the objections of people of Makah in this way:

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا افْتِرَاءُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ۝ وَقَالُوا آسَاطِيرُ الْأَوَّلِينَ  
اكَتَبَهَا فِيهَا نُمَلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۝ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا<sup>10</sup>

But it is very strange that the enemies of Prophet never raised such objections, that “you met the Bahīrah Monk, you learnt everything from him, and you learnt this Quran from those Christians and Rabies to whom you met during the trade caravans in Syria”.<sup>11</sup>

They did not touch these kinds of blames, because they know that all people know the situation of these trade caravans. No one will accept their postulation. If he would knew then why he kept it secret from people, up to the age of 40. That is why; they did not raise such question and let it for most shameful personality.

- To unveil the truth:

Allah bestowed prophets with the law and commandments. Many things were changed by their followers. The writer’s proves by the evidence of The Qur’an that many hidden truth are unveiled by The Qur’an.

<sup>9</sup>The Qur’an 2:789

<sup>10</sup>The Qur’an 25:4-6

<sup>11</sup> AbūlA‘lā Mūdūdī, *S̄rat Sarwr-e-‘Alām*, op.cit., vol. 1, p. 478

For example writer of Sīrat Sarwr-e-‘Alām cited many verses to strengthen his claim of unveiling truth. The Qur’an portrays the true reality of people before its time.<sup>12</sup>

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ<sup>13</sup>

- Proving by comparison:

Relevance of The Qur’an with Bible, confirms many issues like Miracles of Prophets, destruction of nations, message of Prophets to their nations, exodus of Israelites, different prayers of Prophets and many more. Writer of Sīrat Sarwr-e-‘Alām, often argues from the ayat of The Qur’ān and from the quotations of The Bible. For example:

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَذَابِكُمْ وَأَوْعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى<sup>14</sup>.

Bible also narrates this in this way:

“That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. When the Israelites saw it, they said to each other, what is it? For they did not know what it was”.<sup>15</sup>

At another place, Bible confirms the name of this blessing. They called it as “Manna”, as Qur’ān named it.

“The people of Israel called the bread manna. It was white like coriander seed and tasted like wafers made with honey”.<sup>16</sup>

## 2. Sayings of Prophet (May peace and blessing of Allah be upon him):

Second authentic source of Islam is sayings of the Prophet (*May peace and blessings of Allah be upon him*). It is significant like Quran. Sayings of the Prophet are the interpretation of the Qur’an.

- Resolving the misconceptions:

<sup>12</sup> Ibid v. 1, p 6

<sup>13</sup> The Qur’an 5:15

<sup>14</sup> The Quran 20:80

<sup>15</sup> Exodus 16:13-15

<sup>16</sup> Exodus 16:31

A group of people have different view about the concept of Khatam ul nabiyīn. Abu'l A'la Moūdūdī proves on the basis of Hadith that the Prophet (*May peace and blessings of Allah be upon him*) is the last and final messenger. He proves by the sayings of Prophet (*May peace and blessings of Allah be upon him*), that He described himself as last messenger. He neglects all assumptions and thoughts regarding this issue. Abu'l A'la Moūdūdī narrates all those sayings which justifies his view.<sup>17</sup> Like:

قال النبي صلى الله عليه وسلم كانت بنو اسرا ءويل تسوسهم الانبياء كلما هلك نبي خلفه نبي ،  
وانه لا نبي بعدى و سيكون خلفاء-----<sup>18</sup>

He narrates many sayings regarding this matter. Furthermore, he criticizes the interpretation of these people. Using this methodology, he rejects the arguments of those people who have belief that the chain of Prophet is yet not completed.

### 3. Other Islamic sources:

Both writers consult many other important sources, like books of Tafāseer, history and classical Muslims writings. They narrate quotations from these sources very elegantly. Earlier books of Islamic history have great impact on their methodology, trends and understandings about biblical studies. Here I will introduce, individually their method of observing and narrating from these important sources.

- Abūl A'la Mūdūdī

As far as, books of Tafāseer are concerned, he usually consults from classical books like Zamakhshare. It seems that classical books are more appropriate and value able to him. He quotes the statements from these important books, to justify his claims.

From Islamic history books, he used Ibn Hishām, Ibn Aseer, Ibn Katheer, Ibn S'ad, Ibn Isaac, Tabaqat Ibn S'ad, Tabree, Al Istaeab, Al Asab, Blāzaree, Insāb al ashraq and Marooj al Zahab. All these books played

<sup>17</sup> *S-ʿrat Sarwr-e-ʿAlām, op. cit.*, vol. 1, p. 196

<sup>18</sup> Saḥīḥ Bukhārī, Book of Almanāqib, Chapter , Mā zakra 'An bnū Isrāel

vital role while making his methodology. On the behalf of these, it seems that he looks very strong and solid in his arguments. Sometimes he neglects the thought of writer by historical occurrence of incidence, and sometimes by using his own approach.

Dozens of books by classical Muslims writers are also consulted by him. While studying his book, we can judge him very easily that he has great command over Islamic history. One important thing can be seen that he gave the theme of related issues rather than original text from these books. Whatever, he narrates is comprised of these sources e.g. Qastlānī, Ibn Abdul Bar, Ibn Hajar, Balāzarē, Ibn Jareer, Ibn Katheer, Ibn Qayum, Imam Nove and many others.

- Pir Muḡammad Karam Shāh

His methodology is quite different comparing to Abūl Aʿlā Mūdūdī. He often used the original text. His research is combination of contemporary and classical scholars. Large no of books written by western scholars are included. As far as, Islamic history books are concerned, he narrates from variety of books. Similarly he quotes Western scholars George Cell, Philip K. Hitti, Tor Andrae, William Muir, Montgomery Watt, F.K Klein, Norman Daniel, Thomas Carlyle and Von Grunebaum etc.

By consulting different books, he tries to prove or condemn serious issues, on the behalf of the writer rather than giving his own views and thoughts. This methodology made him unique and distinguished among other biographers.

## Part second:

### Biblical sources:

Bible remained main source for Muslims writer; because Bible is comprises of those revelations which are associated with Moses and Jesus (*blessings of Allah be upon them*). Because Semitic religions are from same source, so there must be some relevance among their teachings among them.

Muslims scholars usually took those parts for critical examine, which are totally or partially against Islamic parameters or against rational thinking. Through comparative study they want to justify Islam's superiority. They adopt those parts which are similar to Islamic teachings.

#### Bible: an important source:

Abūl A'lā Mūdūdī and Muhammad Karam Shāh used both approaches in their books. Both criticized Biblical points with their personal approach and as well as with the comparison to western critics. This made their study important and informative. As far as similar points are concerned, they usually quote those verses of Bible, which are partially or totally similar to Islamic teachings. Their study comprises the following points:

- Study of prophecies :

Every scripture mentioned some prophecies about the advent of coming prophets. It means that message of Allah Almighty is universal and has no time limit. Every Prophet call people towards same message i.e. "Oneness of Allah" Ibrahim, Isah'q, Moses, Jesus (*blessings of Allah be upon them*) and other preached the same message "submission to Allah".

To inform the followers, about the arrival of last Messenger was inevitable because the series of prophethood was going to be end. Reading the scripture of almost every religion, various qualities of the Prophet (*May peace and*



*blessings of Allah be upon them*) can be found. Due to link between Semitic religions, Bible narrates various predictions about the advent of Prophet (*May peace and blessings of Allah be upon them*).

Such key information can be associated to Moses, Solomon and Jesus (*Allah blessings be upon them*). So, both writers not only narrated them but also interpreted their attributes in chronological order. Additionally, with solid evidences they rejected Christian's interpretation.

During their study, they made a comparison of Biblical and Islamic prophecies. This thing made their approach more appropriate and authentic. Gospel of Barnabas, which is considered as apocrypha by Christians, is also deeply introduced. It can be said that this Gospel has great worth for them.

- Historical events:

Having faith on former prophets, is the part of Muslims belief. All bestowed towards a specific notion and for specific time. Both scriptures, Bible and Qur'ān, narrates many historical events of formers prophets. On many occasions both agreed but some time their ideology is completely different. There are some incident, if one scripture is mentioning than other is not discussing anything about it.

So, three kinds of historical events can be evaluated from their study of Bible:

- i. Events which have totally resemblance. Like efforts of Abraham, Jacob was bestowed with title of Israel, Joseph became the ruler of Egypt, Israelites became slaves, their migration from Egypt under the guidance of Moses (*Allah blessings be upon them*) and many more.
- ii. There are some events which are totally different. This is most controversial part of studying Bible. For example: Hagar was slave girl, she was thrown out by Abraham, sacrifice of loved one, crucifixion of Jesus (*Allah blessings be upon them*) and many more. On behalf of rational and most importantly from Bible, both writers discuss all these events.
- iii. A series of events can be mentioned which are neither parallel nor opposite, but they did not discuss in detail. This kind of events are:

meeting of Moses with Khaddar, preparation detail of Noah before flood, migration of Abraham to Egypt than to Canon, detailed view about the ruler ship of David and Solomon (*Allah blessings be upon them*) etc. Whatever the pattern is, both narrated and interpreted tremendously. Very decently both used the Bible as a good source.

- Critical study of Christianity

Another part of their study is a critical study of Christianity. They examine approximately all aspects, which seem to them inappropriate in Christianity, its development, character of Paul, authenticity of Bibles, core issues regarding beliefs, view of criticism made by western scholars and many other. Main beliefs of Christianity Trinity, Crucifixion and Resurrection are analyzed with the reference of Bible. What are the real teachings of Bible about these themes? How these interpolated in Christianity? By whom it was interpolated? etc.

**Consultancy with Western scholars:**

Bible remained the key source while elaborating these issues. Besides this, they consult different interpretations of Bible, along with the books of western scholars. Westerns scholars are of two kinds.

- i. Firstly, who tried to prove not only the authenticity of Bible but also tried to interpret the Biblical incident in such a way that they might look true. This category of Scholars, tried to dissolve objections and criticism of others. Their Struggle only for one purpose, not to let loose the faith of westerners from Bible.
- ii. Secondly, those scholars who consider themselves as historians rather than believers. They are eager to examine the bible and its relevant aspect with historical glance. On historic account they reject the authenticity and beliefs of Bible.

Whereas Karam Shāh's methodology is concerned, he figures out his methodology with the help of dozens of books related to western scholars, which include

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religious, social, historical and Encyclopedia's books. Related to Bible, he consulted from these books:

- i. History of Religion
- ii. The edge of faith
- iii. World civilization
- iv. The decline and fall of Roman empire
- v. Hero and heroes worship
- vi. Bible, Quran and Science etc

His book can be considered as a source, which is combination of classical Muslims scholars and of western scholars. Reader can take good overview of the not only Muslim but also of western scholars.

Abūl A'la Mūdūdī's methodology is quite different. He focuses on classical and modern Muslims scholars rather than of western scholars. The Bible and Gospel of Barnabas, are the books related to Christianity, which is consult by him. Above mentioned points are discussed on behalf of these two biblical sources.

# **Chapter Two:**

## **Study of the Bible**

The Bible, which is considered as a word of God by Christians, has many things compatible to Islam. But many incidents are completely opposite to Islamic teachings. If we study the *Sīrat Sarwar-e-‘Alām* and *Ḍiyā-ul-Nabī* thoroughly, we can divide their study of Bible, into two parts.

i. Study of The Bible for The Historical events:

Biblical historical incidents, according to Pir Muhammad Karam Shāh and Abu’l A‘la Moūdūdī are totally, sometimes marginally against Islamic teachings. Their (historical events) style and language is rude for Muslims. Muslims astonished on reading the blames against the honorable personality of Prophet (*Peace of Allah be upon them*).

The Purpose of Islam by narrating these historical events was to unveil the real nature of that’s events and to defend the honor of prophets.

ii. Study of The Bible for criticism:

The Second focused point was the study of Bible for criticism. Beliefs and evolution in Christianity is focused by both of them. For example, Son of God, Atonement and importantly Trinity, are the issues which are against the monotheistic teachings of Islam.

In the following pages, the study of Pir Muhammad Karam Shāh and Abu’l A‘la Moūdūdī will be discussed. Some question like: what are the purposes of non Muslims by discussing of these issues? How core beliefs of Christianity were changed? etc

# Part 1<sup>st</sup>:

## The Study of the Bible for The Historical events

The Study of the Bible always remained a core subject of study for Muslims. The Bible gave the detailed sketch of many topics, which are also narrated in the Qur'ān. For example, the creations of earth and Havens, the story of Adam and Eve (*may blessings of Allah be upon them*), the exile of Israelites from Egypt, detailed sketch of Israelites in Sinai desert and many more.

Study of Bible by Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī was due to some important reasons. They explore the historical events of the Bible which have been discussed by Christian's scholars in a negative way. It did not happen accidentally. It has some serious causes and reasons.

On the other hand, Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī, both tried to eliminate the misconceptions of western scholars. All was done by making a comparative study of the Bible and the Qur'ān.

These are the some historical issues studied by them. For example:

- Sara (*Peace of Allah be upon her*), wife of Ibrahim (*Peace of Allah be upon him*) has a slave girl named as Hagra (*Peace of Allah be upon her*). Christians believes that Is'haq (*Peace of Allah be upon him*), son of Sarah (*Peace of Allah be upon her*) is superior to Ismael (*Peace of Allah be upon him*) son of Hagra (*Peace of Allah be upon her*), because Ismael (*Peace of Allah be upon him*) was from a slave girl.
- Dream of sacrifice seen by Ibrahim (*Peace of Allah be upon him*). Jews and Christian claims that Is'haq (*Peace of Allah be upon him*) was the man who carried out this prophecy rather than Ismael (*Peace of Allah be upon him*).

Now we will discuss these historical events, one by one, with reference to the study of Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī

**Hagra, (Peace of Allah be upon her) a slave girl:**

One of the several historically important issues is declaring Hagra (*Peace of Allah be upon her*) as a slave girl. She is very honorable for Muslims because Prophet (*Peace and blessing of Allah be upon him*) was from her descendents. Islamic and Christian's point of views are quite different about her slavery. We will examine the views both religious communities separately.

**Christian's point of view:**

Jews and Christians considered her as a slave girl on the behalf of their Biblical scripture. Whatever is quoted by Christian scholars depends on the Bible. Christians do not agree to consider Hagra (*Peace of Allah be upon her*) as maid servant. Editor of "The oxford Illustrated History of Christianity" wrote:

"Genesis tells us how, when Ibrahim had no sons by his wife Sarah, he fathers Ismael upon his slave-girl Hagra. But God did eventually grant a son Is'haq, to Sarah, where upon she had Hagra and Ismael expelled from Ibrahim's house hold and abandoned in the desert, where they survived with divine assistance."<sup>1</sup>

Sarah (*Peace of Allah be upon her*) gave permission to Hagra (*Peace of Allah be upon her*) to bear a child for Ibrahim (*Peace of Allah be upon him*) only for one reason. In ancient times, a married woman who could not have children was disgraced by her peers. It was according to the custom that Sarah (*Peace of Allah be upon her*) gave her slave girl to Ibrahim (*Peace of Allah be upon him*) to bear child. Situation becomes worse when Hagra (*Peace of Allah be upon her*) is pregnant. A western scholar wrote:

"In accordance with the customs of the time, Sari gave her slave Hagra to Ibrahim to bear a child. When Hagra knew she was pregnant, she began to treat sari with contempt. Sari, in turn, treated Hagra harshly, and the slave girl ran away".<sup>2</sup>

None of the western scholars is ready to consider Hagra (*Peace of Allah be upon her*) as daughter of Pharaoh. Every one insists on declaring her as a slave, so that she might be

<sup>1</sup> The oxford Illustrated History of Christianity, P. 175

<sup>2</sup> The God of the Bible and Other Gods, op. cite, p. 135

dishonored. Gary Lee Roper consider her as a woman from palace, but did not ignore the label of “slave”, further more he narrates Hagra (*Peace of Allah be upon her*) as a slave girl in God’s sight. He wrote:

“Hagra has rebuked against her position of servitude and was bound probably for Egypt on the underground railroad, but the Lord reminds Hagra that in the sight of God, she is still Sarah’s slave. Hagra was now out of her palace and out of her duty. Sarah’s slave belongs in Sarah’s tent! Hagra’s position in the wilderness on the way to Slur did not make her a free woman”.<sup>3</sup>

Barkatullah, a famous Christian theologian and historian of subcontinent, tried to bring together between both traditions. To console Muslims, he narrates, being a son of slave or a free woman is not dishonor for prophet. Although Jews and Christians considered her as slave woman, but still she is honorable. Being a slave is not shame, because it is related to physical appearance rather than spiritual.

Further he narrates, on the behalf of Christian scripture, it is impossible to neglect her characteristic being a slave of Hagra (*Peace of Allah be upon her*). At least nine times Bible called her as a slave. Not only Sarah (*Peace of Allah be upon her*) called her slave but angel and God called her as slave of Sarah (*Peace of Allah be upon her*). Importantly, Hagra (*Peace of Allah be upon her*) considers Sarah (*Peace of Allah be upon her*), as her master.<sup>4</sup>

### **Pir Muhammad Karam Shāh and Abu’l A’la Moūdūd’s point of view:**

Pir Muhammad Karam Shāh and Abu’l A’la Moūdūdī very briefly argue not only with reference to Bible but also on rational bases. Very elegantly, both writers clarify the misconceptions of the readers with solid evidences.

Thorough study of the Bible, we will come to know that in many places, Sarah (*Peace of Allah be upon her*) used the word “servant” for Hagra (*Peace of Allah be upon her*) rather than “slave”. For example: Bible narrates that Ibrahim (*Peace of Allah be upon him*) had a maid servant. As an inner evidence, from Genesis 21:01, 5-6, very clearly declare her as maid servant.

<sup>3</sup> Antebellum Slavery, An Orthodox Christian View, op. cite., p. 218

<sup>4</sup> For further details see: Barkatullah, *Was Muhammad prophesied in the Torah of Moses?* All his work can be seen website [www.muhammadism.org](http://www.muhammadism.org).



Ibrahim (*Peace of Allah be upon him*) had no son. It was the maid servant of Sarah (*Peace of Allah be upon her*) who bore a child, to Ibrahim (*Peace of Allah be upon him*). Genesis 25 is all about this dispute.

Pir Muhammad Karam Shāh narrates the words of Abdul Majid Daryabadi that how Hagra (*Peace of Allah be upon her*) was given the title of maid servant? Hagra (*Peace of Allah be upon her*) was gifted to Sarah (*Peace of Allah be upon her*) to serve her by Pharaoh, when they were passing through Egypt.

“His mother Hagra, a princess of royal blood, a daughter of the reigning pharaoh of Egypt, was an embodiment of piety and virtue”.<sup>5</sup>

As external evidence, Pir Muhammad Karam Shāh quoted to a Jewish scholar, who considers Hagra as maid servant (*Peace of Allah be upon her*) rather than a slave girl. Is’haq (*Peace of Allah be upon him*) took Hagra (*Peace of Allah be upon her*) back to his father’s house. If Hagra (*Peace of Allah be upon her*) was a slave girl, then why Is’haq (*Peace of Allah be upon him*) would bring her back, from where she was sent out. She was the daughter of a king, who gave Sarah (*Peace of Allah be upon her*) the land of Goshen, as a token of love.

“Hagra (*Peace of Allah be upon her*) is held up as an example of the high degree of godliness prevalent in Ibrahim's (*Peace of Allah be upon him*) time, for .... Hagra (*Peace of Allah be upon her*) was not frightened by the sight of divine messenger. Her fidelity is praised for even after Ibrahim (*Peace of Allah be upon him*) sent her away she kept the marriage vow..... Another explanation of the same name is, to adorn, because she was adorned with piety and good deeds. It was Is’haq who, after the death of Sarah (*Peace of Allah be upon her*), went to bring back Hagra (*Peace of Allah be upon her*) to the house of his father..... As a token of his love for Sarah the king deeded his entire property to her, and gave her the land of Goshen as her hereditary possession”.<sup>6</sup>

<sup>5</sup> Muḥammad Karam Shāh, *Ḍiyā-ul-Nab*, vol. 7, p. 186

<sup>6</sup> Ibid p.187

Peoples are killed and captured as prisoners in battles. Sometimes they were sold as slaves, giving birth to a child, mean another servant born. Someone might be called slave for three reasons.

- Someone captured in war
- Sold as a slave
- If she/he was born by a slave girl.

We cannot find any reason which can be pasted on Hagra (*Peace of Allah be upon her*), to declare her slave.<sup>7</sup>

Same approach is used by Abu'l A'la Moūdūdī. He also tried to defend the honor of Hagra (*Peace of Allah be upon her*) and Ismael (*Peace of Allah be upon him*). He mentioned several contradictions of Bible regarding this issue. Jews made false interpretations of Biblical verses.

“It is written in Bible that Hager (*Peace of Allah be upon her*) was the servant of Sarah (*Peace of Allah be upon her*). Sara (*Peace of Allah be upon her*) gave permission to Ibrahim (*Peace of Allah be upon him*) to sleep with Hager (*Peace of Allah be upon her*). The Ismael (*Peace of Allah be upon him*) was born to Hager (*Peace of Allah be upon her*). (Genesis 16:1-4) Bible also narrates that Pharaoh gave many slaves and cattle to Ibrahim (*Peace of Allah be upon him*) and Hager (*Peace of Allah be upon her*) was one of them. (Genesis 16:15, 16)

From this, it is very clear that Hagra (*Peace of Allah be upon her*) was given to Ibrahim (*Peace of Allah be upon him*). It is wrong to consider Hager (*Peace of Allah be upon her*) as a slave girl of Sarah, (*Peace of Allah be upon her*) and Ibrahim (*Peace of Allah be upon him*) needs no permission to sleep with Hager (*Peace of Allah be upon her*).<sup>8</sup>

There is a big evidence from bible which clearly mentions that Hagra (*Peace of Allah be upon her*) was not a slave girl.

In Israelite law, descendent of slave has no right of inherent. If Hagra (*Peace of Allah be upon her*) might a slave girl then why Sarah (*Peace of Allah be upon her*) was frightened

<sup>7</sup> Ibid p.188

<sup>8</sup> Abūl A'lā Mūdūdī, *Sīrat Sarwr-e- 'Alāam*, op. cite., vol. 2, p 53

that Ismael (*Peace of Allah be upon him*) will become the partner in Ibrahim's (*Peace of Allah be upon him*) inheritance. Bible mentions the issue in these words:

“She said to Ibrahim, Get rid of that slave woman and her son, for that slave woman's son will never share in the inheritance with my son Isa'q.”<sup>9</sup>

### **Pir Muhammad Karam Shāh's approach towards this Issue:**

Pir Muhammad Karam Shāh did not use different comparing approaches. On the behalf of classical and contemporary Muslims scholars, he strongly criticizes the slavery of Hagra (*Peace of Allah be upon her*). He proves that she was the daughter of the king of Egypt.

As inner evidence, he quotes the words of Shalom Isa'q, a Jew rabbi, says that when Pharaoh saw the honor of Sarah (*Peace of Allah be upon her*), he said that it would be better for his daughter to live as a servant of Sarah (*Peace of Allah be upon her*) rather than living as a queen elsewhere.

It is clear that Hagra (*Peace of Allah be upon her*) was princess, considering it the honor for his family, Pharaoh handed over her daughter to serve Hagra (*Peace of Allah be upon her*).

As historical account, important evidences are given by him. During the siege of Egypt, 'Amer bin 'Aṣ informed the people of Egypt that Prophet (*May Peace and blessings of Allah be upon him*) has promised that you will conquer Egypt, he ordered us to treat well with Egyptian, because we have a blood relation with them. People of Egypt reply this kind of relationships can be remembered only by prophets... your mother was the wife of our king.<sup>10</sup>

The whole story was launched so that, the migration of Ibrahim and Ismael (*Peace of Allah be upon them*) to Arab, the importance of Makkah and Ka'bah would have no worth at all. Prophet of Islam (*May Peace and blessings of Allah be upon him*), who called himself as descendent of Ismael (*Peace of Allah be upon him*), would be disgraced if his genealogy might be related to a slave woman.

<sup>9</sup> Genesis 21:10

<sup>10</sup> Muḥammad Karm Shāh, *Ḍiyā-ul-Nabī*, *op.cit.*, vol. 1, p. 382

By using the comparative and analytical methodology, both writers very diligently solve the misconceptions of the reader. Studying with the open mind, anyone can understand the fact easily.

Comparing the views of both accounts, we can conclude Pir Muhammad Karam Shāh and Abu'l A'la Moūdūd, both comprehensively tried to clarify the misconceptions on behalf of Bible. On the other hand, western scholars have only one source, the Bible. From it, they quoted those parts which are in the favor of slavery and dishonor of the Hagra. No external, historical and rational evidences are given by them. They neglect or misinterpret all those facts which can demise their logics.

**i. Sacrifice of The Loved One:**

According to traditions of Jews and Christians, the son of Hadrat Ibrahim who was offered for sacrifice was Is'haq (*Peace of Allah be upon him*) rather than Ismael (*Peace of Allah be upon him*). Bible discussed this event very briefly. Bible has narrated Is'haq (*Peace of Allah be upon him*) as the first born.

But Muslims consider that Ismael (*Peace of Allah be upon him*) was the son who was offered for sacrifice. It does not mean that Muslims gave superiority to Ismael (*Peace of Allah be upon him*) over Is'haq (*Peace of Allah be upon him*). All the prophets are equal in honor and dignity because all were the prophets of Allah. This is because it is not only proved from Biblical sources but also from the Islamic sources.

Islamic point of view:

It is a tradition of Israelites that any important incident which can boost up their honor, they relate it towards their race. This might be due to one reason that they declare themselves as chosen people of God or beloved of God. Whatever the reason is, truth is that they are very keen to labeling the honor of others on them. Same thing is happened in the incident of sacrifice of beloved one of Ibrahim (*Peace of Allah be upon him*).

Pir Muhammad Karam Shāh and Abu'l A'la Moūdūd's interpretation:

Abu'l A'la Moūdūd elaborated this issue in detail. On the behalf of the Bible, Islamic History and rational aspects, he concluded that it was Ismael rather than

Is'haq (*Peace of Allah be upon them*), who was offered for sacrifice. His evidences and proofs could not be neglected. I will observe his facts one by one.

#### Biblical aspects:

Bible claims that it was Is'haq (*Peace of Allah be upon him*), who was offered for sacrifice. Genesis 22:1-2 very clearly gave us two points.

- Sacrifice was demanded of only son.
- God mentioned Is'haq (*Peace of Allah be upon him*) as only son.

The coming quotations of the Bible totally contradict to the previous quotations. The Above mentioned points are opposed in Genesis 16 and 21.

“So Hagra bore Ibrahim a son, and Ibrahim gave the name Ismael to the son she had borne. Abram was eighty-six years old when Hagra bore him Ismael”.<sup>11</sup>

These quotations indicate that Ibrahim has no child, unless Sarah (*Peace of Allah be upon her*) gave permission about Hagra (*Peace of Allah be upon her*). At the age of 86, Ismael (*Peace of Allah be upon him*) born. So when Is'haq (*Peace of Allah be upon him*) was born? Bible also gave the answer of this question.

“Ibrahim was a hundred years old when his son Is'haq was born to him”.<sup>12</sup>

Clear contradiction of Bible has occurred here. When Is'haq (*Peace of Allah be upon him*) was born to Ibrahim (*Peace of Allah be upon him*), he was of 100 years. It means that when Is'haq (*Peace of Allah be upon him*), was born, Ismael (*Peace of Allah be upon him*) was of 14 years. Ismael (*Peace of Allah be upon him*) was the “only son” up to the age of 14. So, if the sacrifice of only son was demanded, then it could not be Is'haq, it was Ismael (*Peace of Allah be upon them*). If Is'haq (*Peace of Allah be upon him*), was offered for sacrifice, then it is wrong to call him the only son.<sup>13</sup>

Some concluding points will help to understand the discussion:

- Allah demanded the sacrifice from Ibrahim (*Peace of Allah be upon him*) of his only son.

<sup>11</sup> Genesis 16:16

<sup>12</sup> Genesis 21:5

<sup>13</sup> AbūA'lā Mūdūdī, *Sīrat Sarwr-e-'Alām*, op.cit., vol. 2, p. 61

- Ismael (*Peace of Allah be upon him*) was born to Ibrahim (*Peace of Allah be upon him*) when he was 86 years old.
- Is'haq (*Peace of Allah be upon him*) was the second son, who was born when Ibrahim (*Peace of Allah be upon him*) was of 100 years.
- Ismael (*Peace of Allah be upon him*) was “the only son” up to the age of 14. During this Ibrahim (*Peace of Allah be upon him*) did not have second son.
- Allah demanded the sacrifice for “the only son”. Nowhere in the bible is mentioned that Allah demanded the sacrifice of the only son of Sarah (*Peace of Allah be upon her*).

#### Islamic point of view:

Two historical evidences are given by Abu'l A'la Moūdūdī, in his book. A group of Muslim believes that Is'haq (*Peace of Allah be upon him*), was offered for sacrifice, but others consider Ismael (*Peace of Allah be upon him*).

It looks that all the narrations (which were in the favor of Is'haq (*Peace of Allah be upon him*)) were spread through K'ab Aḥbār (*may Allah be pleased with him*). He became Muslim in the ruling period of 'Umr (*may Allah be pleased with him*) and often used the quotations of ancient books.

This issue is further clarified by a historical event narrated by Muḥamad bin Kab Qūrtabī. He said that I was present with 'mar bin Abdul-Aziz and the issue, who was offer for sacrifice Ismael (*Peace of Allah be upon him*), or Is'haq (*Peace of Allah be upon him*) was raised. A Jewish scholar, later on embraced Islam, said that “By God, it was Ismael (*Peace of Allah be upon him*) who was offered for sacrifice. Jews knew this, but due to envy to the Arabs, they claim that Is'haq was offered for sacrifice”.<sup>14</sup>

#### Rational aspect:

On the behalf of some rational evidences, it can be proves that the man who was offered for sacrifice was from the ancestors of the Prophet (*May Peace and blessings of Allah be upon him*). It is admitted that migration of Ismael (*Peace of Allah be upon*

<sup>14</sup> AbūA'la Mūdūdī, *SīratSarwr-e-'Alān*, op.cit., vol. 2, p. 65

him) and Hagra (*Peace of Allah be upon her*) took place in Arab. Islam associates the construction of Ka'bah to Ibrahim (*Peace of Allah be upon him*) and Ismael (*Peace of Allah be upon him*). So, in the pilgrimage of Hajj, which has been from centuries before the Prophet (*May Peace and blessings of Allah be upon him*), people used to sacrifice their animals at the same place where Ibrahim (*Peace of Allah be upon him*) offered his sacrifice. Prophet (*May Peace and blessings of Allah be upon him*) continued the custom as such. The custom of the sacrifice in Makkah has been celebrated from 45 centuries. It is the evidence that it was Ismael (*Peace of Allah be upon him*) who was offered for sacrifice<sup>15</sup>.

The horns of animal, which was sacrificed by Ibrahim (*Peace of Allah be upon him*) instead of Ismael (*Peace of Allah be upon him*), was preserve until the time of 'Abdullah bin Zubair. They were lost during the siege of Makkah by Hajāj bin Yusuf. Ibn 'Abbas and Aāmīr Shabī both are eyewitness of those horns. It is the evidence that the event of sacrifice occurred in Arab rather than in Syria.

Pir Muhammad Karam Shāh's approach is quite similar to Abu'l A'la Moūdūdī's approach. On behalf of the Qur'ān he decently elaborates and proves Muslim's view of Ismael's (*Peace of Allah be upon him*) sacrifice. To strengthen his evidence, the sayings of the Prophet (*May Peace and blessings of Allah be upon him*) are quoted by him.

#### Christian's perspective:

Christians have strong belief that Ish'aq (*Peace of Allah be upon him*) was offered for sacrifice. They not only narrates from Bible but also quotes the Qur'ān to enhance their claim. Mr. Barkatullah, argue from both traditions. Here, I will narrate his approach regarding this issue.

Bible very briefly and clearly discusses and points out that Is'haq (*Peace of Allah be upon him*) was offered for sacrifice. Genesis 22 concludes all scenario of this event. As for as the Qur'ān is concern, 37: 98-113 discussed this issue.

<sup>15</sup> Muḥammad Karm Shāh, *Ḍiyā-ul-Nabī*, vol. 6, p. 388

There is relevance between the two accounts, but the Qur'ān, did not mention any name. Due to this, Muslim narrators said that Ismael (*Peace of Allah be upon him*) was offered. Here are the some points, from the narrations of the Qur'ān and Bible, which will disclose this issue.

- Sacrifice was offered of a son who was promised. Glade tiding of son was the reply of Ibrahim's (*Peace of Allah be upon him*) prayers and the birth of Is'haq (*Peace of Allah be upon him*) was the result of prayer. But the Qur'ān nowhere mention any glade tiding about the birth of Ismael (*Peace of Allah be upon him*). So, Ibrahim (*Peace of Allah be upon him*) offered only that son who was promised, it is Is'haq (*Peace of Allah be upon him*) rather than Ismael (*Peace of Allah be upon him*).
- Prayer of Ibrahim (*Peace of Allah be upon him*), "O God give me a pious son", means that he desires son from his wife Sarah (*Peace of Allah be upon her*). Ibrahim (*Peace of Allah be upon him*) had many sons, but the son from Sarah's (*Peace of Allah be upon her*) womb was most important to him.
- The Qur'ān mentions many distinguished qualities of Is'haq (*Peace of Allah be upon him*), like righteous, bold and follower. These qualities were shown while "son" was asked to fulfill the dream of sacrifice. Is'haq (*Peace of Allah be upon him*) was the son to whom all these characteristics can be associate, rather than Ismael (*Peace of Allah be upon him*).
- Ibrahim (*Peace of Allah be upon him*) prayed to God of a righteous son. The Quran narrates Ibrahim's (*Peace of Allah be upon him*) prayer "o my Lord! Grant me a righteous (son)". He was bestowed with Is'haq (*Peace of Allah be upon him*), later on who was offered for sacrifice. After sacrifice, Is'haq (*Peace of Allah be upon him*) was associated to this distinguished feature. So, Is'haq (*Peace of Allah be upon him*) was offered for sacrifice.
- The Qur'ān and the Bible, after offering the sacrifice, both narrates that it was a big test. If Is'haq (*Peace of Allah be upon him*) was offered, then it could be a big test otherwise not. Because Is'haq (*Peace of Allah be upon him*) was the



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only son, to whom Ibrahim (*Peace of Allah be upon him*) loved. He was born when both, Ibrahim (*Peace of Allah be upon him*) and Sarah (*Peace of Allah be upon him*), were old. Sacrifice of Is'haq (*Peace of Allah be upon him*) is really a big test.

- The Qur'ān and the Bible both mentions the sacrifice of the son who run and walked with Him. It was Is'haq (*Peace of Allah be upon him*), as bible mentions, because Ismael (*Peace of Allah be upon him*) and Hagra (*Peace of Allah be upon her*) fled before Is'haq (*Peace of Allah be upon him*) started walking.<sup>16</sup>

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<sup>16</sup> Was Muhammad prophesied in the Torah of Moses? P 74

## Part 2<sup>nd</sup>:

# Study of the Bible for criticism

Positive and creative analysis always demands capability and ability. Sometimes positive criticism does not work properly and does not give ideal result, if it has lack of sincerity and motivation. Criticism on Christianity has deep roots in history. After Renaissance, people started studying Bible freely, evolution in Biblical canon was examined, textual criticism took place, geographical inspection of Bible started and many other fields of work with in Christianity were established.

Some scholars believe that Christianity does not have true teachings, which were taught by Jesus (*Peace of Allah be upon him*). People are still narrating the former thoughts and ideas which remained burning issues in past about Christianity. Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī analyzed some important issues regarding criticism. They established their methodology on comparative and analytical grounds. Sufficient and valid points were raised by them. They tried to clarify the mind of reader. Following are the some points which are studied by both prominent scholars.

- They focused on the character of St. Paul, a man on whom modern Christianity is really based. He is the man who completely changed the true teachings of Jesus (*Peace of Allah be upon him*) and molded Christianity into Greek and Roman thoughts. They also concluded that many things were changed by him, suspension of following the Law of Moses (*Peace of Allah be upon him*), death of Jesus (*Peace of Allah be upon him*) on cross is blessing and abandoned the law of circumcision. Actually they Pursuit the character and thoughts of St. Paul.
- Both writers gave a brief sketch of Gospel of Barnabas. The cause of their concern may be teachings, prophesies about advent of Prophet, causes of considering it as apocrypha and causes of opposing by Christians etc. It seems that source of their knowledge is identical. They considered Gospel of Barnabas as truth revealing about Gospel. The coming pages will discuss the given points, under the views of both the writers.

## I. Character of Paul:

After Jesus (*Peace of Allah be upon him*), the most important figure of early Christianity St. Paul, whom some scholars have called the “Second Founder of Christianity”. 13 out of 27 books of New Testament are associated to him.

Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī highlighted his character and activities in the earlier period of Christianity. Both argue from historical and Biblical context about Paul's approach towards Roman mythology and Christianity. Their study can be narrated in these points, in which they gave the sketch and effect of Pauline thoughts on Jesus (*Peace of Allah be upon him*) teachings.

### Earlier disciples and Paul:

There were no big difference between the Jews and disciples of Jesus (*Peace of Allah be upon him*). They looked like Jews, follower of the Law, offered sacrifice in Temple, did all obligatory things being a Jews and most importantly they preached the teachings of Jesus (*Peace of Allah be upon him*) within the Jews.<sup>17</sup> There was no bone of contention between them and Jews, except considering Jesus (*Peace of Allah be upon him*) as Messiah.

Being a Roman citizen, Paul was very much inspired from their philosophical and Pagan thoughts. He tried to mould Christianity into pagan thoughts so that it might get consideration of people.

### Interaction of Christianity with Pagans thoughts

Jesus (*Peace of Allah be upon him*) was ordered to put the lost sheep of Israelites on the way of salvation. Like Jesus (*Peace of Allah be upon him*), the preaching area of his disciples was within Jews. They all believe that Jesus (*Peace of Allah be upon him*) was bestowed for Israelites. But becoming a disciple in dramatic way, Paul want to expand his preaching activates with in pagans and Gentile. Teachings of Jesus (*Peace of Allah be upon him*) were unbearable to them. To make attractive and fascinating, Paul changed all those things which were against pagans and Gentiles beliefs. Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī's work can be highlighted in these points:

<sup>17</sup> Muḥammad Karm Shāh, *Ḍiyā-ul-Nabī*, vol. 1, p. 506

- When Paul embraced Christianity, then he started the preaching the message of Jesus (*Peace of Allah be upon him*) among other nations like Roman, Greeks and gentiles.
- For this purpose he preached such teaching which was totally against the teachings of Jesus (*Peace of Allah be upon him*). He never met Jesus (*Peace of Allah be upon him*) but was the worst enemy of his follower in his time.
- After concluding himself as disciples of Jesus (*Peace of Allah be upon him*), he started the preaching which was based on his own imagination rather than teaching of Jesus (*Peace of Allah be upon him*). A religion, which would be accept by everyone.

#### Suspension of basic beliefs of Jews:

To gather people around him, he selects Antioch as his centre of activity rather than Jerusalem. To get the attention of pagans, he suspended and anticipated teachings which would not be done by Jesus, himself.

#### Suspension of teachings

- Someone can be a Jew if he born in Jewish family. It was great hurdle for gentiles to become Christian because one has to walk through the gate of Law of Moses, before to accept Jesus (*Peace of Allah be upon him*) as messiah. To make easy for gentiles, he announced Law as curse. Only believing of Jesus would be sufficient. Anyone can be a Christians without obeying Law. Mean Christianity is no more bound in Law of Moses.
- Circumcision was sign of convent between God and Ibrahim (*Peace of Allah be upon him*). It was religious custom which should fulfill by every born Jew child. Non Jews people hated this custom. As Paul declared the suspension of Law, (no need to obey Law), same thing he did here too. Circumcision postponed, Christianity changed into desired one, so Gentiles gathered around him in the form of flood.

#### Interpolating of false teachings:

- Neither Jesus (*Peace of Allah be upon him*) announced him as Son of God, nor his disciples considered him as son. To make relevance with Roman and Greek

mythologies, he gave Jesus (*Peace of Allah be upon him*) rank of "Son of God".

Genealogy of titans and God was fascinating to Pagans, that is why later on Mary (*Peace of Allah be upon her*) announced as mother of God. Final version of these interpolations appears as Trinity.

- Death on cross as for as Jews beliefs is concern is shameful death. But he elaborates this incident as "Christ died for us"<sup>18</sup>. He died to free people from Law. He narrated that "one who justifies those who have faith in Jesus"<sup>19</sup>. His death is atonement.<sup>20</sup> Atonement from sin committed by Adam and Eve.<sup>21</sup>

He did whatever he can to make Christianity a fascinating and attractive thing to gentiles and for Pagans.

#### Religion of Roman empire:

In the beginning of the fourth century, council of Nicaea (325AD) accepts the thoughts of Paul as Christianity. Christianity spread all around in Roman Empire and later on it becomes the official religion of Roman Empire. It was natural that all books which are against Pauline thoughts should be cursed and declared as apocrypha.

On behalf of historical evidences Abu'l A'la Moūdūdī proves that the modern Christianity have no link with the sayings of Jesus (*Peace of Allah be upon him*). Whatever it is now, actually based on the Pauline thoughts.

#### Christian approach towards this issue:

Within Christian world, different scholar has different approach. In modern time generations of scholars have hailed or blamed Paul as the true founder of Christianity. Those, who examined the entire history of Christianity in a historical perspective, they believe that modern face of Christianity is based on Pauline thoughts. Whatever is in Bible, it could not be associated with Jesus (*Peace of Allah be upon him*). Christianity can be named as religion about Jesus (*Peace of Allah be upon him*) rather than religion of Jesus (*Peace of Allah be upon him*). Scholars of this type are Bart D. Ehrman and Bruce Metzger

<sup>18</sup> Act 5:8

<sup>19</sup> Ibid 3:26

<sup>20</sup> Ibid 3:25

<sup>21</sup> Abū'l A'la Mūdūdī, *Sīrat Sarwar-e-'Alam*, op. cit., vol. 1, p. 648

etc. According to them there are so much contradiction with in Bible, regarding life of Jesus (*Peace of Allah be upon him*) and teachings that it is hard to believe that it is what Jesus (*Peace of Allah be upon him*) taught.<sup>22</sup>

While on the other hand all religious scholars, theologian and clergy people, considered Paul as great figure of Christianity. They believe that Christianity spread by his struggle and by following the footsteps by his promoters. By the efforts of his advocates, Christianity became the religion of Roman Empire. Admirer of his views becomes so much power full that in the council of Nicaea, all his considerations judged as ingredient of Christianity.

The inspiration which he got on way to Damascus can be seen in his thirteen epistles and Acts. In his writings he described the different aspects of Jesus (*Peace of Allah be upon him*) death. His understanding of death of Jesus (*Peace of Allah be upon him*) can be elaborate as under:

- Death of Jesus was not for himself, it was for whole mankind and for individual man.
- It was for the sin of people.
- Sin was hurdle between God and humanity. His death was to demise the hurdle.<sup>23</sup>

It can be seen that Paul was the man to understand the message of Jesus in such a way that later on he become the second founder of Christianity. Without Paul we cannot visualize Christianity appropriately, to whom we are familiar today.

## II. Gospel of Barnabas:

Both writers present their study about Gospel of Barnabas as a historical milestone in the verification of Islamic teachings. This can be named as the comparative study of Islamic and Gospel of Barnabas. Here is the main theme of their study regarding to verification of Islamic teachings and Muslims scholars.

- Jesus was not crucified, gospel present the same idea.
- View of Muslim world is, it was someone else who died on cross, it is similar to Gospel of Barnabas.

<sup>22</sup> For further detail see: James D. G. Dunn, *The Cambridge Companion to St Paul* (ed.), ( UK: Cambridge University Press, 2004)

<sup>23</sup> For further detail See: Canon W.H.TGairdner, *The founder of Christianity*, ( n.d: n.d, 1937)

- Jesus (*Peace of Allah be upon him*) never said he is God or son of God, this gospel verifies this belief too,
- Glade tiding of Prophet (*May Peace and blessings of Allah be upon him*) given by Jesus with name, as mentioned in Qur'ān. Gospel of Barnabas as well affirms identical passages.
- Paul interpolated the Pagans thoughts in the teachings of Jesus (*Peace of Allah be upon him*); this also can be concluded from this Gospel.
- People of the book changed and interpolate the teachings, Gospel of Barnabas also tried to unveil what was really there and who did this.

On the other hand, a critical analysis is also given of those issues related to Gospel of Barnabas. For example:

- Paul was considered as an apostle of Jesus. In the beginning they started the apostolic activities together. Suddenly they separated. Why this happened immediately? Causes were so much serious that Paul did not agree to stand with Barnabas and Paul preferred others on Barnabas.
- Why this and other books were declared as apocrypha? How this particular book remained under cover for centuries?

All these points will be interpreted on the behalf of these two scholars.

#### Separation of Apostles:

To preach the teachings of Jesus, Barnabas and Paul started apostolic activities together. Being the Disciple of Jesus (*Peace of Allah be upon him*), Barnabas preached those things which were thoughts by Jesus (*Peace of Allah be upon him*). But Paul had his own thoughts and ideology regarding Christianity. Paul dismissed the authority of Law of Moses. Relaxation from the custom of circumcision was given to Gentiles. Jesus (*Peace of Allah be upon him*) was preacher of Law of Moses and Barnabas as well, so how it would be possible for him to continue activities with Paul.

It was ideological different. One was prompting of Law while other was keen to demise it. One wants to preach with in Jews community, as Jesus (*Peace of Allah be upon him*) mentioned, while second desired to preach among pagans and Gentiles. Great no

people started to embrace the thoughts of Paul, later emperor of Roman Empire also accepted the Christianity, which was influenced by Pauline thoughts. Due to these reason, disciples and the teachings of Jesus (*Peace of Allah be upon him*) disappear from the scene.

#### Apocryphal Gospel:

Barnabas was one of those Disciples, who got the company of Jesus (*Peace of Allah be upon him*). Being a close companion, he preached only those things which listed and observe during the journey from place to place with Jesus (*Peace of Allah be upon him*). He neglects the crucifixion of Jesus (*Peace of Allah be upon him*), he want to guide those people who considered Jesus (*Peace of Allah be upon him*) as son of God, dismissed the circumcision and Paul is the one who misguided by Satan. <sup>24</sup>

Church authority declared it as apocrypha literature before several centuries of the advent of the Prophet (*May Peace and blessings of Allah be upon him*). Order to kill was given, for those who would possess this book. Church authority was not furious on the news about the glad tiding about Prophet, actually there were some other teachings which were against the Pauline Christianity. Barnabas did not consider Jesus (*Peace of Allah be upon him*) as God or son of God, but only prophet. These things were unbearable for church, so church declared it as apocrypha. <sup>25</sup>

<sup>24</sup> AbūlA'īā Mūdūdī, *Sīrat Sarwar-e-'Alam*, op.cit vol. 1, p 147

<sup>25</sup> For further detail see: Muḥammad Karm Shāh, *Ḍiyā-ul-Nabī*, op.cit., vol. 1, p. 508



Part 3<sup>rd</sup>:Conclusion:

Study of Bible for historical events and for criticism has the relevance to each other. Although, the way of studying these issues is slightly different, but a common point always there, which is analytical study.

Thought and purpose of both writers can be concluded as under.

- i. Tried to prove Islamic interpretations, about historical events and about critical issues, are true and unveiling of reality.
- ii. All incidents which are mentioned by Qur'ān are unchanged. Any kind of corruption like alteration, omission and addition, is not happened to them.
- iii. Islamic history can be source to expose the corruptions with in Christianity. Because it is only Islam which is representing the true face of Christ (*Peace of Allah be upon him*) and Christianity.
- iv. Modern Christianity can be named as Paul's Christianity. Because important concepts of Christianity like Trinity, incarnation, atonement and Law is cursed are based on Pauline thoughts.
- v. How can be Gospel called the word of God? Many critical era has been passed during the compilation of Bible. From different languages it is translated, intentionally some time unintentionally, it is changed for several reasons. Means, it is the Bible according to needs.
- vi. People who have the faith on Monotheism in the early period of Christianity, they faced many problem from Government and clergy people. Situation gone worse when Emperor declared thoughts of Paul as religion of Empire.
- vii. Those events which are used by Jews to prove the upper hand of Israelites on descendants of Ismael (*Peace of Allah be upon him*) could not be authentic. Because it is proven from the Bible that these are misunderstood and misinterpreted by Jewish scholars.

## **Chapter Three:**

# **Prophecies of the advent of the Holy Prophet**

Glad tidings of the Prophet (*Peace and Blessings of Allah be upon him*) with name or with qualities are mentioned in the previous scriptures. Same thing is given in the Qur'ān as well. the Qur'ān says:

وَإِنَّ لَفِي زُجْرِ الْأَوَّلِينَ<sup>1</sup>

Moses (*Blessings of Allah upon him*) was told that, only those people will get the benefits of this world and of hereafter, who will have faith upon you and on the last messenger. The messenger, whose name and characteristics can be found in Torah and Gospels. The Qur'an describes in these words:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ .....<sup>2</sup>

Characteristics of the Prophet (*Peace and Blessings of Allah be upon him*) are mentioned in their scriptures. Due to these facts the Qur'ān mentions several times that the people of the book recognized you as their own children. Allah says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ.<sup>3</sup>

Jesus (*Blessings of Allah upon him*) informed Israelites about a prophet, who will corroborate Torah. The Qur'an narrates his prophecy in these words:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ.<sup>4</sup>

Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī narrated several prophecies about advent of the Prophet from Bible. They tried to prove that He is the promised one. He is the messenger, to whom Jews were waiting for. Moses, Jesus and other prophets (*blessings of Allah upon them*) clearly mentioned about the advent of the Prophet.

<sup>1</sup> The Qur'an 26:196

<sup>2</sup> The Qur'an 7: 157

<sup>3</sup> the Qur'an 2:146

<sup>4</sup> The Qur'an 61:6

## Part 1<sup>st</sup>:

### Pir Muhammad Karam Shāh and

### Abu'l A'la Moūdūdī interpration:

Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī, both interprets prophesies of the Bible, with the help of Islamic teachings. Their methodology was quite clear; they tried to proof news of advent, which was given by Jesus (*Blessings of Allah be upon him*), from the context of the Qur'ān. To enhance their claims, they often quote the Biblical verses and some historical event from Islamic history.

As for as *Diyā-ul-Nabī* is concern, Pir Muhammad Karam Shāh presentation of prophecies is not in detail. He quotes from the Gospel of Barnabas, which is full of prophecies about Prophet; some of them are with the name of Prophet. From Islamic point of view, he quotes the verses of the Qur'ān, sayings of the Prophets (*May peace and blessings of Allah be upon him*) and historical aspect. Historical evidences are quoted on behalf of classical Muslim scholars. Mean, their methodology is based on the classical Muslims classical scholars' approach, which is quite good. But no connection is made between Islamic and Biblical prophecies.

Abu'l A'la Moūdūd's work is fantastic. He used all the prophecies from Bible, whether they are from Old Testament or from New Testament. Explanation of these predictions is made in such a way that reader feels that Bible is all about the advent of Prophet (*Peace and blessings of Allah be upon him*). Furthermore, he tried to make a connection of these predictions with predictions of the Qur'ān and with the sayings of the Prophets (*Peace and blessings of Allah be upon him*). Prophecies of Barnabas are also quoted. His methodology is absolutely fantastic.

In the coming pages I will discuss the assessment of both scholars simultaneously. Later on, on facts of both scholars, opinion of Christian scholars will be discussed according to order.

Glad tiding of the Prophet (*Peace and Blessings of Allah be upon him*) with name or with qualities are mention in the previous scriptures. Same thing is given in the Qur'ān as well. the Qur'ān says:

وَأَنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ<sup>1</sup>

Moses (*Blessings of Allah upon him*) was told that, only those people will get the benefits of this world and of hereafter, who will have faith upon you and on the last messenger. The messenger, whose name and characteristics can found in Torah and Gospels. The Qur'an describes in these words:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ .....<sup>2</sup>

Characteristics of the Prophet (*Peace and Blessings of Allah be upon him*) are mentioned in their scriptures. Due to these facts the Qur'ān mentions several times that the people of the book recognized you as their own childs. Allah says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ.<sup>3</sup>

Jesus (*Blessings of Allah upon him*) informed Israelites about a prophet, who will corroborate Torah. The Qur'an narrates his prophecy in these words:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ.<sup>4</sup>

Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī narrated several prophecies about advent of the Prophet from Bible. They tried to prove that He is the promised one. He is the messenger, to whom Jews were waiting for. Moses, Jesus and other prophets (*blessings of Allah upon them*) clearly mentioned about the advent of the Prophet.

<sup>1</sup> The Qur'an 26:196

<sup>2</sup> The Qur'an 7: 157

<sup>3</sup> the Qur'an 2:146

<sup>4</sup> The Qur'an 61:6

**Part 1<sup>st</sup>:**

**Pir Muhammad Karam Shāh and  
Abu'l A'la Moūdūdī interpretation:**

Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī, both interprets prophecies of the Bible, with the help of Islamic teachings. Their methodology was quite clear; they tried to proof news of advent, which was given by Jesus (*Blessings of Allah be upon him*), from the context of the Qur'ān. To enhance their claims, they often quote the Biblical verses and some historical event from Islamic history.

As for as *Ḍiyā-ul-Nabī* is concern, Pir Muhammad Karam Shāh presentation of prophecies is not in detail. He quotes from the Gospel of Barnabas, which is full of prophecies about Prophet; some of them are with the name of Prophet. From Islamic point of view, he quotes the verses of the Qur'ān, sayings of the Prophets (*May peace and blessings of Allah be upon him*) and historical aspect. Historical evidences are quoted on behalf of classical Muslim scholars. Mean, their methodology is based on the classical Muslims classical scholars' approach, which is quite good. But no connection is made between Islamic and Biblical prophecies.

Abu'l A'la Moūdūd's work is fantastic. He used all the prophecies from Bible, whether they are from Old Testament or from New Testament. Explanation of these predictions is made in such a way that reader feels that Bible is all about the advent of Prophet (*Peace and blessings of Allah be upon him*). Furthermore, he tried to make a connection of these predictions with predictions of the Qur'ān and with the sayings of the Prophets (*Peace and blessings of Allah be upon him*). Prophecies of Barnabas are also quoted. His methodology is absolutely fantastic.

In the coming pages I will discuss the assessment of both scholars simultaneously. Later on, on facts of both scholars, opinion of Christian scholars will be discussed according to order.

Pir Muhammad Karam Shāh and Abu'l A'la Moūdūd:

Several prophecies from the Bible and Deuteronomy are discussed by them. They made interpretation in such way that it looks that these are only fit on Prophet.

- Prophet like Moses:

Deuteronomy's prophesy has some distinguished features. We cannot Label on any prophet, except the Prophet (*May peace and blessings of Allah upon Him*). The witness of this prediction is Moses (*Blessings of Allah upon Him*), to whom God spoke in this way:

“The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him. For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die. The Lord said to me: What they say is good. I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him”.<sup>5</sup>

This prophecy clearly mention about the coming of Prophet, which might have the qualities similar to Moses (*blessings of Allah be upon him*). Abu'l A'la Moūdūdī's arguments can be summarized as under:

- Prophet Moses (*Blessings of Allah upon him*) is giving the message of God to his people, “God will raise up for you a prophet like me from among your own brothers”. Surely, from your own brother does not mean a tribe or a family of same race, but it should be another nation which has the blood relation with Israelites. If meaning of this sentence the same race of Israelites, then it words might be “God will rise up a prophet like me from among you”. So, brother of Israelites are the descendent of Ishmael (*Blessings of Allah upon him*).
- Secondly, a prophet like Moses (*Blessings of Allah be upon him*) does not mean that, prophet will like Moses (*Blessings of Allah be upon him*) in appearance or in

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<sup>5</sup> Deuteronomy 18:15-19

life, actually its mean that prophet will be given law like Moses (*Blessings of Allah be upon him*). The quality can be found in Prophet (*Peace and Blessings of Allah be upon him*) only, because all prophets which were rose among Israelites were the followers Law of Moses (*Blessings of Allah be upon him*). No one was given new Law.<sup>6</sup>

- Are you the Prophet?

Israelites were waiting for a Messiah, who will lead them to reestablished the Empire of Solomon (*Blessings of Allah be upon him*), then they will rule the world. They always keen to invest about that Messiah or Prophet. Due to this quest, question were asked from John (*Blessings of Allah be upon him*) the Baptist and from Jesus (*Blessings of Allah be upon him*). Here is the conversation of Jews and John (*Blessings of Allah be upon him*):

“Now this was John’s testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, I am not the Christ. They asked him, then who are you? Are you Elijah? He said, I am not. Are you the Prophet? He answered, no. Finally, they said, who are you? Give us an answer to take back to those who sent us. What do you say about yourself? John replied in the words of Isaiah the prophet, I am the voice of one calling in the desert, Make straight the way for the Lord. Now some Pharisees who had been sent questioned him, why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”<sup>7</sup>

Jews were waiting for three personals:

- i. The Elijah

Elijah was bestowed in Israelites. He was rejected like others. Due some critical situation, he was raised to havens by God. Jews believe that, he is alive and will return.

- ii. Christ/Messiah

Jews console themselves by imagining the coming of Messiah. He will be so much strong and powerful that he will reestablish the great empire of Prophet

<sup>6</sup>For further detail see: Abūl’Alā Mūdūdī, *Sīrat Sarwar-e-’Alam*, vol. 1, p. 667

<sup>7</sup> John 1:19-25



Solomon (*Blessings of Allah be upon him*). He will get victory of enemies. Jews will rule the world again.

iii. The Prophet:

Some distinguished features about a prophet, which has to come, are mentioned in Bible. Every prophet, who tried to put Jews on right path or to purify them from their sins, Jews asked him are you “the prophet”.

Due to these reasons, John (*Blessings of Allah be upon him*) was asked these questions. Later, priests of Jerusalem asked Jesus (*Blessings of Allah be upon him*) about three prophets. The Prophet which was often praised and described by Jews, who was He? <sup>8</sup> When John (*Blessings of Allah be upon him*) was asked, he did not refuse about his coming. But he show respect by saying that “the thongs of whose sandals I am not worthy to untie.” Mean that prophet would have great honor, mission and responsibilities than Elijah, Messiah and John (*Blessings of Allah be upon him*) himself.

He was the prophet (*Peace and Blessings of Allah be upon him*), because no one was bestowed on Prophet Hood after Jesus (*Blessings of Allah be upon him*). Advent of the Prophet (*Peace and Blessings of Allah be upon him*) was mention in the former scripture. But when promised one came, Jews refused to recognize him

• He will give you another Counselor:

A series of prophecies is given in the Gospel of John, from chapter 14-16. In these prophecies, Jesus (*Blessings of Allah be upon him*) informed his disciples that coming of consoler, comforter, prince of this world and sprit of truth will fulfill unless I leave. Jesus (*Blessings of Allah be upon him*) talked about a person who will bestowed after his departure. He will inform people about the truth, show the people right path; he will not say anything from himself and will notify those thing which you do not want to listen.

Here are the some prophecies from the Gospel of John. For example:

<sup>8</sup> For further detail see: *Abul-A'ali Muddud, Sarwar-e-'Alam*, v.1, p. 680

“And I will pray the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you”.<sup>9</sup>

The promised one will remind the forgotten teaching of Jesus (*Blessings of Allah be upon him*). He will be counselor, to whom Father will send the name of Jesus (*Blessings of Allah be upon him*). Jesus (*Blessings of Allah be upon him*) also said:

“Will not speak with you much longer, for the prince of this world is coming. He has no hold on me”.<sup>10</sup>

Counselor will testify about Jesus (*Blessings of Allah be upon him*). He will come from the Father.

“When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me”.<sup>11</sup>

With one condition Counselor will arrive. The departure of Jesus (*Blessings of Allah be upon him*) will let counselor to come in.

“But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you”.<sup>12</sup>

The promised one will inform what will happen in future. Whatever he will tell, will be true, because he will not say anything from his own.

“I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you”.<sup>13</sup>,<sup>14</sup>

Above quotations gave the news of the advent of a messenger, about whom Jesus (*Blessings of Allah be upon him*) mention that he will live forever, prince of this

<sup>9</sup> John 14:16-17

<sup>10</sup> John 14:30

<sup>11</sup> John 15:26

<sup>12</sup> John 16:07

<sup>13</sup> John 16:12-15

<sup>14</sup> A scholarly discussion on these biblical prophecies, is made by Pir Muhammad Karam Shāh and Abu'l A'la Mōūdūdīn their book of Sirah. *Sīrat Sarwar-e-'Alam*, vol. 1, p. 667-680 and *Ḍiyā-ul-Nab*, v1, pp 499-503

world, he will guide you into truth. But interpolation in the equations, result in the changed of words into “Holy Spirit” and “Sprit of truth”. A special word “consular” is used in Gospel of John, but Christians insists that actual word, used in its ancient Latin scripts, was Paracietic.<sup>15</sup>

Pir Muhammad Karam Shāh also discussed these prophecies in detail. After narrating the prophecies from the bible he narrated that:

“If these kind of prophecies could not be found in the bible, than objection can be raised on the Qur‘n. but after passing the time of centuries, we can find the prophecies in the bible. These prophesy clearly discussed about the coming of a prophet.”

Later he quotes every prophecy, related to the prophet on the behalf of the bible. He also discussed the some historical events which clearly mentioned of a coming prophet.<sup>16</sup>

Anyhow, Jesus (*Blessings of Allah be upon him*) told his followers that the Perklytos<sup>17</sup> would come and establish his innocence and acquit him of all charges. He would come from the Father and give consolation, solace to Jesus (*Blessings of Allah be upon him*) and clarify that certainly his opponents did not kill him, nor God forsaken him but had answered his prayer and saved him from the damned death on the cross, proving thereby that he was the true prophet of God for the Children of Israel.

#### Summary of their study:

The study of prophecies by both writers can be concluded as under.

- The understanding and interpretation of Abu‘l A‘la Moūdūdīs more comprehensive and admirable comparing to the methodology of Pir Muhammad Karam Shāh. After narrating the prophecy, Abu‘l A‘la Moūdūdī made a link with Islamic teachings in such a way that it looks like that this prophecy is about Prophet (*Peace and Blessings of Allah be upon him*). While Pir Muhammad Karam Shāh h just narrates the verses, and did not interpret them.

<sup>15</sup> A detail discusses of this important and informative point is discussed by Abū‘l A‘lā Mūdūdi in his book *Sīrat Sarwar-e-‘Alam* p. 682.

<sup>16</sup> Muḥammad Karam Shāh, *Ḍiyā-ul-Nab*, vol. 7, p. 501

<sup>17</sup> A detailed discussion by Muḥammad Karam Shāh on this word can be seen in , *Ḍiyā-ul-Nab*, vol. 7, p. 503

- On historical account, both writer proved that how Christians alter these prophecies. When Muslims got link with those people who used to speak Syrian language in Philistine, they come to know the word used by Jesus (*Blessings of Allah be upon him*) of Syrian language, is similar in meaning with word “*Muḥammad (Peace and Blessings of Allah be upon him)*”.
- Both writers criticized the development, origin and interpolation within the Bible, with the reference of western writers. Bible is not trust worthy, according to them, but still prophecies can be found in it.
- Both scholars include the prophecies of Bible; additionally they quoted from Gospel of Barnabas. In this gospel, Prophet (*Peace and blessings of Allah be upon him*) is mentioned with name. Its historical importance, development, criticism of Christians on it and why they did not like it, all is discussed by them.

## Part 2<sup>nd</sup>:

### Christians view point:

Christians has different approach towards prophesies of the Bible. Their methodology is totally against Muslims approach. Whether from west or from subcontinent, all have similar understanding about the prediction of Bible.

Mr. Barkatullah said “Muslim scholars made a criterion of a prophet by themselves, and then to prove their hypothesis they search evidence from bible so that, the advent of Muhammad (*Peace and Blessings of Allah be upon him*) can be prove from Bible”.<sup>18</sup>

Mr. Tayyub Salīm also raised some solid points in his book. He said: “during the study of books on Christianity by Muslim scholars, I saw a big contradiction. Muslims scholars tries to prove that Bible is changed and unbelievable, but on the other hand they also tries to prove that there are prophesies about the Prophet (*Peace and Blessings of Allah be upon him*) in the same Bible. I cannot understand their way of interpretation”.<sup>19</sup>

#### Christian interpretations of these prophesies:<sup>20</sup>

Muslims believe that many prophesies about the advent of Prophet (*Peace and Blessings of Allah be upon him*) can be found in Bible. They usually quote from Bible to enhance their claim. There is theory behind their quest:

- If Prophet (*Peace and Blessings of Allah be upon him*) is last and the mightiest messenger, then there should be some glad tidings about him in former scriptures.
- Second thing, are verse of the Qur’ān. These verses narrates that Jesus (*Blessings of Allah be upon him*) mention the coming of prophet with his name.

<sup>18</sup> Barkat-ul-Allah, *Was Muhammad prophesied in the Torah of Moses?* op. cit., p: 3

<sup>19</sup> Barkat-ul-Allah, *A Prophet like Moses*, Op. cit., p. 1

<sup>20</sup> All discussion will be done according to the understanding of the Christian scholars, whether they from west or from subcontinent. Agreeing with them or not is another issue, here thoughts and understandings regarding the prophesies will be discussed. All discussion will be in order as I narrated in the arguments of our two concern scholars.

- Prophet like Moses:

The prophecies of Deuteronomy 18:15-19, are bone of contention between Muslims and Christians. In this situation before neglecting or accepting the arguments, literal study might be able to solve this notorious issue. Like the Qur'ān, Bible also interprets itself very decently.

- From among your own brothers

What is meant by the “among your own brothers”? Does it mean Israelites or Ishmaelite? Usually “Brother” is interpreted as from decedents of Ishmaelite. If we study only Deuteronomy, we will come to know that this word is used 48 times with different meanings. Every time this word is associated with Jewish nation. Interpretation of Muslims scholars is totally wrong that this word is used for Prophet (*Peace and Blessings of Allah be upon him*).

Beside Biblical interpretation, like Bible also the Qur'ān used word “brother” in the same meaning. For example: the Qur'ān narrates that “To the Madyan people we sent Shu'aib, one of their own brethren”.<sup>21</sup> People of Madyan are associated with him as brethren. Brethren mean from his nation.

If we accept the interpretation of Muslims, then it's wrong to consider Prophet as brethren of Israelites. Because, Ismeal (*Blessings of Allah be upon him*) was the uncle of Israelites rather than brother.<sup>22</sup> So it is unfair to call the Ishmaelite the brethren of Israelites.

- Prophet like Moses:

Jews never imagine that Ishmaelite are their brothers, if they might do so then they should asked them about this prophesy. Second thing, what is meant by Prophet like Moses (*Blessings of Allah be upon him*)? What kind of qualities someone has to be like Moses (*Blessings of Allah be upon him*)? There are two signs, to be like Moses (*Blessings of Allah be upon him*). If these signs can found in Prophet, than we can say

<sup>21</sup> The Qur'an 7:85

<sup>22</sup> William Gold Sack, *Muhammad and the Bible*, (n.d: n.d, 1955), Op. cit p 8

him Prophet (*Peace and Blessings of Allah be upon him*) like Moses (*Blessings of Allah be upon him*):

a. Have conversation with God

Prophet of Islam never talked with God directly. The Qur'ān revealed indirectly through Gabriela in 23 years.

While the study of Gospel of John, we come to know that "In the beginning was the word and the word was with God". At another place, John 1:18, very clearly mention that, Jesus Moses (*Blessings of Allah be upon him*) saw God.

b. Show miracles

Several verses of the Qur'ān clearly narrates that Prophet (*May peace and Blessings of Allah be upon him*) was not bestowed to show miracles. Several time people of Makkah demanded, but he never showed anything. To be prophet like Moses (*Blessings of Allah be upon him*), He (*May peace and Blessings of Allah be upon him*) must show miracles but did not do.

While the Jesus (*Blessings of Allah be upon him*) showed extraordinary miracles. Not only Gospels but also the Qur'ān is witness of these miracles. So, Jesus (*Blessings of Allah be upon him*) is prophet like Moses (*Blessings of Allah be upon him*) rather than the Prophet of Islam.<sup>23</sup>

• He will give you another Counselor:

The interpretation of these verses is present in such a way that, reader thought these attributes really fits on the Prophet (*Peace and Blessings of Allah be upon him*). All their interpretations are false. All these attributes are linked with Jesus (*Blessings of Allah be upon him*). From these points this can be prove:

• Perklytos is sprit:

One thing is very obvious, Perklytos is True and Holy Spirit (John 14:17, 26). Promised one must be Spirit rather than human. The Prophet (*Peace and Blessings of*

<sup>23</sup> For more study see: Barkat-ul-Allah, *A prophet like Moses, op. cit.*, p. 11

*Allah be upon him*) never ever claims to be Sprit, but he always declared him as Man.

- Perklytos will live ever:

A promised made in these lines that Perklytos will remain forever. He is superior from others. As for as the Prophet (*Peace and Blessings of Allah be upon him*) is concern, this quality could not label on Him, because he buried in Medina.

- Perklytos never can be seen:

Prophecies from Gospel of John confirm that he will remain hidden from the eyes of people. As mentioned in John 14:17 “the Spirit of truth, the world cannot accept him, because it neither sees him nor knows him”. This kind of words could not be used for man; this can be true only for Jesus (*Blessings of Allah be upon him*), which was send to full fill the promise.

These are some features of promised one. The Prophet (*Peace and Blessings of Allah be upon him*) never claims any of them. If he did not do so, than how Muslims can relates these qualities to him? So, referencing, about the glade tiding of the Prophet, from these verses, Muslims are totally mistaken. It is unfair to make the interpretation of the Bible out of historical context.<sup>24</sup>

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<sup>24</sup> To read evidences and approach of writer about this prophecies please visit [www.muhammadanism.org](http://www.muhammadanism.org) or read Muhammad and the Bible p 47



## Part 3<sup>rd</sup>:

### Conclusion:

Christian's scholars tried to vaporize those prophecies about Prophet (*Peace and Blessings of Allah be upon him*), which are mentioned by Pir Muhammad Karam Shāh and Abu'l A'la Mōūdūdī with the reference of bible. They tried to interpret these prophecies in such a way that they prophecies could not be label on the Prophet (*Peace and Blessings of Allah be upon him*).

What I understand is, those paragraphs and quotations of Bible was changed (in the early stages of Bible compilation) which were about beliefs, Law and worships. Interpreters focused on those verses which were a hurdle in the spreading of Christianity. Bible should be interprets in such a way that, it becomes acceptable for all nations. Biblical moral values were acceptable to everyone, no society against the social benefits and prosperity. So, there is only one thing remain unacceptable, a thing which can produce distortion among gentiles (non Jews). It was, way of believing on God, religious customs and rituals, a thing which was against the beliefs of forefathers.

Amendments remained in progress from time to time. St. Paul was the first man who started this. He changed many things of Christianity just to spread Christianity among Gentiles. What he did? For example:

- He suspends the law of circumcision, for the gentiles
- It is not necessary for Gentile to become a Jew before embracing Christianity
- Salvation can be obtained by having faith on Jesus (*Blessings of Allah be upon him*); there is no need of Law, because Jesus (*Blessings of Allah be upon him*) was crucified for our sins.

After St. Paul his followers always remained busy to spread his false teachings. Many contradictions occurred during the compilation of Bible and spreading of Christianity in

early era. Contradictions which were found by critics of Bible, church tried to overcome in every new version of Bible.

When Muslims scholars discussed prophecies about Prophet (*Peace and Blessings of Allah be upon him*) from Bible, non Muslims become astonished. They were surprised that Prophet Muhammad (*Peace and Blessings of Allah be upon him*) is the prophet for whom Jews were waiting for. John (*Blessings of Allah be upon him*) said: “He is the one who has to come after me, the thongs of whose sandals I am not worthy to untie” and Jesus (*Blessings of Allah be upon him*) said “unless I go away, the Counselor will not come to you”. Studying all this, non Muslims started to embrace Islam. When they study more about Jesus (*Blessings of Allah be upon him*) in Islamic perspective, this enhances their belief. On behalf of these truths, they started to preach Islam.

This situation was very shame full, for those scholars and Christian's religious authorities, who were in the front line to criticize Islam and Prophet (*peace and Blessings of Allah be upon him*). So, they decided to change or make wrong interpretation the prophecies of Bible, from which Muslims made claim about the advent of the Prophet (*Peace and Blessings of Allah be upon him*). For example:

➤ In Deuteronomy 33:2 Moses (*Blessings of Allah be upon him*) said:

“The LORD came from Sinai and dawned over them from Sheir; he shone forth from Mount Fārān. He came with myriads of holy ones from the south, from his mountain slopes”.

The Word “*Holy Ones*” were changed many times. In earlier editions it was “*Hundreds of Thousands*”, but in the edition of 1844, this was “*Thousands men*”. But Hebrew bible this word is “*Ten thousand*”.

In this way the Christians scholars tried to change the numbers, so that the prophecy could not be set on Prophet. Because, He is the prophet who came from mount Fārān, with Ten thousand followers when Makkah was conquered.

Comparing the old editions of Bible, with moderns, we can find many discrepancies. These kinds firstly use to mold the basics beliefs of Christianity and then to prophecies about the advent of Prophet (*Peace and Blessings of Allah be upon him*).

Another step, which is at its peak now days, to criticize the personality of Prophet (*Peace and Blessings of Allah be upon him*) in such a negative way that no one, may agree to read about prophet (*Peace and Blessings of Allah be upon him*).

In last, I want to say that the propaganda about the Prophecies and about the negative character of Prophet (*Peace and Blessings of Allah be upon him*) totally failed. Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī, both, very decently defend all objections of Christian's scholars. After the comparative study of both, large no of people embraced Islam, which is a sign that, false allegations about Prophet (*Peace and Blessings of Allah be upon him*) is not accepted by western readers.

## **Chapter Four:**

# **Refutation of the allegations of Christian writers**

The story of allegations on the Prophet (*May Peace and Blessing of Allah be upon him*) has background of centuries, rather than of months or years. As time passed, during the different eras of civilizations, debate on this topic became more critical and controversial, and changed its shape according to need.

If allegations would about such person, who put humanity on the way of salvation, purified their beliefs and behavior, then there might be hidden purposes behind this. These purposes can be based on political, social, geographical, material and importantly religious aspects.

Secondly, due to the different background of knowledge and mind approach, people (Orientalists) could not agree on allegation in any epoch. Some neglect those allegations, which were raised by others. Orientalist always focused on the one aspect of Islam in one period, like they started from authenticity of Ḥadīth, later preservation of the Qur'ān, then personality of the Prophet (*May Peace and Blessing of Allah be upon him*) came under their criticism and lastly Islamic history and civilization is criticized.

For example, in beginning, Orientalists started their objections about Ḥadīth's compilation and it's securing from corruption. When they failed to proof their claims and assumption they started to talk about authority of the Qur'ān and its compilation. In this way they tried to collapse the Islamic culture and its true nature, although they could not succeed in their hidden motto.

Thirdly, last platform from where they tried to demise the Islamic identity in an organized and planned way, was the personality of Prophet (*May Peace and Blessing of Allah be upon him*). This part was not only greatly focused by the classical but also by contemporary scholars. Actually this issue has very much worth to them. How is it?

Because if they made criticism on Prophet (*May Peace and Blessing of Allah be upon him*), then they can achieve both goals, which were mentioned earlier. Like:

- i. By criticizing the process of receiving the revelation, they tried to prove the uncertainty of the Qur'ān. They were aware of that if they would able to prove this false assumption than the Qur'ān will have no more authenticity. Mission one can be accomplished in this way.

One of the leading figures who initiate the campaign of denigration against Prophet (*May Peace and Blessing of Allah be upon him*) was John of Damascus (d. 750 AD), a Christian priest. John discusses wrote, Prophet (*May Peace and Blessing of Allah be upon him*) as a "heretic" or a "fake prophet" who gathered people around him by using Christian sources with the help of an Arian priest.

Up the end of 12<sup>th</sup> century two prominent name can be mentioned, who work and study of Islamic culture and Prophet's (*May Peace and Blessing of Allah be upon him*) life.

First, Peter Al-Fānsī, a Spanish Jew and second was William of Malsbury. Study of Islam started by western scholars in organized way after the Crusades (11<sup>th</sup> to 13<sup>th</sup> century), under the supervision of Pop and Roman Empire. Universities like London, Cambridge and Glasgow etc, started separate department of eastern studies in 17<sup>th</sup> century. The first famous book of Europe about Prophet (*May Peace and Blessing of Allah be upon him*) was "Muhammad: The imposture", written by Bidwell in same era.<sup>4</sup>

Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī, tried to refute many of these allegations, and did well. One thing is very fascinating about them that they not only use the Muslim sources but also consult the views and writings of non-Muslim scholars. Additionally, they also quoted the verses of the Bible to enhance their refutation of allegations. This type of study gives them a special rank among Muslims scholars.

Orientalists of the modern time are not agreed on allegations. Different scholars have different views. Orientalists can be divided into three categories:

- i. One group always remain busy to raise allegations
- ii. Some of them are on the opposite side, who praise and refute the allegations and
- iii. Last group is between these two, if they praise, on the other hand they did not let go any chance to raise allegations.

If we study "Muhammad: The man and his faith" we can find the name of those scholars, who worked in this field, in chronological order. Author also analyzed the development and mind approach of different periods.

<sup>4</sup> 'Abd-ul-Ra'ūfZafar, 'Ulūm-al-Ḥadīth: Fannī, Fikrī aūr Tārikhī Muṭā'ah, (Lahore: Nashrīyāt 2006)p. 913

For example: Dante, Jorge cell in 1734, Voltaire in 1742, Savory in 1752, and Diderot 1840 and then Thomas Carlyle. Then he introduces the work of most famous and favorite scholars like Montgomery Watt, William Muir and Springer. The thoughts of modern Orientalists are based on these personals.

This chapter will discuss the efforts of Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī to refute the false allegations about the Prophet (*May Peace and Blessing of Allah be upon him*). Mean, this part will solve some questions—why they choose this topic to discuss in their books of Sirah? How they refute various allegations? What were their purposes behind this?

# Part 1<sup>st</sup>:

## Refutation of the allegations related to his life and Teachings

Many allegations were raised by Christian's scholars from the beginning of orientalist movement, especially after reformation of Europe till to date. They are in thousands. But here, only those allegations will be discussed, which are refuted by Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī in their books of Sīrah.

### **I. Allegations related to his life**

Here is the summary of the Refutation of the allegations related to his life:

- i. Polygamy. Voluptuary
- ii. Patient of Epilepsy
- iii. Atrocities



### i. Polygamy

It's a common thing, if you want to dishonor someone, discuss those issues relating to him which are controversial and sensitive in that society. The Prophet (*May Peace and Blessing of Allah be upon him*) is the personality, for him Muslims have deep love and respect. This was astonishing for the western scholars. Then, what they would have done? They started negative propaganda and raised allegations against the Prophet (*May Peace and Blessing of Allah be upon him*), that he was a man who married with many women. He married a woman who was caught as a slave in war. He married to girl when she was only 9 years old. He is a Voluptuary man etc.

These are many questions, related to the allegation of polygamy. In this way they tried to stop the flow of western women, to convert to Islam. But it is far behind from the reality. Here we will discuss the allegations raised by western scholars and response of Pakistani biographer of the Prophet Muhammad (*May Peace and Blessing of Allah be upon him*).

#### a. Christians allegations:

By studying the Islamic teaching about the issues of polygamy, we can understand that Islam gives the permission of polygamy in certain circumstances. Second marriage is prohibited, if someone could not make justices among his wives. If someone could not do this, than it is forbidene.

A famous orientalist, W. Montgomery Watt criticized this issue in different way. He tried to make an image of the Prophet (*May Peace and Blessing of Allah be upon him*) for western in such a way that "He looked like found of women". He said:

"We conclude, then, that virilocal polygyny, or the multiple virilocal family, which for long was the distinctive feature of Islamic society in the eyes of Christendom, was an innovation of Muhammad's. There may have been some instances of it before his time, but it was not widespread, and it was particularly foreign to the outlook of the Medinans."<sup>5</sup>

Islam, as Watt interprets the issue of Polygamy, always gave new understanding to controversial issue. In Arab society having wives more than two was a common custom.

Polygamy was much familiar among Arabs. Qur'ān is placing a limit on previous

<sup>5</sup> Montgomery Watt, *Muhammad at Medina*, op.cit., p. 277

practice, but it is encouraging the people to marry up to four. Here is the word which will give the understanding of Watt related to polygamy:

“It is not saying to men, who had six or ten wives; you shall not marry more than four. One contrary it is encouraging men who had only one wife (or perhaps two) to marry up to four. It is not the restriction of an old practice but the introduction of something new.”<sup>6</sup>

Western scholars have the same or sometime worse attitude regarding this issue. Verse of the Qur’ān in which permission of polygamy is given, very bitterly criticized. Without reading the context and further narrations, they focused on first part of verse. They usually said that, this verse exhortation the sexual desires rather than restraint them.

“European scholars have recognized that this verse of the Quran is an exhortation and not a restriction...”<sup>7</sup>

Watt made the strange discussion on the law of *Nikāḥ* by his own imagination. It is the sum of many quotations, which can show their thoughts and methodology. Other western scholars also show the same attitude towards *Nikāḥ* like Watt.

#### **b. Refutation of allegation:**

Fact is that, the marriage with many women was not the demand of voluptuary or anything else. Actually, these marriages made a strong relationship between the Prophet (*May Peace and Blessing of Allah be upon him*) and his followers; this relation considered a great honor and pride for them. These people (who have family relation with Prophet (*May Peace and Blessing of Allah be upon him*)) helped to strengthen and propagation of Islam.

#### **Polygamy before Islam:**

Before rebutting the very allegation of the Orientlists, we will take a glance on the practice of polygamy before Islam. If the practice was in vogue before the dawn of Islam, we may estimate the efforts made by Jews and Christians are totally wrong.

#### **• Polygamy in Arabs and Watt:**

<sup>6</sup> Montgomery Watt, *Muhammad at Medina*, *op.cit.*, p. 277 p: 274

<sup>7</sup> *Ibid* p: 275

Watt tried to give the impression that the concept of polygamy was the invention of the prophet's (*May Peace and Blessing of Allah be upon him*) mind. Before Islam the polygamy was not practice and especially people of Medina were unaware of it. The statement of Watt is totally wrong and against the historical facts. He wrote in his own book that people have more wives. He wrote:

“A man of Taaif is said to have ten wives apparently at once”.<sup>8</sup>

He also accepts that there were many people who have more than one wife. Duality of his character is shown by his statement. He wrote:

“Ibn Sa‘ad biographer, of course, have numerous examples of men who had more than one wives, but this is balanced by the examples of women with more than one husband”<sup>9</sup>

His claim, people of Arabs were unaware of polygamy, is demise by himself. Few examples can be given that many people married with two sisters simultaneously. He wrote:

“There are a few examples (including some from Medina) of a man marrying two sisters.”<sup>10</sup>

Orientalists tried to show weakness in the personality of the Prophet (*May Peace and Blessing of Allah be upon him*) with microscopic eye. Here, Watt rejects his own claims by giving the examples from historical aspects. Anyone who read his writings can make negative mind, but comparative study will unveil his hypocrite personality. Writer of *Ḍiyā-ul-Nabī*, studied in the same way. He tried to unveil the reality of these kinds of persons who criticized the personality of Prophet.

#### Evidence of Polygamy from the Bible:

People who made criticism on Polygamy, mostly of them are Christians. I could not understand that why they criticize about the marriages of the Prophet (*May Peace and Blessing of Allah be upon him*), other prophets like Ibrahim, Moses, David and Solomon (*Blessing of Allah be upon them*) also did the same thing. Their only purpose to spread the negative image of Islam and Prophet (*May Peace and Blessing of Allah be upon him*). Here is the detail about the marriages of Israelites prophets.

<sup>8</sup> Montgomery Watt, *Muhammad at Medina*, op.cit., p. 277 p.276

<sup>9</sup> Ibid p 275

<sup>10</sup> Ibid p 275

- Abraham (*Blessing of Allah be upon him*) married three women. Hagar (*Blessing of Allah be upon her*), Sarah, (*Blessing of Allah be upon her*) and third wife Keturah.<sup>11</sup>
- Jacob (*Blessing of Allah be upon him*) was the prophet, to whom Allah gave the title of Israel. He has 12 children from 4 wives. Bible narrates their names. Leah, Rachel, Bilhah and Zilpah.<sup>12</sup>
- Moses (*Blessing of Allah be upon him*) is known greatest prophet among Israelites by Jews. He also has many wives. In Old Testament their names are narrated as Zipporah, Kenite's daughter, and Hobab's sister.<sup>13</sup>
- Prophet David (*Blessing of Allah be upon him*) have many wives. According to Bible Solomon (*Blessing of Allah be upon him*) had many wives. Bible narrated that he has seven hundred wives.

“He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray.”<sup>14</sup>

Marrying with many women by the kings, not making any kind of objection by clergy people is the evidence that Christians have believed in polygamy. From above discussion we can conclude that polygamy was found in the world and no religion criticized it. George Cell narrated that, Jew scholars decided of four wives, although in their religion did not bound them.<sup>15</sup>

#### Polygamy and western scholars:

The law which is given by Islam fourteen centuries ago, Jews and Christians, after a long propaganda movement against it, now appears to admit its significance. Some of them are coming on, to endorse the very law as useful.

The modern scientific discoveries have also played the role in changing the attitude of the westerners regarding the law of polygamy. Now in the west such people have come on fore, who are providing defense regarding the law of polygamy. For example; A French orientalist express in his book “Muhammad the Prophet” that:

<sup>11</sup> Genesis 16:15, 17: 19, 25:1-2

<sup>12</sup> Genesis 29:23, 29:28, 30:4, 30:10

<sup>13</sup> Exodus 2:21, Judges 1:16 and 2:11

<sup>14</sup> 1 kings 11:3

<sup>15</sup> Muḥammad Karam Shāh, *Ḍiyā-ul-Nabī*, vol. 7, p. 442

“It is the fact that the custom of polygamy is prevented in every religion of the world and it will remain operative till the last days as well. It cannot be eradicated, no matter how strict law we make to eradicate it. The only thing, we have to decide is either we should provide it the legal justification or to let it be continued secretly or openly in hypocritical manner by abrogating it legally but knowing nothing can stop it.”<sup>16</sup>

Gerald De Neerfal and Lady Mo John, after travelling throughout the world, they concluded that: Islam allows the polygamy and Christianity forbids it, yet against the Muslims, the Christians do have the custom of polygamy more in vogue than among the Muslims.

Montgomery Watt, front line criticizer of Islam and the Prophet (*May Peace and Blessing of Allah be upon him*) also admire the law of polygamy. He wrote:

“It reminded some of the abuses due to the growth of individualism. It provided honorable marriage for the excess women, and checked the oppression of women by their guardians; and it thereby lessened the temptation to enter into the loose unions allowed in the matrilineal society of Arabia. In the view of some of the practices hitherto current, this reform must be regarded as an important advance in social organization”.<sup>17</sup>

Montgomery Watt and his fellow Orientalists despite opposing them, are compelled to accept the usefulness of is law of polygamy. Had they not been propagating against the laws of polygamy as a useful law, they may have take benefit from it.

It's up to the writer what he should think and made conclusion after studying the evidence about the blamelessness of Prophet (*May Peace and Blessing of Allah be upon him*) in the issue of polygamy

Orientalist often made the wrong interpretation of Islam. Reality is, before emergence of Islam, sexuality were all around. Neither Judaism nor the Christianity tried to vanish it from the society. Their leaders did not make serious attention toward this issue.

When Islam tried to reform the society from this shame full act, and tried to make perimeters then religious scholars started to raise the questions why Islam did not completely demise this custom? By hiding historical evidences, they stared to raise

<sup>16</sup>Muhammad Karam Shāh, *Ḍiyā-ul-Nabī*, vol. 7 p. 457

<sup>17</sup>Montgomery Watt, *Muhammad at Medina*, *op.cit.*,p. 277

objections that polygamy is started by Islam. There were nothing like polygamy before Islam. They tried to prove that Islam is the religion which gave permission to its followers to fulfill their sexual desires. If these people really dislike polygamy then why they did not criticized Judaism and Christianity, which did not do anything against this serious social issue.<sup>18</sup>

## ii. Patient of Epilepsy:

Second allegation which rose by Orientalist, is that Prophet (*May Peace and Blessing of Allah be upon him*) was affected by disease of Epilepsy. Orientalist of the middle age raised this allegation. But modern scholars tried to prove the allegation of Epilepsy on the behalf of the Qur,ān, Ḥadīth and Islamic history. Then they propagate these in such a way that this looks like reality.

There are some incidents which are used by Orientalist as evidence. Like:

- I. Seen the angels of prophet's mother before his birth
- II. Coming of an angel down and ripped his chest open
- III. Changing condition during revelation
- IV. Calling prophet by the people of Makah mad.

### o Orientalist view point:

From these hypothesis Orientalist tried to prove that the Prophet (*May Peace and blessing of Allah be upon him*) was patient of Epilepsy. In a summarized way, these issues will be discussed separately.

#### I. Seen the angels of prophet's mother before his birth:

The seeing of angels by Ḥazrat Amna, Springer understands that she was the patient of Epilepsy and declared that prophet has this disease genetically.

“Ḥazrat Amna, the mother of Prophet saw angels in his dreams, who came to gave her the glade tiding of Muhammad. Springer, who is rationalist and follower of his own thought, said

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<sup>18</sup> Muḥammad Karam Shāh, *Ḍiyā-ul-Nabī*, *op.cit.*, vol. 7, p. 447



that in reality it was not the glade tiding but Ḥazrat Amna has diseases of forgetfulness and of Epilepsy".<sup>19</sup>

## II. Saying of Ḥalīmah angel came down and ripped his chest open

Second incident is linked about the early life of prophet, when he was in the house of Ḥalīmah.

“After that the heart was joined together and restored to its place. The boys and playmates running to his mother and said: “Verily, Muhammad has been murdered.” They all rushed towards him and found him all right only his face was white. Prophet told them: Two men in white dress came down and ripped his chest open and took out the, I don't know”.

William Muir and Nicolson denied accepting that his chest was not open but he was the patient of Epilepsy. Dr Pocock, who translate the book "*Tārīkh Abu al Fidā*" in Latin language, when he comes through the narrated Ḥadīth; he not only changed the Arabic sentence but also changed the translation. This research by him is a treasure for the coming scholars".<sup>20</sup>

## III. Calling prophet by the people of Makah mad or possessed:

Calling the people of Makah to Prophet (*May Peace and Blessing of Allah be upon him*) as Mad or possessed, is also concluded as a sign of epilepsy by Orientalists.

These are superstitious points, which are used as allegation of epilepsy. No point has no solid ground. If Ḥazrat Amna considered to be patient of epilepsy by seeing angles, then will they consider all personalities of bible as epilepsy effected who saw and talked with angles.

### o Hot pursuit of Pakistani Biographers:

The manners of *Wahy*, the Orientlists claim as patient of epilepsy, only those people can admit as true whose conscience is dead. But who possesses the right thinking mind, cannot consider this allegation as true. The man inflicted by epilepsy can be judge by very first sight; nobody can believe a man who lived as many as sixty-three years having the fatal disease amidst of the crowd of people continuously and from amongst them no single

<sup>19</sup> Muḥammad Karam Shāh, *Ḍiyā-ul-Nabī*, op.cit., vol. 7, p: 249

<sup>20</sup> Ibid, vol. 7, p: 250



individual could identify his disease. Apart from this, the man who passed his entire life with the fullest of the faculties of his mind and heart till the breath his last, cannot be said an effected by sickness. Had he been affected by epilepsy, the thousands of men around him would have not given away their lives on a slight single of him. It is impossible the disease that friends and foes of the prophet could not detect in his life time, the Orientalists after fourteen centuries have succeeded to detect in his blessed person.

Scholars, especially Pir Muhammad Karam Shāh, condemned this objection in a splendid way. His discussion can be summarized in following points.

○ Characteristics of Epilepsy's patient:

First of all, we will see, by medical point of view, the characteristics of epilepsy patient. Then, we will find out the rather these characteristics are found in Prophet or not. Here are some questions which will help us to understand the condition of Epilepsy's patient. Like: how patient behave during this? What would be his condition after this?

Epilepsy and epileptic fit:

These terms are denoted a chronic clinical disorder or syndrome characterized by recurring paroxysmal attacks or fit in which consciousness is lost or impaired in varying degrees with or without a succession of tonic or clonic muscular spasms.....

The most common and most terrifying motor seizures are generalized convulsion. In a typical attack, the affected person suddenly loses consciousness with or without a brief preliminary warning of sensory or motor character. Simultaneously with the loss of consciousness there may be sharp loud cry when the muscles of the larynx, like those of the trunk, head and extremities suddenly go into a state of tonic or stiff contraction. The victim, if standing at the time, may fall to ground forcibly: as the tongue is protruded between the gnashing teeth, it may be bitten. The limbs stiffen and the head is turned. The pupils dilate and the eye balls roll upward or to one side. The face first becomes pale, but when breathing is suspended by closing of the glottis and spastic fixation of the respiratory muscles, it becomes livid or purplish in color. After 20 to 30 seconds this phase of seizure ends more or less abruptly, and the second phase immediately supervenes. The later is characterized by violent though rhythmic jerking spasms which

involve the entire muscular system, usually lasting from 30 seconds to more than 100 seconds. During this period the breathing become deep and Sertorius and foamy saliva issues from the mouth. It unusually severe attacks, control of the rectum and bladder may be lost, resulting in faecal and urinary incontinence. Following this phase, the patient regains consciousness for a short time, but because of sheer exhaustion is prone to lapse into a deep sleep which may last for one hour or more.”<sup>21</sup>

Whatever we discussed in the last paragraph, did we find anything in during the process of revelation, in Prophet? Honestly speaking, the people who are making such kind of allegation they are affected by this disease, they should consult a doctor.

○ Views of Christian scholars:

How we will consider western scholars? If some are condemning an issue, there some who are giving the arguments against them. For example, Watt is the orientalist who some time criticized very harshly and sometime other occasion he admires the personality of Prophet. Reader some time confused on which argument he should believe. If such a scholarly personality is might get confused on making theories, than how an ordinary man can make his mind?

In this issue, he neglects all those assumption which are raised by orientalist in an elegant way. Montgomery Watt says:

“On some occasions at least there was physical accompaniment. He would be gripped by feeling of pain, and in his ear's there would be noise like the reverberation of a bell. Even on a very cold day the bystanders would see great pearls of sweat on his forehead as the revelation descended upon him. Such accounts led some western critics to suggest that he had epilepsy. But there are no real ground of such a view. Epilepsy leads to physical and mental degeneration, and there are no signs of that in Muhammad: on the contrary he was clearly in full possession of his faculties to the very end of his life.”<sup>22</sup>

Pir Muhammad Karam Shāh, in his book quotes another scholar William Muir, who is known as great critics of prophet. There are many things which are approached by him. As for as this issue is concern, he also admit that Prophet (*May Peace and Blesing of Allah be*

<sup>21</sup> It is the sketch of views discussed in *Ḍiyā-ul-Nabī*. For study in detail please read vol. 7 p: 268, these pages will give you a clear approach about the characteristic and behave of this patient.

<sup>22</sup> Montgomery Watt, *Muhammad: Prophet and States Man, op.cit.*, p. 19

upon him) never had any serious illness in his entire life. His health remains fantastic during his lifetime. He said:

“He never but once had suffered from any serious illness”.<sup>23</sup>

What some suggest after reading this discussion? Not only Muslims, in Prophet’s life, but the people who did not accept Islam have any idea about this kind of disease. If there would be then people of Makkah would remained behind to propagate among people. These were those people who propagate many false things about Prophet. Western critics followed the footsteps of people of Makkah, but in this issue they got something new.

It can be trustable if all critics would have same views, but everyone has his own imagination. They are rejecting the evidences of each other. Its mean that there is something lack of historical account or of understanding.

### iii. Atrocities:

European criticism seems lost its sense of justice in dealing with Prophet (*May Peace and Blessing of Allah be upon him*). All consideration of criticism seem to be focus on one think, whatever is unfavorable or can damage to Prophet’s (*May Peace and Blessing of Allah be upon him*) personality, it must be accept as true.

Whenever Muslims struggle to defend the dignity of Islam and Prophet (*May Peace and Blessing of Allah be upon him*), Orientalist named them as atrocities. While discussing causes of it they say: Muslims plunder the caravan for economic needs, to occupy land, Islam is spread by sword and many more.

### Orientalists approach:

To understand their approach to this subject, their objections will be discussed here. George Cell in his translation of the Qur’ān wrote:

“but this great passiveness and moderation seems entirely owing to his want of power, and the great superiority of his opposes for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out, that God had allowed him and his followers to defend themselves against the infields; and

<sup>23</sup> Muḥammad Karam Shāh, *Ḍiyā-ul-Nabī*, Vol. 7, p. 288

as a length as his forces increased, he pretended to have the divine leave even to attack them, and to destroy idolatry, and set up the true faith by sword".<sup>24</sup>

Another example of Atrocities which is given by western scholars is that, Islam spread by sword. The issue is discussed by different scholars in different ways. The man who wrote a translation of the Qur'ān, argued in this way:

"it is certainty one of the most convincing proofs that Mohammadism was no other than a human invention, that it owed its progress and establishment almost entirely to the sword; and it is the one of the strongest demonstrations of the divine origin of Christianity, that it prevailed against all the force and powers of the world by the mere dint of its own truth".<sup>25</sup>

W. Montgomery Watt, tried to prove by his writings that after the migration to Medina, Muslim do not have any economic output, that is why they choose razzes, like it is old custom of Arabs. He wrote:

"As these expeditions, even that to Badr, were razzes, where the aim was to capture booty without undue danger to oneself".<sup>26</sup>

To enhance their assumption that Prophet (*May Peace and Blessing of Allah be upon him*) was involve in atrocity, Watt declared wars against non-Muslim, as razzes. Prophet (*May Peace and Blessing of Allah be upon him*) incited his followers for atrocity. He wrote:

"Thus weather Muhammad incited his followers to action and then used their wrongs to justify it, or whether he yielded to pressure from them to allow such action, the normal Arab practice of razes was taken over by Islamic community. In being taken over, however, it was transformed. It become an activity of believers against unbeliever, and therefore took place within religious context".<sup>27</sup>

He did not make any difference between *Jihād* and raze. Both occur due to one purpose, to collect money. He narrates:

"The change from razzes to Jihad may seem to be no more than a change of name, the giving of an aura of religion to what was essentially the same activity".<sup>28</sup>

<sup>24</sup> Muḥammad Karam Shāh, *Ḍiyā-ul-Nabī*, v 6, p. 588

<sup>25</sup> George Cell. *The Koran*, (London: Fredrick worn and co. 1890). P: 38

<sup>26</sup> Montgomery Watt, *Mohammad at Medina, op.cit.*, p. 231

<sup>27</sup> Muḥammad Karam Shāh, *Ḍiyā-ul-Nabī*, vol. 6, P. 560

<sup>28</sup> Montgomery Watt, *Muhammad: Prophet and States Man, op.cit.*, p. 108

Same attitude is repeated by Tor Andrea. He also declared that razzes were the sustenance provider. Muslim's economy was based on razzes, because they migrated to Medina with nothing in their hands, they were so poor that do not have cloths to wear and do not have any kind of economical activities. So, in this condition only one choice was available to them, to full fill their daily life necessities, the razes,. His thought can be understood by the following statement, which is taken from his book "Muhammad: The man and his faith". He wrote:

"The method, then, which the employed in order to provide substance for himself and all his companions, was that of plundering the caravans which passed Medina on the way to or from Syria".<sup>29</sup>

Further in the same book, he describes the causes of flourishing these razzes. There was another hidden purpose mention by him, which was, desire of Prophet to compile the world by force.

"The satisfaction and joy of victory increased the prophet's consciousness of his calling. The thought grew in him that the world must be compiled by force to obey Allah's word and commandments, if preaching did not succeed..... Thus, even at this time, shortly after the battle of Badr, the principle is formulated which for a season made the sword the principal missionary instrument of Islam."<sup>30</sup>

The killing of Jews from different tribes is also used by western scholars to support their assumptions. Some time they called them assassination. For example in Cash's book "Expansion of Islam" appendix of four pages is made, in which he narrated the example of so called "assassination". But the interesting thing is that he mostly follows the footsteps of Muir. The names mentioned by him, five out of six were Jews.

Muir and Cash assert that all these persons who were murdered for no offence, other than that of composing verses which annoyed the Muslims. The people who were killed, Abu Afak, Ka'ab ibn Ashraf, Abul Huqaiqa (Abu Rāfi') and a woman Asmā from the tribe of Aus.

<sup>29</sup> Montgomery Watt, *Muhammad: The Man and his Faith*, op.cit., p. 140

<sup>30</sup> Ibid p :147

**Refutation of this allegation:**

Islam is being criticized that it is spread by sword. It looks very strange to Orientalists that, being a religious leader why Prophet gave permission of using sword? But they did not see the concept of war and those enhancements of killing, which are mentioned several times in Bible.

Many paragraphs and quotations can be mentioned regarding killing the people. Bible makes no difference during war, old men and women, children, even animals and trees could not be forgiven. Here is only one paragraph, from which the reader can understand the concept of using “sword” against enemies. See how Bible orders to his followers to deal with their enemies.

“When you march up to attack a city, make its people an offer of peace. If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. If they refuse to make peace and they engage you in battle, lay siege to that city. When the LORD your God delivers it into your hand, put to the sword all the men in it. As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies. This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby. However, in the cities of the nations the LORD your God is giving you as an inheritance do not leave alive anything that breathes. Completely destroy them the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites as the LORD your God has commanded you”.<sup>31</sup>

Immigrants of Makkah did not depend on people of Makkah. Most of Muhājarīn were traders. They started their own business, without depending on the economy of Anṣār. Trading caravans of Abu Bakr, Umer, (*May Allah pleased with them*) and others usually went to Syria. More than 90 names are mentioned by Grunebaum in “*Classical Islam*”, who run their own business. But blaming them “raze as their profession” is not justice. Second question is, how many caravans were attacked by Muslims? And in how many fights, Muslim got the benefits? Here is the table of those expeditions which were against people of Makkah.

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<sup>31</sup> Deuteronomy 20: 10-17

S. No	Date of Expedition	Result	S. No	Date of Expedition	Result
1	Saif-ul-Baher 1 H	No war	10	Sweeq 2 H	Enemy escaped
2	Rabikh 1H	No war	11	Qurow 3H	Carvan captured
3	Al khrrar 1H	No war	12	Uhad 3 H	Many Muslims injured
4	Al-Abwar 2 H	No war	13	Hamra-al-asad, 3H	Enemy lost
5	Bawat 2 H	No war	14	Bader al moead 4 H	No war
6	Sufwan 2 H	Enemy escaped	15	Al-Khundaq 5 H	Enemy defeated
7	Zul Ashrea 2H	No war	16	Al-Eass	Carvan captured
8	Nakhla 2H	Muslim get Benefit	17	Hudabia	Peace agreement
9	Badar 2 H	Great victory	18	Concurrence of Makkah	Victory, no benefit

Muslims fought 18 wars against Quraysh in 8 years. Eleven fights could not be considered as raze for economic factor, because no war took place. Four expeditions were for defensive point of view. From remaining last three, Muslims economically benefited.

In this situation how this blame can be true that Muslims spend their lives in razing the caravans of Quraysh or Muslims made their lives better like Anṣārs by razes. Its look like that Grunebaum imagines that caravans traveled with treasure of Qāroon, Muslim attacked on them and spend their lives in luxuries.

Quraysh were not fools. They also know that the path is not secure on which their caravans travelled. In this situation they should take security precautions, for minimum loose. But they did not. When Muslim got victories against Syria and Persia, they did not killed any innocent man, did not involve in razes. How this is possible that those people who always found of razes against their own tribes, but they did not do anything against other nations.

Whatever blames were raised; all were without historical background and reality.

## **Part second:**

### **Refutation of the allegations related to his**

#### **Teachings:**

Another part related to allegations is about the teachings of Islam. Western scholars tried to criticize, not only Islam but also the personality of Prophet. Because they know that if they would be able to prove that Prophet (*May peace and blessings of Allah be upon him*) spread false teachings than it would be very easy for them to prove that Islam is un-trustable.

Here is the list of allegations which are raised by western scholars regarding to the teachings of Prophet (*May peace and blessing of Allah be upon him*):

- i. Islam is originated from Judaism and Christianity
- ii. Prophet was admirer of Idols
- iii. Permission of rape given by Him

These are some of many objections which are raised by Orientalists. Who did they interpret these allegations? What was their methodology? What was their purpose? These questions will be examined in coming

#### **➤ Origin of Islam:**

Many Orientalists claim that Islam is originated from Judaism and Christianity. a series of writers can be mentioned here which worked in this field. Their methodology is same, because they interpret same incident with different mind approach. But their conclusion is always same, Islam has no base, its teachings depended on Judaism and Christianity. To understand their approach, I will quote only one writer, Tor Andrea.

#### **Orientalists interpretations:**

Tor Andrea claims, Islamic teachings which are against Judaism and Christianity, are taken from Mani religion. He said that Mani people want to get freedom from Jews and Christians. Mani guided his people to freedom. So, he becomes famous among his people.



The Prophet (*May peace and blessing of Allah be upon him*) did in the same way to get freedom from Jews and Christians. He wrote:

“It is clear that Muhammad must have been influenced, even if he was not actually awakened, by the struggle for religious independence which had given Mani and Gnostics such a strong position among the peoples of the orient.”<sup>32</sup>

He wants to say that like other eastern nations Arabs was under the Jews and Christians. That is why, prophet tried to free his nation from them. Writer did not clarify many things like, Romans and Persians did not control Arabs then how they can be remained under the religious authority of Jew or Christians? How thoughts of Mani reached to Prophet (*May peace and blessings of Allah be upon him*)? Another place he writes:

“Of their doctrine system he knew little or nothing. He had merely got hold of the ideas which had immediate relevance for the religious position in which he found himself.”<sup>33</sup>

Then he said that Prophet (*May peace and blessing of Allah be upon him*) never think to be a Christian. But Prophet knows, about concept of revelation and the honor of revelation is not specific for Christian. Further he narrated that Prophet (*May peace and blessing of Allah be upon him*) heard Qaas bin Sa'da<sup>34</sup>. This left great impact on the mind and heart. He described in such a way:

“The message which Muhammad heard concerning the one God, His Goodness, and His judgment, took root in his soul. Many tears passed the outward conditions and the associations in which the message reached him faded from his memory; but the word lived. .... It was intensified by what he heard from time to time concerning the Christian hermits and inherent preachers, who also occasionally passed through Hejaz.”<sup>35</sup>

Then writer found another cause that why he claim of a Prophet (*May peace and blessings of Allah be upon him*)? He knows that Jews are waiting for a Messiah. He wrote:

“Muhammad knew of the Jewish expectation of the coming Messiah. He knew that a prophet was promised in Torah, and linked this prophecy with Jesus promise that he would

<sup>32</sup> Tor Andrae, Muhammad: *The man and his faith* (London: Jorge Allen and Unwin Ltd, 1936) p: 140

<sup>33</sup> Montgomery Watt, Muhammad: *The Man and his Faith*, op.cit., p. 92

<sup>34</sup> An Arabian poet, who died before the advent of Prophet. His poetry comprised of monotheist concept.

<sup>35</sup> Montgomery Watt, *Muhammad: The man and his faith*, op.cit., p. 96

send the comforter. For him, this belief in Messiah provided a support for his conviction of his call, but he cannot have invited him.”<sup>36</sup>

These are the assumptions which are raised by Tor Andrea. A series of writers can be mentioned regarding this issue. Some say, Prophet got everything from two Christians slaves and some narrated he was taught by Bahīrah monk etc.

○ **Story of Bahīrah monk:**

When the Messenger of Allah was twelve years old, he went with his uncle Abu Ṭālīb on a business tour to Syria. When they reached Baṣra they meet a monk, named as Baḥīrah (Georges), who showed great kindness, and entertained them lavishly. He had never been in the habit of receiving or entertaining people before. He readily enough recognized the Prophet (*May peace and blessing of Allah be upon him*) and said while taking his hand:

This is the master of all humans. Allah will send him with a Message which will be a mercy to all beings.” Abu Ṭālīb asked: “How do you know that?” He replied: “When you appeared from the direction of ‘Aqbah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can recognize him also by the seal of Prophet Hood which is below his shoulder, like an apple. We have got to learn this from our books.” He also asked Abu Ṭālīb to send the boy back to Makah and not to take him to Syria for fear of the Jews. Abu Ṭālīb obeyed and sent him back to Makah.

Second time when Prophet (*May peace and blessing of Allah be upon him*) was at the age of 25, He went to Syria as a merchant for Khadījah (*may Allah pleased with her*). When Khadījah (*may Allah pleased with her*) was informed about Muhammad’s (*May peace and blessing of Allah be upon him*) truthfulness, honesty and kind manners, then second time she send Prophet to Syria, on higher profit than the others. She would also send her hireling, Mīsīrah, with him. During this travel Mīsīrah observe him deeply. He saw when, Prophet stayed under a tree, a monk Mstārah asked about Prophet. He said “after Jesus (*blessing of*

<sup>36</sup> Ibid, p. 98

*Allah be upon him*), no one stood under this tree except the Prophet”. Mīsīrah also saw two angles, holding shade on Prophet.<sup>37</sup>

### Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī

If we consider these narrations are acceptable, it doesn't mean that fifteen years ago Prophet (*May peace and blessing of Allah be upon him*) knows that He is going to be a prophet. People of Makah, Abu Ṭālīb and those who were with the carvan they must know that there would be a prophet among them very soon. From second journey to Syria Mīsīrah and Khadījah (*may Allah pleased with her*) must know he would be Prophet.

Although these all narrations are narrated by authentic scholars, but these are not acceptable due to some reasons.

- This is against the verses Quran, in which prophet is addressed in this way:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ  
نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ 38

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ 39

This is very clear proof from Quran that Prophet (*May peace and blessing of Allah be upon him*) was not aware of that he would be given prophet hood. If he would know in the age of 12 and then got confirmation in the age of 25, then there would be no doubt that Prophet would have hope for the revelation of a Book.

The Ḥadīth which show us the situation after the revelation are clearly against these historical narrations. The conditions of Prophet (*May peace and blessing of Allah be upon him*) after first revelation, conversation with Khadījah (*May Allah pleased with her*), if Prophet would know from 28 years and Khadījah (*May Allah pleased with her*) from 15 years, then they should accept this.

- These narrations are also against the Islamic history which gave us information about the situation in Makah after starting of the revelation. Reaction of Quraysh would be very

<sup>37</sup> To understand deeply the thoughts and methodology of Christians see *Sīrat Sarwr-e-'Alam*, vol. 2, P, 108

<sup>38</sup> The Quran 42: 52

<sup>39</sup> The Quran 86 :28

different if they aware that He is the man who has the qualities of Prophet Hood, although they aware from it 31 years ago.<sup>40</sup>

They also mention some other names from who, according to them, Prophet learn the basic beliefs and tradition of Christianity. These men were the people of the book most importantly they were from Makah, although they were slaves. Their names were 'Addās, Yassār, and Jabbar.

Uncovering the source of revelation, looks a very solid interesting thing. But if we see with the critical point of view, there is no argument is given by them to support their claim.

Quran mention that people of Makah blamed prophet that he learnt Quran from someone. Quran describes:

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا. وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ  
اِكْتَتَبَهَا فِيهَا تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا . قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا.<sup>41</sup>

If this would be the reality then why the people of Makah, who were against the prophet, could not know this issue? Is it possible that a Man consults with slaves, then claim that it is the word of Allah, how it would be acceptable by people of Makah? No one able to prepared the verses like Quran, if it would be preparation of a man then why the people of Makah could present a single verse like Qur'ān? Those people who were against Muslim why they not discover the source and bring that front of public and tell them this is what they called word of Allah. By doing this they can solve their problem of Muhammad (*May peace and blessing of Allah be upon him*) forever. They didn't. Because there was nothing like as claimed by westerns claimed.<sup>42</sup>

By studying Quran, we come to know that several times Qur'ān challenged to the people of Makkah and of entire world that if Quran is creation of human being than can people made ten Surahs or at least a one like it. Call everyone to help them in this matter. Quran challenged in this way:

<sup>40</sup> AbūlA'la Mūdūdī, *Sīrat Sarwr-e-'Alām* vol. 1, p. 109

<sup>41</sup> The Quran 25: 4-6

<sup>42</sup> AbūlA'la Mūdūdī, *Sīrat Sarwr-e-'Alām*, p.cit p vol. 2: 278

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَفْطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ<sup>43</sup>.

At another place Qur'ān make it easy to make at least one Surah. Further Quran challenged that no one can do this, because it from Allah, almighty. Quran stated:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ . فَإِنْ لَمْ

تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ .<sup>44</sup>

Arabs were famous for poetry and memory. Their poetry was such quality that modern man astonished while he studying that. If, Qur'ān would be word of man rather than of Allah then why would nor they able to construct a Surah like it? Further, we never knew that any of them tried to take such a step.

But the modern western scholars claimed that origin of Qur'ān is Torah and Bible. Prophet learned it from slaves and presents it as word of God. Question is that Prophet was like them, why people of Makkah could not arranged a Surah like Quran? So foolish is, this claim. From the day of its revelation, no one could make a verse like Quran. It's a challenge for entire race.

### ➤ Prophet and worship of Idols

Prophet (*May peace and blessing of Allah be upon him*) was born in pagan society. Ka'bah, which was built by Abraham and Ismail (*Blessing of Allah be upon them*) with the order of Allah, at that time was the home of 360 idols. Although they have believed Allah but they also worship Idols. Idols were used to get close to Allah. That is why the first lesson which is given to people of Makah was "there is no god but Allah".

The process of preaching can be divided into fallowing steps:

- Inform to friends and closer relatives
- Calling people of Makah towards Islam
- Spreading the message of Islam to the closer tribe of Makah

<sup>43</sup> The Quran 11:13

<sup>44</sup> Quran 2:23-24

- To give the concept of monotheism to whole Arab Peninsula
- Lastly to all nations and religions of the world

In all these stages, Prophet main focusing point was to reject of idols and to worship of only Allah almighty. Orientalists still blame that in the early stages Prophet was admirer of His ancestor's religion. They tried to prove that in early stages Prophet not spread the monotheism nor condemned idolatry. Roland, in a poem, describe golden statue of prophet, which shown ridden on elephant. He also propagate that Muslim believe on trinity.<sup>45</sup>

George Cell described the pilgrimage of Hajj as a pagan ritual. Further he said that, although Prophet ended the idolatry but those rituals which were become the integral part of People of Makah, prophet did not denied them. He accepts some pagan rituals due to some causes. He writes:

“Mohammad found it much easier to abolish idolatry itself, than to eradicate the superstitious bigotry with which they were addicted to that temple, and the rites perform there; wherefore, after several fruitless trials to wean them therefore, to thought it best to compromise the matter, and rather than a frustrate his whole design, to allow them to go to pilgrimage thither, and to direct their prayers thereto”.<sup>46</sup>

Watt also describes like Cell.

“Despite this extirpation of idolatry, many old ideas and practices were retained”.<sup>47</sup>

At another place he describe very clearly in these words:

“Mohammad original belief may have been in Allah as high god, or supreme deity. Combined with lesser local deities whom he may have come to regard as angles who could intercede with the supreme Being”.<sup>48</sup>

Quran clearly mention that to pagan people that the idols which you consider them as god, they are not responsible of loose or benefit. Watt tried made a conclusion that Quran declare idols a smaller god and denied only status equal to Allah. He narrates:

There seems to be a suggestion in the word, however, that they are junior partners, not equals”.<sup>49</sup>

<sup>45</sup> Diyā-ul-Nabī vol 1 p :348

<sup>46</sup> The Koran p: 95

<sup>47</sup> Montgomery Watt, Muhammad at Medina, *op.cit.*, p. 310

<sup>48</sup> Montgomery Watt, Muhammad at Mecca, *op.cit.*, p. 49

<sup>49</sup> Ibid p: 90

Then Orientalists change their line of action. They said they Qur'ān condemned on some idols. Those idols which belong to people of Makkah were not in the list. They narrate the verse of Quran for the evidence.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ.<sup>50</sup>

In these verses on those idols are condemned. And these idols were of those tribes who use to live outside Makkah. Quran did not condemn idols who was for people of Makkah.

➤ **Answers of these objections:**

Here we will answer of their objections one by one. Their first allegation is prophet never said anything against idols during the preaching of first three years. Because people of Makkah did not oppose him, if He condemned idolatry from the beginning then they must be opposed prophet.

Actually prophet started preaching of Islam with the condemnation of idols. Before open preach, anyone who embraced Islam, he has to accept the monotheism. Before embracing Islam, Abu Baker (*May Allah pleased with him*) replied with these words:

"صدقت يا بى و امى انت و اهل الصدق انت انا اشهد ان لا اله الا الله وانك رسول الله"

Then Ali (*May Allah pleased with him*) was the first from the children who embraced Islam. When, he saw Prophet and Khadijah offering prayer. He asked what's that? Prophet (*May peace and blessing of Allah be upon him*) replied:

دين الله الذى اصطفاه لنفسه و بعث به رسوله فادعوك الى الله وحده لا شريك له و الى عبادته و الى الكفر باللات و العزى.<sup>51</sup>

These two people are the first who embraced Islam. From this, we come to know that prophet condemned the idols of Quraysh from the beginning. If we see the revelation of Quran, verses which were revealed after the revelation of cave. These verses are:

يَا أَيُّهَا الْمُدَّتِرُ . فَمَ فَاذْنُرْ . وَرَبِّكَ فَكَثِّرْ . وَنِيَابِكَ فَطَهِّرْ . وَالرُّجْزَ فَاهْجُرْ .<sup>52</sup>

Meaning of *الرُّجْزَ* is Idols. Then how some can say that Prophet (*May peace and blessing of Allah be upon him*) did not condemn idols in early period of Islam? This is the clear evidence that from the beginning this was started.

<sup>50</sup> The Quran 53:19-20

<sup>51</sup> Muḥammad Karm Shāh, *Ḍiyā-ul-Nabī*, op.cit., vol. 1, p. 367

<sup>52</sup> The Quran 74:1-5

And when Prophet (*May peace and blessing of Allah be upon him*) was commanded by Allah to call relative towards Islam, at this time this verse was already there, in which monotheistic idea was clearly given.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُكُونَ مِنَ الْمُعَذَّبِينَ.<sup>53</sup>

When prophet call people of Makkah near the mountain of *Safā*, then Prophet (*May peace and blessing of Allah be upon him*) announced only one thing, لا اله الا الله. This is to worship on Allah, condemnation of other gods and idols.

Makkah was the starting point of preaching. People of Makah worship those idols which suited in Makkah. It's mean that Abu Lahab, because Prophet condemned those idols which belong to the outside of Makkah. Quran didn't condemn with specific name of idols, it doesn't mean that there is no idol in Makkah. Quran use specific method, so every idol could come under that criteria.

This verse shows the reaction of the people of Makkah. There panic was at peak when Ḥamza and 'mar (*May Allah pleased with them*) embraced Islam. Their religion and idols were in great danger against the monotheistic religion.

أَجْعَلِ الْإِلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ . وَأَنْطَلِقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى الْإِهْتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ . مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ .<sup>54</sup>

Quran is addressing those people who worshipping the idols. Quran narrates the cause of worshipping idols.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ.<sup>55</sup>

Lastly people of Makkah offer Prophet (*May peace and blessing of Allah be upon him*) Wealth and other things, they also send many delegations to Abu Ṭālīb. What was the cause of that?

<sup>53</sup> Quran 26: 213

<sup>54</sup> Quran 38: 5-7

<sup>55</sup> Quran 39: 3



Surely it was only that Prophet should not condemned idols. It was clearly mention by Allah in Surah 109, each of them could not worship of either God.

### ➤ Incident of Ghrānīq:

Another most favorite issue of western scholars is Incident of Ghrānīq. From this they tried to prove that prophet was admirer of the idols. Firstly we will see this incident in detail then we will discuss it. If we study different narrations about this incident then we can make complete sketch of this story, in this way:

Preaching of Islam started openly. Makkah was the worshiping place for everyone. Prophet usually recites the verses of Quran. People have different thoughts about Prophet but they aware that he reading the Qur'ān for people.

Surah *al Najam* was recited rottenly, because it mentioned the concept of prophecy and it also condemned the idols. Decision was made by people of Makkah that made a noise as much as they can, so that no one heard the voice of Qur'ān. Some of them didn't want to hear the word of God, but some other who use to hide themselves in the cloths of Ka'bah to listen the impressive word of Allah.

One day was reciting the verses of *al Najam* loudly, at his specific place. People of Ṭāif also there, these people are the worshiper of *al Lat* and *Manāt*. During their worship around Ka'bah, people usually in loud admire their idols. They used to say these words:

الات و العزى و منوة الثالثة الاخرى - تلك الغرائق العلى - وان شفا عتهن لترجى<sup>56</sup>

Planners were hidden under the veil of Ka'bah. When Prophet reached the specific verse, in which *al Lat* and *Manāt* was condemned, which is:

. افرأيتمُ التات والعزى. وَمَنَاةَ الثالِثَةَ الاُخْرَى<sup>57</sup> .

Then, that man shouted تلك الغرائق العلى - وان شفا عتهن لترجى. But this was nothing new; this thing does not get attention of any one because it was a common thing. But Quraysh, who

<sup>56</sup> AbūI'ālā Mūdūdī, *SīratSarwr-e-'Alām*, op.cit., vol. 2, p. 570

<sup>57</sup> Quran 53 :19-20

planned all this, got their goal. Quraysh and others bowed themselves immediately, and announced the Muhammad accept the views of paganism.

### Views of Christian scholars:

G.E. von Grunebaum wrote in his book that in beginning these idols were considered as daughter of Allah but then prophet changed his views. He writes:

“It is said that he had recognized as the daughters of Allah the three great Goddess: al-Lāt, who was honored in Ṭaif, al-Uzza who was worshiped in Hakala near Mecca and Manāt who sanctuary laid in Qudaid between Mecca and Medina. This stand he now revoked and made a sharp distinction between the faithful and those who associated Allah with other Gods”.<sup>58</sup>

Ideology of classical scholars can be found in the writings of contemporary scholars of the west. After considering true, Watt concludes that Prophet gave permission of worshipping idols. He describes:

“In this connection we must pay attention to the story of satanic verse. The story must be true in essentials since no Muslim would have dared to invent it about Muhammad and indeed confirmation of it is in Qur’ān. That story is that perhaps in about 615 or seven years before Hijrah he received a revelation that these are the high-soaring ones, whose intercession is to be hoped for. Mohammed at once announced this revelation and the permission for prayers to these deities lead all the men in Ka‘bah to join Mohammed in his worship. Later however Mohammed realized that these verses could not be correct and the true continuation of the passage was revealed to him”.<sup>59</sup>

Shorter Encyclopedia of Islam and Stanley Lanepoole also describe these things. Orientalists concluded these points from above discussion:

- Concept of one God or Monotheism was not clear in the mind of Prophet. The belief was in early stages. That is why He feels that there should be some kind of amendment in it.

<sup>58</sup> Von Grunebaum G. E, *Classical Islam*, (London: George Allen and Unwin Ltd, 1970), p. 31

<sup>59</sup> Montgomery Watt, *What is Islam*, (London: Butler and Tanner Ltd, 1968) p.42

- Propose of including the idols of Quraysh was, Prophet desired to get the favor of worshipers of Lāt and Manāt, so that his rule would spread from Median to Ṭā'īf.
- Allah revealed verses without proper significant.
- Muslims were hapless and tired from the attitude of Quraysh. They want some kind of rest and favor of Quraysh, when they got that then these verses canceled.

When prophet comes to know that, it was the part of planning. Then He condemned this action by saying this, these are the satanic words and Satan did this. 'Urwah bin Zubayr wrote in his letter that "people of tribe get angry with condemnation of Prophet".

Some points are very clear from this:

- This condemnation was done immediately,
- People of Ṭā'īf didn't know about the concept of monotheism which is given by Prophet. So, this was happened in beginning of Islamic preaching.
- Allegations of westerns are, Prophet use to recites these words for some time, and then it was cancelled.
- It does not have any connection with coming back of immigrants of Abyssinia.

These hypothesis can only be acceptable if this incident proof to be true. Great Muslims scholars consider this as false and addition in Islamic history. Some scholars said that the following verses of Quran were revealed due to following reasons:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ<sup>60</sup>

An Important point: When this was really happened? Some people attach this with the return of immigrants of Abyssinia. Migration of Abyssinia occurred in 6<sup>th</sup> year of Prophet Hood. When delegations of Quraysh come back with nothing from Abyssinia, it was the 7<sup>th</sup> year of prophet hood; people of Makah decide to kill Prophet. Then Prophet and his followers took refuge in the valley of Abu Ṭālib. Social boycott was announced until Bnū Hāsham returns Him to Quraysh.

So, up to 9<sup>th</sup> year of prophet hood (to the end of boycott), it was impossible for Prophet to recite Quran in Ka'bah loudly. So this incident would round 10<sup>th</sup> year of prophet hood.

<sup>60</sup> The Quran 22:52

When these verses were revealed? William Muir and Noldeke said that it might be revealed in the last 4<sup>th</sup> of the life of Makkah. Mean, it is between 6<sup>th</sup> to 10<sup>th</sup> year of prophet hood. Scholars of Al-Azhar University said, Al-Najam was 33<sup>rd</sup> Surah of revelation order. Hazrat J'far (*May Allah pleased with him*) recited the verse of Surah Maryam, in the Abyssinia, and it is at no 44<sup>th</sup>.

In six years, 44 Surahs were reveled, mean averagely seven Surahs in a year. We can predict that Surah Najam reveled round about 4<sup>th</sup> year of prophet hood. It is impossible that it was not recited to people until 10<sup>th</sup> year of prophet hood or feel no need of *Naskh*.

4<sup>th</sup> year could be the time of revelation of this Surah and this was the year when prophet openly started preaching. If we study the first few years of prophet hood in Makah, we come to know that whatever was preached by Prophet was almost against Idols and was to clear the concept of monotheism.

If incident of Ghrānīq is not happen before the migration to Abyssinia, then it never happen.

If Ghrānīq was before the migration and Quraysh were happy with the Muslims, then why Muslims migrate to Abyssinia? Quraysh also believe on Allah and the idols, if Islam nothing to do with them then why Quraish were against Muslim?

Surah al Hajj verse 52 is also used as evidence for Ghrānīq by some scholars. The verse is:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلَقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ<sup>61</sup>.

But there is point to be think that when this Surah were reveled? After this incident! No. it was reveled in the period of Medina. It is 107<sup>th</sup> Surah in order of revelation. And half of time passed of Medina's life.

If Ghrānīq was happen any how, then at the time when al Hajj was revealed, at least 12 years has passed. What was the need to clarify Ghrānīq after a long time? If we study thoroughly these verses, we come to know that there is nothing mention that Satan is able to mixed unholy words in revelation.

<sup>61</sup> Quran 22:52

# Part 2<sup>nd</sup>:

## Refutation of the allegations related to his relations with non-Muslims

Christians and Jews were named as “people of the book”. Like Muslims, both were believed on God, they also believe that prophet is being bestowed for the guidance of mankind and they have belief in hereafter.

### I. Christians:

At the time of emergence of Islam, Christians were the ruler of a big part of the world. At that time there were two big empires, Persian and the Roman. Official religion of Roman Empire was Christianity from centuries. Serious struggles were made by every emperor to spread Christianity all over the world.

Christians have trading relations with Arabs from ancient times. Journey of Arab traders ends in Syria and Palestine while Christians traders visited Arab land. Arabs was familiar with beliefs of Christianity. Some Arabs got inspired by Christianity and become Christian. Besides all these, Christians can be found in Arabian Peninsula as Salves. Littered Christians usually narrate and interpret the Christian’s beliefs and incidents. Many people embraced Christianity by their interpretation.

By the struggle of Priests and traders, Christianity had deep roots in Arab. Najrān was considered as central point of Yamen’s Christians. A solid political system was established. Vast population of Hīrah was Christians. In Ka’bah, beside of other images, the images of Jesus and Mary can be found.

In earlier phase of Islam, Muslims were close to Christians comparing with Jews and Pagans. Qur’ān verifies the attitude of Christians towards Muslims. Muslims were worried on the defeat of Roman from Persians. Victory of Roman over Persians, according to the prediction of Quran, gave consolation to Muslims.

Muslims got first direct contact with Christians during the migration of Abyssinia. Delegation of Quraysh followed the immigrants. They demand Muslims from king Najāshī. Ja'far ibn Abu Ṭālīb (*May Allah please with him*), made a speech there. In which he described the Islamic teachings. On demand of Najāshī, he recited the verses of Quran about the birth of Jesus (*blessings of Allah be upon him*).

These are the some issues which can be mentioned from earlier Islamic history. But Muslims got serious interaction during the war against Romans. Due to this Orientlists did not criticize relations with Christians.<sup>62</sup>

## II. Jews of Medina:

After the migration to Medina, Muslim faced Jews. They were people of the book, who believed on Moses. Political and economically, they were strong. They have deep impact on the affairs of Medina. Due to their position, they tease Muslims in different ways. Due to their activities Prophet took some necessary measures to control them

As for as their history in Median, up to the beginning of 7<sup>th</sup> century, many Jews tribes were there in Arabian Peninsula. Besides these tribes, Jews were living in other tribes in the form of traders, warriors and as slaves. In that era they were not strengthen politically. But economically they were in power. They were rich in knowledge that is why Arabs considered them as superior. All famous profession, trading, agriculture, trading of wine and fishing, belongs to them. They always have alliance with other local tribes; this thing let them to flourish in all areas of earning money. This was the situation of Jews when migration of Medina occurred.

### Natives of Medina:

There were two types of natives in Medina, Jews (tribes of Bnū Naḍīr, Bnū Quraḍha, and Bnū Qanqāh) and original citizens of Medina (Aws and Khazraj). Islam started spreading vastly in Medina, it was Jews who offence Muslims. To demise Islam they have secret relationship with people of Makkah, they used to set connection with those tribes who were against Muslims, dishonor the personality of Prophet (*May peace and blessings of Allah be upon him*)

<sup>62</sup> Abu'l A'la Moūūdī, made a detail discussion in his book about muslims intreccion with christions. For further detail please see *Sīrat Sarvar-e- 'Alan*, v1, pp703-709 and v2. pp 563-599

and many more. Prophet (*May peace and blessings of Allah be upon him*) took few steps to teach them lesson.

### **Criticism of western scholars:**

Immediately after immigration, Prophet made a peace agreement. As participants and citizen of Medina, Jews were bound to obey the rules and regulation of the pact. They could not be given permission for such activities which were against the Muslims and the peace of Medina. When Prophet (*May peace and blessings of Allah be upon him*) takes some measures to control the activities of traitors, western scholars made many allegations against Prophet (*May peace and blessings of Allah be upon him*). Such as:

- i. Tribes of Jews who were killed did not have any contract with Prophet (*May peace and blessings of Allah be upon him*). They made an agreement after the battle of Badr, so the action was example of injustice.
- ii. Those people were killed they were only guilty of that they dishonor Prophet (*May peace and blessings of Allah be upon him*) and his companion with their poetry.
- iii. The causes, on which the operation against Bnū Quradhā and Bnū Nadīr held, were not much severe, but the operation was very stern.
- iv. Jews was people of book, so they can criticize Islamic teachings. Prophet (*May peace and blessings of Allah be upon him*) was worried about the objections of Jews. He was conscious that Jews can create the misconception in people about Islam. Presence of Jews in medina was challenge for Muslims. That is why; Prophet (*May peace and blessings of Allah be upon him*) had a mind before the battle of Badr, to kick out Jews from medina.<sup>63</sup>

### **Clarifying the misconceptions by Pakistani biographers:**

First important step took by Prophet (*May peace and blessings of Allah be upon him*), making an agreement between all the nations who were living in Medina. Every tribe was responsible to act upon on this agreement.

<sup>63</sup> It is the summary of allegations raised by Orientlists. For further detail see: *Ḍiyā-ul-Nabī*, vol. 7, *op.cit.*, p. 601  
The penetration and activities of Jews in Arab, can be studied in *Sīrat Sarwar-e-'Alam*, v1, pp 660-692

- i. Orientalists point of view that there was no agreement between Muslims and Jews, had a hidden purpose, i.e. why Muslim punish Jews if there was no agreement? They tried to prove Jews as innocent. If Jews were not the participant of agreement than what is the need of this agreement? Remaining people of Medina already accept Islam, with whom this agreement was made? Here are the main points of agreement, which proves that Jews was the participant of agreement.

Here are the important points of this agreement were:

- The Jews of Banī ‘Awf are one community with the believers. The Jews will profess their religion and the Muslims theirs.
- The Jews shall be responsible for their expenditure, and the Muslims for theirs.
- If attacked by a third party, each shall come to the assistance of the other.
- Each party shall hold counsel with the other. Mutual relation shall be founded on righteousness; sin is totally excluded.
- The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.
- Medina shall remain sacred and inviolable for all that join this treaty
- Should any disagreement arise between the signatories to this treaty, then Allah, the All-High and His Messenger shall settle the dispute.
- The signatories to this treaty shall boycott Quraysh commercially; they shall also abstain from extending any support to them.
- Each shall contribute to defending Medina, in case of a foreign attack, in its respective area.
- This treaty shall not hinder either party from seeking lawful revenge.<sup>64</sup>

All people of Medina were the participants of this agreement. Some Orientalists considered this as a great achievement of Prophet (*May peace and blessings of Allah be upon him*).

Watt also accepts that Jews were the participant of that pact. He wrote in his book:

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<sup>64</sup> Muḥammad Karm Shāh, *Ḍiyā-ul-Nabī*, *op.cit.*, vol. 7, *op.cit.*, p. 597



“All allies of the Arab clans the Jews were in a sense included in the new community at Medina. There may even have been a direct treaty between some of them and Muhammad”.<sup>65</sup>

William Muir also admits that a contract was established immediately after migration of Muslim, between Muslims and Jews. He narrates:

“No concession was too great that might secure the countenance and allegiance of the Jews. Accordingly, not long after his arrival, Mahomet entered into a treaty with them, which, both offensive and defensive guaranteed their safety and independence”.<sup>66</sup>

If the Jews were not the participants of the Pact of Medina, then what was its purpose? People who embraced Islam from Medina they were already brothers of immigrants. There is no need of any agreement among them. Now I will discuss why it was necessary to take strict steps against Jews?

There were main three causes to vanish the agreement.

- They want to see Prophet (*May peace and blessings of Allah be upon him*) as, a leader of nation who has an agreement and who deal only with worldly activities. They become more jealous when they see that Prophet (*May peace and blessings of Allah be upon him*) calling people to worship one God, having faith on hereafter, to believe on books and to obey the commandments and moral values. Then they feel that if this movement flourished in Medina then they will not survive anywhere.
  - There strength was hidden in continues dispute of Khazraj and Aws tribes, but both tribes and the other people of Arab continuously embracing Islam and became an example of brother hood. Jews worried about their policy of divide and rule. Their policies will not benefit them under Islamic state.
  - They also aware that their economic system which was stand of the false theories and standards will not be prosper under the Prophet's (*May peace and blessings of Allah be upon him*) reformation of society and culture of Medina.
- ii. Planning and propagation against Prophet (*May peace and blessings of Allah be upon him*) become their national obligation. They always remain busy to spread

<sup>65</sup> Montgomery Watt, *Muhammad: Prophet and Statesman*, op.cit., p. 98

<sup>66</sup> Montgomery Watt, *Muhammad and Islam*, op.cit., p. 70

misconceptions against Islam and Prophet (*May peace and blessings of Allah be upon him*). They also made connection with those tribes and people who were against Muslims. People of Khazraj and Aws were their targets. Now we will discuss how different tribes in Medina breach the covenant.

- **Killing of ‘šmāh bint Marwān and Abu ‘Akf**

First expedition, which occurs against Jews, was the killing of ‘šmāh bint Marwān and Abu ‘akf. ‘Ašmāh was a woman while Abu ‘Akf was 120 year old man. They would not be killed if their crimes might be bearable. Both tried to evaporate the peace of Medina by their poetry. They dishonor Ansār by saying that they accept the rule of foreigners. Montgomery wrote about ‘Ašmāh in this way:

“Ašmah bint Marwān..... Composed verses taunting and insult some of the Muslims....., the chief point was that the persons addressed were dishonoring themselves by submitting to as stranger not of their blood”.<sup>67</sup>

Abu ‘Akf also did the same thing. He narrates:

“Abu ‘Akf had taunted his hearers with allowing an outsider to control their affairs”.<sup>68</sup>

If they would not be killed than, peace of Medina might be torn into pieces. People of Medina can be inspired from their thoughts, if a group would become like them it would be difficult to control the situation.

- **Ka‘bb Bin Al-Ashraf:**

He was rich and famous man among Jews. In beginning, he led peaceful life, but later on his jealousy starts emerging. Glorious victory of Muslims in the battle of Badr, changed his spark of jealousy into flames. When he saw the prisoners, he showed his grief in this way:

“Living on earth is worse than burring in it”<sup>69</sup>

<sup>67</sup> Montgomery Watt, *Muhammad at Medina*, *op.cit.*, p. 178

<sup>68</sup> *Ibid*, p. 179

<sup>69</sup> Muḥammad Karm Shāh, *Ḍiyā-ul-Nabī*, *op.cit.*, Vol. 7, p. 607

His sorrow did not end with this. He visited to Makkah to rouse their anger and grief against Muslims. So that they might set out an expedition to take revenge of their murders. Watt narrates:

“When he heard the news of Badr, he set out for Mecca, and by his verses helped to rouse the Meccans to grief and anger and the desire for revenge”.<sup>70</sup>

When he came back than he starts insulting the honorable wives of Prophet (*May peace and blessings of Allah be upon him*). He sized his activities on warning. His grief touched its peak when planed to killed Prophet (*May peace and blessings of Allah be upon him*). On these crime a group was send to killed him.<sup>71</sup>

Orientalists ignored his crimes, but criticized on punishment which was given to them. Prophet (*May peace and blessings of Allah be upon him*) always took a strict action against those, no matter against a person or a tribe, who tried to demolish the covenant of Medina and involve dangerous activities Muslims

- **Jews of Qaynqā‘ breach the covenant:**

From Jews these were the first who violate the covenant. This tribe led those activities which can harm the peace of Medina. Prophet (*May peace and blessings of Allah be upon him*) took some important measures to prosper the peace. Why Prophet (*peace and blessings of Allah be upon him*) take harsh measure against them? These are the main points:

- They started saying openly, after the battle of Badr that: “we have no agreement with Muslims. We are not bound of the covenant.” Prophet (*peace and blessings of Allah be upon him*) advice them, not to do these kind of things. But they denied and reply “do you think we are like others? You defeated those who do not know how to fight. In battle field we will show you what kind of people we are”.
- After few days of advice, their behavior grew more unbearable. Muslims women often used to go bazaars. One day a Muslim woman was unveiled by Jews. When a Muslim heard this, he killed the Jew. In reply Jews killed that

<sup>70</sup> Montgomery Watt, *Muhammad at Medina, op.cit.*, p. 18

<sup>71</sup> Muḥammad Karm Shāh, *Ḍiyā-ul-Nabīop.cit.*, Vol. 7, p. 608

Muslim. After this it was impossible for Prophet (*peace and blessings of Allah be upon him*) to let them loose.

Prophet (*peace and blessings of Allah be upon him*) sieges their tribe. They have 700 worries with weapons. They do not have any courage to fight. After few days, they make a request to vanish the siege and let them go. Prophet (*peace and blessings of Allah be upon him*) accept their request, they flee from Medina with their families.<sup>72</sup>

Peace in Medina was importance to Prophet (*peace and blessings of Allah be upon him*). Peace was established on the behalf of covenant of Median. Unity was depended on it, anyone who tried to suspend this unity by ignoring it or by canceling it, could not be forgiven. If one group act like this other will also would have chance to follow their steps. Knowing all these, Prophet (*peace and blessings of Allah be upon him*) took very strict measure against Qaynqā'.

For Orientlists these causes were not very solid, but the revenge was very harsh. Prophet (*peace and blessings of Allah be upon him*) should not behave like this. Honor and respect have no importance to them. Piety to them has no meaning. But from those who considered it as bless, can do anything. They can kill or to be killed. If Prophet (*peace and blessings of Allah be upon him*) would not take any action than they can further hurt Muslims.

- **Exodus of Banū Naḍīr:**

Reaming tribes of Jews, Banū Naḍīr and Banū Quraḍha were seeing all this. Banū Naḍīr's Jews also has same jealousy like Bnu Qanqā'. Many Muslim got killed in Uḥad, later in Dhāt al-Rajīh and Bhrī Banī M'ūnah Muslim suffer with great grief. Immediately Bnū Naḍīr starts thinking that, Muslims strength and power is weakened which they showed in the battle of Badr. So, they stared those activities which were totally against Muslim and the peace of Medina. Here is the list of their activities which result with the exodus of Bnū Naḍīr.

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<sup>72</sup> Ibid, P. 613

- They started to violate the covenant of Medina.
- Twice they tried to kill Prophet (*peace and blessings of Allah be upon him*). Firstly, they invite Prophet (*peace and blessings of Allah be upon him*) for talk. The participants of Jews met Prophet (*peace and blessings of Allah be upon him*) with hidden dagger, so that on getting chance they might kill Prophet (*peace and blessings of Allah be upon him*). But two men of Banū Naḍīr, who was brother and embraced Islam, inform Prophet (*peace and blessings of Allah be upon him*) about the secret planning of Jews. In this way their planning unveiled.

Secondly they tried to kill Prophet (*peace and blessings of Allah be upon him*) by throwing stone, when Prophet went in their tribe, to discuss the issue about killed people. Here again they could not be succeed in their mission.

Prophet (*peace and blessings of Allah be upon him*) took action on behalf of these surreptitious and dangerous activities of Banū Naḍīr. Sieges of their castles were took place by Muslims. Jews were very depended on their Castles, and hypocrites in Muslims encouraged them to stand still against Muslims. Due to strict siege, they could not get anything from outside world. After twenty days, they agreed to leave the city. Prophet (*peace and blessings of Allah be upon him*) let them go with the property except the weapons.

This was minimum punishment comparing to their deeds. How the claim of Orientlists, Prophet (*peace and blessings of Allah be upon him*) treat harshly with Banū Naḍīr, can be true.

- **Invading Banū Quradha:**

In the 5<sup>th</sup> year of migration, Quraysh with the help of other tribes again attacked on Muslims. Muslim defends Medina very diligently. This war is known as Al-Aḥzāb. siege of medina took place for a month, in winter season. There was no way to penetrate in Medina. Their all planes vanished.

Jews of Quradha approached by Ḥūye bin Akthab as their last hope, to vanish Muslims. They become the part of allied forces, who will attack on Muslims from

their back. When allied forces lose their positions and went back, Prophet (*May peace and blessings of Allah be upon him*) taught the lesson to Jews of Quradhā on their conspiracy.

On the arriving of Gabriel (*peace be upon him*), Prophet (*May peace and blessings of Allah be upon him*) immediately order to march his troops towards Banū Quradhā. A siege took place. These are the main points, which lead Muslim first siege them and later on killed all adults.

1. According to an agreement all natives of Medina were bound to defend the city, if any outer enemy attacks. Jews of Banū Quradhā was also the participant of covenant of Medina, so it was obligatory to dig the trench, but they did not participate.
2. Due to the attitude of Banū Qunqā' and Banū Naḍīr, Muslims were conscious about their positions in Medina.
3. Ḥūye bin Akhtab worked on Jews of Banū Quradhā to become their ally and ignore the agreement. The convent was made them by Muslim to defend Medina in hostile situation. They were not ready to dismiss agreement, but Jews were misguided by Ḥūye bin Akhtab. He said "Allied forces of Arab are here to kill Muhammad. This is vital chance to kill him. You will not have chance like this again". Delegations send by Prophet (*May peace and blessings of Allah be upon him*) to warn them. They announced loudly that:

لا عهد بيننا وبين محمد، ولا عهد .<sup>73</sup>

In this, they agreed to break the not only the covenant but also become traitors.

4. They also helped the allied forces by sending them the necessary food. This is because they thought that allied forces might not leave without completion of mission, destruction of Muslims, from Medina. Their strategy Muslim comes to know that they caught the caravan of camels, loaded with food, which was sent for allied force outside Median.

<sup>73</sup> Muḥammad Karīm Shāh, *Ḍiyā-ul-Nabī, op. cit.*, vol. 2 p. 70

It is said that ordering to kill every man, looks very strict. After studying the complete activities of Banū Qūrydah any neutral mind can think that this order was full of justice. Agreement was set up with all tribes of Jews. According to this agreement, they were free to perform social, religious and economical activities. Only one thing was demanded; neither they neither attack on Muslim nor will help outer enemy but all will defend Medina.

After hazardous activities of Banū Qūrydah was exiled from Medina, later on Banū Nuḍair, who become more hostile being the enemy of Prophet (*May peace and blessings of Allah be upon him*) and tried to killed Prophet (*May peace and blessings of Allah be upon him*) twice, was also deported from Medina. But it was of Banū Qurydah, who did the worse from the expelled tribes.

- They did not participate to defend Medina.
- Breaking the covenant, they become the part of those allied forces which came to destroy Medina and Muslims.
- Furthermore, they supplied the food and necessary things to collation forces.
- Lastly they planned to attack on Muslims from their backs, when battle would be on its peak.

So, how order to kill them all can be injustice? And secondly, the people of Banū Naḍīr were let go. They should be show gratitude to Muslim, but they done very fatal activities against Muslims. Their leader Ḥūye bin Akthab, set a delegation to met people of Makkah to prepare them for the last and final stroke against Muslims. He also visit Banū Ghaṭfān, showed them the path of greediness. He offered them the 1/3 from the dates of Khyber and chance to be rich from the property of Muslim after winning war. If Prophet (*May peace and blessings of Allah be upon him*) let Banū Qūrydah go, what is the guaranty of not doing such shameful activities?

Thirdly, the order of killing was not given by Prophet (*May peace and blessings of Allah be upon him*), it was from Sa'd bin Mu'ādh (*may Allah pleased with him*). He was chosen by Banū Quradhā. Than how can it be criticized Jews has to face a fatal order.

## 3<sup>rd</sup> Part:

### Conclusion:

If we study neutrally, we will come to know that the allegations about the life and relation with non-Muslims have no solid grounds. Whatever blames has been raised by westerns was due to some reasons and purposes. It is another question whether they achieve those goals or not. The main purpose can be concluded as under:

- Islam is the only religion which unveiled the truth about the Christ and Christianity. What they believed of about the Jesus, as son of God, Jesus died for their sins, crucifixion and resurrection, was strongly condemned by Islam. This unveiling of reality was very difficult to digest for them.  
Western scholars started to blame the holy personality in such a way that they could show the unholy image of Prophet (*May peace and blessings of Allah be upon him*) to world.
- Islam is the religion which is consistently spreading from the day of its emergence. The followers of Islam not only spreading it considering their religious duty but also a symbol of honor and pride for Islam. This was this unbearable for Christian scholars. To stop this flood of religiosity they have to condemn the primary source of Islam, which is personality of Prophet Muhammad (*Peace and Blessing of Allah be upon him*).
- Christianity and its sources are under criticism from centuries. Judaism was also treated in same way. Evolution in history and most importantly beliefs were criticized in such a way that, both could not remain trust worthy no more. This was very painful for the clergy. Islam was the only religion which without alteration until now. Both tried to do same thing which they have done with their own religion, but all in vain. Then they started to focus on another side. Spreading the misconceptions about Islam. Propaganda which might produced unholy image about Islam and Prophet Muhammad (*Peace and Blessing of Allah be upon him*) among the people.



- Jews were aware of the fact that last messenger has to come. But when Prophet was bestowed as prophet hood they strongly resist Prophet (*May peace and blessings of Allah be upon him*). The exile of different tribes of Jews from Median made them hostile. From that day they are always in the front line to demise the honor of Islam. Mostly are the Jews who raise the allegations and tried to collapse the building of Islam.
- Materialistic approach also worked in this scenario. Both (Jews and Christians) work in such a way that a wrong image of Islam can give them material benefits. They control the mind of western people by showing negative image of Islam and Prophet Muhammad (*May peace and blessings of Allah be upon him*) in such a way that Islam is the only cause of modern problems. Moral, social, political and religious strike is the only solution. By making the fool these innocent people, special groups come in power and implement their anti Islam policies.

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## Conclusion:

Study of Christianity, by Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī in their books of Sirah give us valuable and fascinating points. Their study solved the misconceptions a Muslim reader which raised by Christian scholars.

Firstly, there are many points which can be mention as conclusion.

- i. All incidents which are mentioned by Qur'ān are unchanged. Any kind of corruption like alteration, omission and addition, is not happened to them.
- ii. Islamic history can be source to expose the corruptions with in Christianity. Because it is only Islam which is representing the true face of Christ (*Peace of Allah be upon him*) and Christianity.
- iii. Modern Christianity can be named as Paul's Christianity. Because important concepts of Christianity like Trinity, incarnation, atonement and Law is cursed are based on Pauline thoughts.
- iv. People who have the faith on Monotheism in the early period of Christianity, they faced many problem from Government and clergy people. Situation gone worse when Emperor declared thoughts of Paul as religion of Empire.
- v. Those events which are used by Jews to prove the upper hand of Israelites on descendants of Ismael (*Peace of Allah be upon him*) could not be authentic. Because it is proven from the Bible that these are misunderstood and misinterpreted by Jewish scholars.

Secondly, the paragraphs and quotations of Bible was changed (in the early stages of Bible compilation) which were about beliefs, Law and worships. Interpreters focused on those verses which were a hurdle in the spreading of Christianity. Bible should be interprets in such a way that, it becomes acceptable for all nations. Biblical moral values were acceptable to everyone, no society against the social benefits and prosperity. So, there is only one thing remain unacceptable, a thing which can produce distortion among gentiles (non Jews). It was, way of believing on God, religious customs and rituals, a thing which was against the beliefs of forefathers.

Amendments remained in progress from time to time. St. Paul was the first man who started this. He changed many things of Christianity just to spread Christianity among Gentiles.

After St. Paul his followers always remained busy to spread his false teachings. Many contradictions occurred during the compilation of Bible and spreading of Christianity in early era. Contradictions which were found by critics of Bible, church tried to overcome in every new version of Bible.

When Muslims scholars discussed prophecies about Prophet (*Peace and Blessings of Allah be upon him*) from Bible, non Muslims become astonished. They were surprised that Prophet Muhammad (*Peace and Blessings of Allah be upon him*) is the prophet for whom Jews were waiting for. John (*Blessings of Allah be upon him*) said: “*He is the one who has to come after me, the thongs of whose sandals I am not worthy to untie*” and Jesus (*Blessings of Allah be upon him*) said “*unless I go away, the Counselor will not come to you*”. Studying all this, non Muslims started to embrace Islam. When they study more about Jesus (*Blessings of Allah be upon him*) in Islamic perspective, this enhances their belief. On behalf of these truths, they started to preach Islam.

The propaganda about the Prophecies and about the negative character of Prophet (*Peace and Blessings of Allah be upon him*) totally failed. Pir Muhammad Karam Shāh and Abu'l A'la Moūdūdī, both, very decently defend all objections of Christian's scholars. After the comparative study of both, large no of people embraced Islam, which is a sign that, false allegations about Prophet (*Peace and Blessings of Allah be upon him*) is not accepted by western readers.

- i. Islam is the religion which is consistently spreading from the day of its emergence. The followers of Islam not only spreading it considering their religious duty but also a symbol of honor and pride for Islam. This was this unbearable for Christian scholars. To stop this flood of religiosity they have to condemn the primary source of Islam, which is personality of Prophet Muhammad (*Peace and Blessing of Allah be upon him*).
- ii. Both (Jews and Christians) work in such a way that a wrong image of Islam can give them material benefits. They control the mind of western people by showing negative image of Islam and Prophet Muhammad (*May peace and blessings of Allah be upon him*) in such a way that Islam is the only cause of modern problems. Moral, social, political and religious strike is the only solution. By making the fool these innocent people, special groups come in power and implement their anti Islam policies.

## Glossary:

The glossary of difficult terms, which have been used in this whole research thesis, is as follows:

Terms	Meanings.
Ayat	Verses of Qur'an.
Badr	Name of a place where first war fought between Muslims and people of Makah
Du'a	Invocation to Allah, supplication, prayer, request, plea.
Ḥajj	Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makah.
Hadīth	Hadīth literally means "speech". In Islam it refers to the sayings and actions of the Prophet ( <i>May peace and blessings of Allah be upon him</i> ).
Jihād.	Literally, means "fight or battle". In Islam, it generally refers to the act of waging a war against the disbelievers as a religious duty.
Mount As-Ṣafā	A mountain, where the Prophet ( <i>May peace and blessings of Allah be upon him</i> ) firstly start preaching of Islam.
Mount Fārān	A name of mountain in Makah
Nikāh	Marriage.
Ramaḍān	It refers to the ninth month of the Islamic calendar. It is in this month that the fast is observed. This is the most sacred month of the Islamic calendar.
Taaif	A valley near Makah, where the Prophet v went for preaching of Islam.
Tafāseer	Interpretation of Qur'an
The Koran.	Translation of the Qur'an by George Cell. It published from London by Fredrick worn and co in 1890.
Wahy	Revelation of Qur'an

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