



THE CHARACTERISTICS OF JEWS AND CHRISTIANS
IN THE QUR'ĀN: A STUDY OF SELECTED TAFĀSĪR

BY

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A dissertation submitted in fulfillment of requirement for the
degree of Master of Islamic Revealed knowledge and
Heritage in Uṣul al-Dīn and Comparative Religion

Kulliyyah of Islamic Revealed knowledge and
Human Sciences
International Islamic University Malaysia

APRIL 2017

ABSTRACT

This research seeks to identify the characteristics of Jews and Christians based on the verses of the Holy Qur'ān. The study found that some of those verses indicate that the Christians believe in Allāh s.w.t and what has been revealed to Prophet Muḥammad (peace be upon him) and to their Prophet 'Īsā¹ (peace be upon him). Other verses show that they do not believe in Allah as He wants, and what He revealed to Prophet Muḥammad (peace be upon him). This thesis acknowledges that some verses say Allah granted to the Jews what He had not granted to anyone else in the world,² He Himself says, He has chosen as the best *Ummah* (people) the *Ummah* of Prophet Muḥammad (peace be upon him).³ Sometimes it seems to the readers of the Qur'ān that the Christians and the Jews are the same⁴ and sometimes it is like Christians are closer to Muslims than the Jews. Moreover, the Christians seem to be better than the Muslims to readers of the Qur'ān sometimes. Hence, there appear some contradictions in the Qur'anic verses, which might lead the readers to confusion over the Holy Qur'an. In conjunction, this paper aims to clarify the contradictions among the Qur'anic verses regarding Jewish and Christian characteristics using descriptive and analytical methods. This research is firmly to be just to those who have good characteristics to testify them as good and who are not good, to testify them as not good according to the Qur'anic verses. On top of that, this research contributes to building a peaceful religious co-existence among multi-religious societies. The most significant finding of this research is that there is no conflict within the Qur'anic verses concerning the characteristics of Jews and Christians. However, what appear here, as conflicts and contradictions among Qur'anic verses, are merely literal. Not all Jews and Christians have bad characteristics; rather, according to the Qur'ān, there are some Jews and Christians who have good manners. The findings of the paper will tremendously fulfill its objectives and contribute to generating a peaceful religious co-existence among Muslims, Jews and Christians.

¹ See: Qur'ān, Āli 'Imrān: 199

² See: Qur'ān, al-Mā'idah: 20

³ See: Qur'ān, Āli 'Imrān: 110

⁴ See: Qur'ān, al- Baqarah: 113

ملخص البحث

سعى هذا البحث إلى تحديد صفات وأخلاق اليهود والنصارى التي ذكرت في القرآن الكريم، وكذلك لتحليل التناقضات والتعارضات التي توجد في بيان صفاتهم وأخلاقهم. هناك بعض الآيات تشير بأن اليهود والنصارى يؤمنون بآيات الله التي أنزلها الله على محمد (صلى الله عليه وسلم) ويعملون بها، أما الأخرى فتشير إلى عكسها. وكذلك توجد بعض الآيات التي تومئ بأن الله تعالى قال هو أتى اليهود ما لم يؤت أحدا من العالمين، وفضلهم على العالمين؛ هو الله تبارك وتعالى قال في شأن أمة محمد (صلى الله عليه وسلم) بأنهم خير أمة " قَالَ تَعَالَى: ﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴾ [آل عمران: ١١٠]. من بعض الآيات القرآنية يعرف أن النصارى أقرب الناس مودة للذين آمنوا وفي بعضها الأخرى نهي الله سبحانه وتعالى عن اتخاذهم أولياء. وبعض الباحثين كتبوا عن صفات اليهود والنصارى كأنهم غالوا في الذم أكثر. بل الدين الحنيف العادل يقول " قَالَ تَعَالَى: ﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴾ [البقرة: ١٩٣]. ويؤكد هذا البحث على أنه يقدم النتائج التي يسهل التعايش السلمي بين اليهودية والنصرانية والإسلام، ويأتي بمجتمع فيه تعاون وأمن وسلام. وقد وجد البحث بأن التعارض والاختلاف بين الآيات القرآنية في صفات اليهود والنصارى تعارض ظاهري. ووجد أيضا أن كل واحد من اليهود والنصارى ليسوا سواء في أخلاقهم وصفاتهم بل فيهم أحيان، وفيهم غير ذلك. أظهرت هذه النتائج أنه لا بد من بناء المجتمع السلمي بإظهار ما يقول عنهم القرآن الكريم. كذلك النتائج تدل على نجاح التمديد المقترح للنموذج في تحقيق أهداف هذا البحث. ويسلك الباحث في بحثه المنهج المقارن والمنهج الوصفي.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed knowledge and Heritage (Uşul al-Dīn and Comparative Religion).

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DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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This dissertation is dedicated to my beloved parents

ACKNOWLEDGEMENTS

Firstly, it is my utmost pleasure to dedicate this work to my dear parents, my family and specially my wife, who granted me the gift of their unwavering belief in my ability to accomplish this goal: thank you for your support and patience.

I wish to express my appreciation and thanks to those who provided their time, effort and support for this project. To the members of my dissertation committee, thank you for sticking with me.

Finally, special thanks to Assistant Professor Dr. Ismail bin Mamat and Assistant Professor Dr. Muhammad Adil Khan Afridi for their continuous support, encouragement and leadership, and for that, I will be grateful forever.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

The Almighty God has created mankind from a male (Adam A.S) and a female (Ḥawwā' A.S) and made them into nations and tribes that they may know each other.¹ From this very outset of the human creation, they were one Ummah.² By the different time, for the different nation, He sent down so many messengers to guide them by His revelation.³ But, some of them were rightly guided and some others denied and went astray because they accepted devils as Guardians instead of the Almighty God and thought they are guided.⁴ On top of that, some nations they took their messenger as God⁵ or son of God⁶ even though the messenger tried a lot to teach them that he was the slave of God, not God Himself. The Almighty God has revealed only one religion that is *Islām* (submission of all human desires to the Almighty God) and people are the ones who made it divided into so many religions by changing its name like Judaism, Christianity and so on. The Almighty God says in the Qur'ān: "Indeed this, your religion, is one religion, and I am your Lord, so worship Me, and [yet] they divided their affair among themselves, [but] all to Us will return."⁷ "Not only the division among them, but also they argue to prove false each other." The Almighty God mentions in the Qur'ān: "The Jews say the Christians have nothing [true] to stand on, and the Christians say, the Jews have nothing to stand on, although they

¹ See: Qur'ān, al- Ḥujurāt: 13

² See: Qur'ān, al-Anbiyā': 92

³ See: Qur'ān, al-Naḥl: 36

⁴ See: Qur'ān, al-A'rāf: 30

⁵ See: Qur'ān, al-Mā'idah: 17

⁶ See: Qur'ān, al- Tawbah: 30

⁷ Qur'ān, al-Anbiyā: 92, 93

[both] recite the Scripture. Thus the polytheists speak the same as their words.” “But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.”⁸ Sometimes, the Qur’ān portrays the Jews and the Christians that they are the same and sometimes shows that they are different. For example, the Almighty God mentions in the Qur’ān: “You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, We are Christians. That is because among them are priests and monks and because they are not arrogant.”⁹ So, this research intends to explore how the Qur’ān portrays the Jews and the Christians and what are their characteristics and what are the similarities and differences between them.

This research will explore the characteristics of Jews and Christians in terms of their belief, worship and attitude based on two books of *tafāsīrs* respectively, (1) *Jāmi‘ al-Bayān fī Ta’wīl Āy al-Qur’ān*¹⁰ well-known as *al-Taḥṣīb al-Ṭabarī*, by Muḥammad ibn Jarīr Abū Ja‘far al-Ṭabarī and (2) *Tafhīm al-Qur’ān*¹¹ by Sayyid Abul A‘lā Mawdūdī. Along with these, historical and religious contemporary studies in the form of books, articles and academic thesis on Judaism, Christianity and Islam will be extensively reviewed.

1.2 STATEMENT OF THE PROBLEM

There are some verses in the Qur’ān that indicate the Jews and the Christians believe in Allah and believe in what has been revealed to Prophet Muḥammad (peace be upon

⁸ Qur’ān, al-Baqarah: 113

⁹ Qur’ān, al-Mā’idah: 82

¹⁰ Muḥammad ibn Jarīr Abū Ja‘far al-Ṭabarī, *Jāmi‘ al-Bayān fī Ta’wīl al-Qur’ān*, (London: Oxford University Press, 1st edition, 1987)

¹¹ Sayyid Abul A‘lā Mawdūdī, *Towards understanding the Qur’ān*, English version. (London: The Islamic Foundation, 1993)

him), and what has been revealed to them¹² and some other verses show that they do not believe in Allah and what He has revealed to Prophet Muḥammad (peace be upon him).¹³ In some places, the Qur’ān says that there was a party who guided others in the way of the truth and established justice in its light¹⁴ and in some other places, the Qur’ān says they misguided themselves and went astray.¹⁵ One verse says Allah granted to the Jews what He had not granted to anyone else in the world,¹⁶ He Himself says He has chosen the best for the *Ummah* (people) of Prophet Muḥammad (peace be upon him) and they are the best.¹⁷ Even, sometimes it seems to the readers of the Qur’ān that the Christians and the Jews are same¹⁸ and sometimes it is like Christians are more close to Muslims than the Jews. For example Allāh says: “Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *al-Mushrikīn* (disbelievers in oneness of Allah s.w.t) and you will find the nearest in love to (Muslims) the believers those who say: “we are Christians.” “That is because amongst them are Priests and Monks and they are not proud.”¹⁹

In another verse, Allah says: “And never will the Jews or the Christians approve of you until you follow their religion.” “Say, “Indeed, the guidance of Allah is the [only] guidance.” “If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.”²⁰ So, it sounds that the Qur’ān sometimes praises the Jews and the Christians and sometimes blames them. So, it gives some confusion and ambiguity which need further clarification.

¹² See: Qur’ān, Āli ‘Imrān:199

¹³ See: Qur’ān, Āli ‘Imrān:72

¹⁴ See: Qur’ān, al-A’rāf 7: 159

¹⁵ See: Qur’ān, al-Fātihah: 7

¹⁶ See: Qur’ān, al-Mā’idah: 20

¹⁷ See: Qur’ān, Āli ‘Imrān: 110

¹⁸ See: Qur’ān, al- Baqarah: 113

¹⁹ Qur’ān, al-Mā’idah: 82

²⁰ Qur’ān, al- Baqarah: 120

Some researches and articles have discussed the characteristics of Jews and Christians, but they neither discussed these characteristics with proper explanation nor presented these characteristics in a comprehensive way as mentioned in the Qur'ān. Hence, this research aims to clarify how they are and whether the Jews and the Christians are same or not in terms of their belief, worship and akhlaq.

1.3 RESEARCH QUESTIONS

1. Who are the Jews and Christians?
2. What are the characteristics of Jews as described and portrayed in the Qur'ān based on *Jāmi' al-Bayān fī Ta'wīl Āy al-Qur'ān* and *Tafhīm al-Qur'ān*?
3. What are the characteristics of Christians as described and discussed in the Qur'ān based on *Jāmi' al-Bayān fī Ta'wīl Āy al-Qur'ān* and *Tafhīm al-Qur'ān*?
4. What are the similarities and differences between the characteristics of Jews and Christian?

1.4 RESEARCH OBJECTIVES

The study aimed to achieve the following objectives:

1. To explore the history of Jews and Christians
2. To study the characteristics of Jews as mentioned in the Qur'ān based on above mentioned two *Tafāsīr* (exegeses).
3. To explore the characteristics of Christians as described and discussed in the Qur'ān based on above mentioned two *Tafāsīr*.

4. To identify the similarities and differences between the characteristics of Jews and Christians

1.5 SIGNIFICANCE OF THE STUDY

Currently, Muslims are facing problems in dealing with the Jews and the Christians. Really, they are confused that whether the Jews as a whole and the Christians as a whole nation are either their enemies or some are enemies. Supposedly, in the time of Prophet Muḥammad (peace be upon him), if all of them were bad, how the number of Muslims tremendously increased? And yet that number was not decreasing but rapidly increasing. The Question is who are those who embrace Islam every day. So, it is observable that some people are fighting against the Muslims and some others accept Islam. Therefore, people must know and understand who are good and who are not? Especially, people must know that what the Qur'ān informs them about that. Are the Christians and Jews are foes of Muslims or friends? This is not only to the Muslims, but also among themselves, so that, they can come close to each other.

In other words, if they know their similarities then they can understand how close they are. So, this research will be the comprehensive source to know about the characteristics of Jews and Christians and to know similarities and differences between them according to the Qur'ān. In addition, it will explore innovative characteristics of Jews and Christians to make closer who deserve to be close and draw strategies to improve those who need improvement. Thus the Muslim community can achieve their goal to worship Allah peacefully and develop the condition of humanity to be the best. So, according to the researcher, this research will be absolutely current enough and important.

1.6 LIMITATIONS OF THE STUDY

The study sample was limited to the characteristics of Jews and Christians that are mentioned in the Qur'an. This study was confined to using a descriptive and analytical method to find out the similarities and the differences between them, additionally, comparing their relationship with Islam and Muslims.

The scope of the study was confined to the famous two *Tafāsīr*; namely *Jāmi' al-Bayān fī Ta'wīl Āy al-Qur'ān* and *Tafhīm al-Qur'ān*. The subjects of the study comprise of all characteristics of Jews and Christians, which are stated in the Holy Qur'an.

1.7 METHODOLOGY OF THIS RESEARCH

Descriptive, analytical and comparative methods will be applied in this research:

- 1- **Descriptive method:** Descriptive method will be used in chapter two and chapter three where the characteristics of Jews and Christians will be illustrated.
- 2- **Analytical and Comparative method:** Analytical and comparative method will be applied in chapter four where the similarities and differences between the characteristics of Jews and Christians and viewpoints of scholars on that will be analyzed and compared.

Therefore, this research involves basically the tools of library research to obtain the necessary information and required data. The above-mentioned two tafāsīr and the available books, journals, seminar papers, academic thesis and other written materials will also be used.

1.8 LITERATURE REVIEW

There are some books and articles partially discussed this topic. This proposal includes the review of those books, articles and academic theses.

*Al-Jawāb al Ṣaḥīḥ liman baddala dīn al-Masīḥ*²¹ is a book written by Ibn Taymiyyah. In this book, he responded the questions raised by John Paul. He provided almost all weaknesses of their belief, deeds and worship and answered all that questions and proved that Islam is the best religion, religion of truth and reality and its prophet is the trustful and trustworthy one. On the other hand, although his book is unparalleled in the comparative religion domain, he quoted so many Quranic verses that talk about the position of Jesus (peace be upon him) and Mary (peace be upon her) in the light of Islam but there are so many verses that shine their characteristics, he has not included.

Rahmatullah Hindi²² in his book *Izhār al-Ḥaqq*²³ deeply evaluated the Christian fake belief in trinity, Jesus son of God and he proved that there are so many distortions, misinterpretations and falsifications in the Old Testament and New Testament. He clearly stated the self-contradictory quotations in that. In contrary, he defended the misconceptions of Christians about our Holy Quran, Islam and its Prophet Muhammad (peace be upon him). In his hard struggle, he presented many characteristics of Christians but mostly all these are nugatory.

*Muqāranat al-Adyān*²⁴ is a book written by Aḥmad Shalabī.²⁵ This book is divided into four parts. The first part is talking about Judaism, second part is

²¹ Abul ‘Abbas Taqiyyuddīn Aḥmad ibn ‘Abdul Ḥalīm ibnu Taymiyyah al-Ḥarrānī, *al-Jawāb al Ṣaḥīḥ liman baddala dīn al-Masīḥ*, (al-Riyāḍ: Dār al-‘Āṣimah, 2nd edition, 1999)

²² Maulana M. Rahmatullah Kairanvi is an Indian Muslim scholar; born in 1964.

²³ M. Rahmatullah Kairanvi, *Izhar-ul-Haq*, translated by Muhammad Wali Raazi (London: Ta-Ha Publishers Ltd, 1989)

²⁴ Aḥmad Shalabī, *Muqāranat al-Adyān*, (al-Qāhirah: Maktabat al-Nahḍah al- Miṣriyyah, 8th edition, 1988)

discussing the Christianity, third part is presenting the Islam and in the fourth part he has included Hinduism, Buddhism and so on. After a deep study, it is found that there are so many characteristics of both Jews and Christians he left.

*Jesus in Islam and Christianity with special reference to Sayyid Abul A'lā Mawdūdī's Tafhīm al-Qur'ān*²⁶ is a master's thesis. The researcher in his study explains Sayyid Mawdūdī's approach to Christianity and he raises the question about authentication of the Gospels and their corruption in the first chapter. In the second chapter, he talks about the miraculous birth of Prophet Jesus (peace be upon him), the condition of Jews during his time and some other arguments. In chapter three, he focuses on the Christian claims about Prophet Jesus prophethood and divinity, relationship between the teachings of Jesus (peace be upon him) and Taorāh, the doctrine of Trinity in the context of Muslim understanding and also diverse Christian understanding of their concept. Finally, he examines the Christian doctrines of crucifixion, death, burial and resurrection from a Muslim perspective. He proved that how far the Christian today deviated from their tradition. But he could not able to include all the characteristics of Jews as mentioned in the authentic Qur'ān.

Charles K. Rowley²⁷ and Jennis Taylor²⁸ in the article *The Israel and Palestine land settlement problem, 1948–2005: An analytical history*²⁹ investigated the root cause of Israel-Palestine war and its related solutions from both religious and political view. A complete geographical picture of the region of Middle East, which is known

²⁵ Dr. Aḥmad Shalabī was lecturer of Islamic History & Islamic civilization, Department of Dār al-'Ulūm, Cairo University.

²⁶ Md. Yousuf 'Alī, *Jesus in Islam and Christianity with special reference to Sayyid Abul A'lā Mawdūdī's Tafhīm al-Qur'ān*. (An unpublished Master's thesis, Department of Uṣūl al-Dīn and Comparative Religion. KIRKHS. IIUM, 1994).

²⁷ Charles K. Rowley, Duncan Black Professor of Economics and Director of the Program in Economics, Politics and the Law at George Mason University & General Director of The Locke Institute, Fairfax, Virginia.

²⁸ Jennis Taylor, Program in Economics, Politics and the Law, George Mason University, Virginia.

²⁹ Charles K. Rowley and Jennis Taylor, "The Israel and Palestine land settlement problem, 1948–2005: An analytical history" (2006) v.128, *Public Choice*, pp.77-90.

as “holy land” for its importance to three fundamental religious groups – Christian, Muslim and Jewish, has been drawn. A comprehensive study on the history of political contribution and related international affairs, which gave birth to Israeli nation, also has been done. Both authors accused the Prophet Muhammad (peace be upon him), the Qur’ān, Islamic Fundamentalists and Arabian conservative Law. Thus, the most of the writers are inclined to their perspective.

Christoph Benn and Adnan A. Hyder in their articles, *Equity and Resource Allocation in Health Care: Dialogue between Islam and Christianity*³⁰ focused the quality of equity and justice in both Islam and Christianity. They discussed Islamic culture creates a space of strong relationship between the members of a society by brotherhood and equal rights and responsibilities, which are well defined in its original philosophy. Clear statements about distribution of wealth, which is obtained from war or without battle, are found in the Qur’ān. Moreover, an integrated approach of humanity and wealth distribution in the form of *zakāt* and charity makes a clear contribution of Islam in equality. The most important thing in Islamic philosophy is the importance of individual and collective action in parallel. On the other hand, in Christianity, equality is not well defined theoretically but an insight can be obtained from the term “justice” in theological manner. It also describes person to person relationship in the form of “love”, which prevents “justice” from becoming only a mechanical process. From the analysis of Jesus life, it is found that, people cured by him was not only confined in the physical perspective but also in psychological and spiritual sense. Notations about the relationship between sick person and the healer are found in both religious scriptures. They only talked about

³⁰ Christoph Benn and Adnan A. Hyder, “Equity and resource allocation in health care: Dialogue between Islam and Christianity”, *Med Health Care and Philos*, vol.5, no. 2 (2002): 109

how Islam and the Christianity can solve the health problem by sharing their wealth, peace and tranquility with each other among themselves.

Sekou Toure in his thesis entitled *al-Naşrāniyyah fī al-khiṭāb al-Qur'ānī: Dirāsah li Ārāi al-Imām al-Rāzī*³¹ (Christianity in the Qur'ānic Discourse: A study of Imam al Razi's Thought) pointed out the characteristics of modesty, affection, mercy, cordiality, friendly feeling, faithfulness, immorality, denying the truth and so on so forth. But there are also other qualities like acceptance of truth, soft hearted, tearful and desiring longer life and so on.

As the researcher has studied the two *Tafāsīr (exegeses)* which are mentioned in the introduction, he has found one of the Mufasssīrūn pointed out the characteristics of Jews and Christians from which some are complicated that need much more explanation and another one discussed about the characteristics shortly.

³¹ Sekou Marafa Toure, *al-Naşrāniyyah fī al-khiṭāb al-Qur'ānī: Dirāsah li Ārāi al-Imām al-Rāzī*. (An unpublished Master's thesis, Department of Uşūl al-Dīn and Comparative Religion. KIRKHS. IIUM, 2010).

CHAPTER TWO

A BRIEF HISTORY OF JUDAISM AND CHRISTIANITY

2.1 A BRIEF HISTORY OF JUDAISM

2.1.1 Introduction

According to Dr. Māni‘ bin Ḥammād al-Juhanī, Judaism is an ancient monotheistic Hebrew religion; as known as Jews (*al-Asbāt, bnī Isrā’īl*) the children of Prophet Ya‘qūb, to whom Allah s.w.t sent down Mūsā (peace be upon him) with the Tawrāh as its foundational text (part of the larger text known as the Tanakh or Hebrew Bible). There was a man named Yahūdha; son of Ya‘qūb (peace be upon him); relating to whom, the Jews named themselves as “*Yahūdiyyah*” (Jews). Here, in the thesis, specifically the people of Mūsā (peace be upon him) are the Jews.¹

Muḥammad Ḍiyāur Raḥmān al-A‘zamī started the history of Judaism a one-step earlier than others. He began from the tribe al-Ki‘āniyyūn; the children of Kin‘ān ibn Ḥām ibn Nūḥ (peace be upon him). In the year 1300 BC, they migrated from Arab peninsula to Palestine and established their culture and civilization. From that time, the place was known as the Fertile Crescent² *Ardu Kin‘ān* (the land of kin‘āniyyūn) the name which is mentioned again and again in Tawrāh. He mentioned the long story from that time until the year 1967 in which the Israelites started digging the whole under *Bayt al-Maqdis* and especially under the *Qubbat al-Škhrā*.³

¹ Māni‘ bin Ḥammād al-Juhanī, *al-Mawsū‘ah fi al-Adyān wa al-Madhāhib wa al-Aḥzāb al-Mu‘āširah*, ed 3 (al-Riyāḍ: Dār al-Nadwah al-‘Ālamiyyah li al-ṭib‘ah, 2003), Vol 1/495

² Fertile Crescent is a crescent-shaped region where the land is more fertile compared to other places. It includes Syria, Lebanon, Palestine, Jordan, Iraq and some parts of Nile area.

³ Al-A‘zamī, Muḥammad Ḍiyāur Raḥmān, *Dirāsāt fi al-yahūdiyyah wal Masīḥiyyah wa adyān al-Hind*. (First Edition). (al-Riyadh: Maktabatul Farazdak, 2003) pp. 39-42

2.1.2 Famous Figures of Judaism

2.1.2.1 The Prophet Mūsā (peace be upon him)

His name is Mūsā bin ‘Imrān bin Qāhith bin ‘Āriz bin Lāwī bin Ya‘qūb bin Ishāq bin Ibrāhīm al-Khalīl. His title was *Kalīmullāh* (the speaking man with Allah; the interlocutor with the Creator). He was sent to Egypt as a Prophet in the year 1450 B.C.⁴ He passed away in the field of *Tīh*.⁵

2.1.2.2 The Prophet Hārūn (peace be upon him)

He was Prophet Mūsā’s sibling following the same family tree as the Prophet Mūsā (peace of both of them).⁶ Actually, he was a testifier of the Mūsā’s prophecy since he was more eloquent than than the Prophet Mūsā is.⁷ He was polite and humble in dealing with Israelites.⁸

2.1.2.3 Yūsa‘ bin Nūn (peace be upon him)

His full name was Yūsha‘ bin Nūn bin Ifrāthīm bin Yūsuf.⁹ He was a strong boy who was serving Prophet Mūsā (peace be upon him) carrying his belongings.¹⁰ It is mentioned in the book of *Tafsīr al-Wasīṭ* that he was one (*Naqīb*) of the twelve (*Nuqabā’*) leaders of Israelites.¹¹ He was the one who took over the responsibility after Moses (peace be upon him) as Hārūn (peace be upon him) passed away before Prophet Mūsā (peace be upon him).

⁴ Sāmī bin ‘Abdullāh, bin Aḥmad al-Maghlūth, *Atlas Tārīkh al-Anbiyā’ wa al-Rusul*. (al-Riyāḍ: Maktabat al-‘Abīkān, 10th edition, 2009), p. 53.

⁵ Ibid.

⁶ Ibid.

⁷ See: Qur’an, al-Qaṣaṣ: 34

⁸ See: Qur’an, Tāhā: 90-94

⁹ Abu ‘Abdullāh Muḥammad bin Aḥmad bin Abū Bakr bin Faraḥ al-Anṣārī al-khazrajī shamsuddīn al-Qurṭubī, *al-Jāmi‘ li Ahkām al-Qur’an*, (Saudi Arabia: Dār ‘Ālami al-Kutub, 2003), 11/11.

¹⁰ See: Qur’an, al-Kahf: 60-61

¹¹ Mohammad Sayyid Ṭanṭāwī, *al-Tafsīr al-Wasīṭ*, (al-Qāhirah: Dār al-Sa‘ādah, 19), 1/1226.

2.1.3 Scripture of the Jews

2.1.3.1 *The Old Testament (Al-‘Ahd al-Qadīm)*

The Old Testament: This is the Holy Book to both Jews and Christians. It is consisting of two main streams; first, *Tawrāh*, which can most specifically mean the first five books that were known as the Books of Prophet Moses (*Ṣuḥuf Mūsā*)¹²; the Pentateuch. Second, the Books of the Prophets that classified into two kinds of Books; the Books of the previous Prophets and the Books of the later Prophets.¹³

2.1.3.2 *Other Scriptures*

Al-Kitābāt al-‘Aẓīmah: Al-Mazāmīr, al-Zabūr, al-Amthāl, Amthālu Sulaymān, Ayyūb.

Al-Majallāt al-Khams: Nashīdu al-Inshād, Rā‘ūth, al-Marāthī; Marāthī Irmiyā, al-Jāmi‘ah, Astūr.

The Books of Daniel, ‘Azrā, Naḥmiyā, Akhbāru al-Ayyāmi al-Uwal, al-Ayyāmi al-Thānī.

2.1.3.3 *Talmūd*

The Talmūd (Hebrew: “instruction, learning”) is a central text of Rabbinic Judaism. It is also traditionally referred to as *Shas*, a Hebrew abbreviation of *shisha sederim*, the “six orders”, a reference to the six orders of the Mishnah. The term “Talmud” normally refers to the collection of writings named specifically the Babylonian Talmūd (*Talmūd Bavli*), although there is also an earlier collection known as the Jerusalem Talmud, or Palestinian Talmūd (*Talmūd Yerushalmi*). When referring to post-biblical periods, namely those of the creation of the Talmūd, the Talmūdic

¹² See: Qur’an, al-A‘lā: al-Najm: 36

¹³ Māni‘ bin Ḥammād al-Juhanī, *al-Mawsū‘ah fi al-Adyān wa al-Madhāhib wa al-Aḥzāb al-Mu‘āsirah*, ed 3 (al-Riyāḍ: Dār al-Nadwah al-‘Ālamiyyah li al-ṭib‘ah, 2003), 1/500.