

الهندوسية في ميزان تعاليمها الأصلية
والعقل والفطرة السليمة

**Hinduism in the Balance of Its
Original Teachings, Reason,
and Sound Natural Disposition**

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Question and Answer

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In the name of Allah; praise be to Allah; and may Allah's peace and blessings be upon Prophet Muhammad and his family, Companions, and those who follow him. To Proceed:

Hinduism may be a religion; but to be more accurate, it is a way of life.

Followers of Hinduism account for 15% of the world population, numbering more than 1.2 billion.

Hinduism has undergone a lot of change over time.

In the post-Vedas era, Hinduism was being filled with problems related to intellectual, scientific, and natural disposition, some of which we will address in this book.

Yes!

Hinduism went far away from the original teachings of the Vedas (the original sources of Hinduism) and followed the teachings of people, monks, and Bhagavad Gita भगवद्गीता, and Esoteric Tantras.

In this short book, I will try to judge the current Hinduism according to reason, modern science, logic, and the original Vedas teachings, which still

exist among Hinduists to this day. I am certain that the remnants of the truth in the Vedas and in the fitrah (natural disposition) of Hinduists are sufficient to safely lead a Hinduist to the true religion.

The Vedas are the holiest scriptures in Hinduism ever.

Natural disposition: It is the motive that prompts one to consider the purpose of his existence and his consequence, and it directs this motive towards belief in Allah and servitude to Him based on His legislations.

The true religion: It is the message that comprises the remnants of the truth in the Vedas; and it is a call of the natural disposition, which is an inspiration of Allah to all humankind. It is the message reflecting the signs of belief in Allah's oneness in the teachings of Upanishad उपनिषद्.

I will try, in this little book, to hold a short comparison between the Hinduism at the time of the Vedas and today's Hinduism.

Indeed, Hinduism has changed immensely!

It has gone extremely far away from the remnants of the pure and untainted monotheistic teachings in the Vedas. Current Hinduism comprises the belief of pantheism (the unity of existence), as the Creator unites with the creation; thus created beings become themselves the

Creator. Not only does this strange belief contradict the explicit teachings of the Vedas, but it also runs counter to intellectual axioms. How is it possible that the deity resides in everything; and then you, O Hinduist, seek to reach him through a group of certain rites and practices, while he originally exists in you?!

Is this not an obvious intellectual paradox?

Furthermore, the belief in the unity of existence entails the relativity of the truth, then all religions that worship idols or stones should be worshipping God, for God - according to this creed - is that idol or stone, as He resides in everything and He is everything.

The relativity of the truth destroys the meaning and value, as I will explain in this book.

Added to the foregoing is the fact that the Vedas explicitly call for belief in the god who is separate from his creation. These creatures are created by Allah, and His creation cannot encompass Him in order for Him to reside in them.

The Vedas, specifically the Rig Veda ऋग्वेद, says: "O Allah, both the sun and the universe cannot encompass or contain you."¹

¹ http://sthlistic.com/prayer/hindu/hol_hindu-samsara-and-karma.htm
(The website is affiliated to a Buddhist magazine that provides informative research on Buddhism and its rituals).

This is a clear proof in the Vedas for the falsity of the belief in the unity of existence, for indeed Allah is separate from His creation.

In today's Hinduism, we find the belief in soul transmigration, as the souls of people are believed to move, after death, to other beings, to reborn in other new living beings. So, every human being has a previous life in another living being, and so on. This creed generates a lot of problems. If, for example, soul transmigration were right, why does a newborn not possess the same mental faculties like adults?¹

Moreover, the belief of soul transmigration rests upon the succession of repeated births. How could this be right, when contemporary science has proved that life has a beginning, and even earth itself has a beginning and is not timeless?

Also, if soul transmigration were right, the number of living beings would have to be fixed, as they migrate between one another. No one can adopt this view today.

More importantly, the Vedas do not recognize soul transmigration. The Hinduist scholar Shri Styakam Widyalkar said: "The creed of soul transmigration does not exist in the Vedas. I challenge anyone who says so."²

¹ Cogan, Robert. (1998), *Critical Thinking: Step by Step*, University Press of America, pp. 202-203.

² Taken from the book "Inviting Hindus to Islam" (p. 99).

The strongest proof for Widyalnkar's view is that Hindus perform old religious rituals called श्राद्ध 'Śrāddha', and they are aimed at calming the souls of the dead.

How would the souls migrate while they reside in the dead?!

Another belief of today's Hinduism is karma. According to karma, people are born as a result of their previous deeds. Whoever was evil is born into a new life belonging to a lower caste or suffering more afflictions.

Therefore, Hindus consider the affliction of any person as a result of the sins he committed in a previous life. This erroneous vague conception ruins the life in its entirety. It does not do any good to humanity; rather, it determines that the suffering of people is a normal punishment for crimes they perpetrated in their previous lives. This is a kind of reconciliation among backwardness, oppression, and social discrimination.

But the bigger problem is: Where does this karma creed exist in the Vedas?

The Vedas state that there is paradise and hell, which Allah gives to people in accordance with their deeds, and they do not speak about new births in other beings.

The Rig Veda says: "Make me eternal in the place where all kinds of enjoyment and pleasure are

stored, and where you give all what the souls desire."¹

Another of the primary creeds in today's Hinduism is the pursuit to get rid of repeated births and soul transmigration and to reach a phase known as मोक्ष 'Moksha', in which a person unites with the divine essence. But this idea rests upon a very pessimistic outlook on existence, as the purpose of existence becomes an attempt to get rid of the existence.

This idea is actually dangerous to society, since it strips man of any scruple or fear; no matter how many immoralities he engages in, he will be reborn and will inevitably attain salvation in a future birth.

This utterly contradicts the teachings of the Vedas, which stipulate that a wrongdoer and sinner will be punished in a place particularly prepared for them. The Rig Veda says: "A very deep bottomless place for sinners."²

So, how can this place be reconciled with the idea of the repeated births?

As for the most famous scientific problem for today's Hinduism, it is its view of the universe's origin. It assumes that the universe dissolves and then forms and then dissolves and forms in a

¹ The Rig Veda; Mandala: 9; Sukta: 113; Mantra: 9-11.

² Rig Veda; Mandala: 4; Sukta: 5; Mantra: 5.

process that has no end. This is an odd scientific error that runs counter to modern science.

It is well-known that modern science has established that this universe has an absolute beginning and was not preceded by other universes.

Scientifically, the universe was created and originated in an unprecedented manner.

This is, however, the same creed existing in the Vedas, which states that there is a worldly life that emerged all of a sudden and there is an afterlife. However, in the philosophies that appeared later in Hinduism, like Puranas, there came the explicit view that the universe is eternal and gets repeated.

Today's Hinduism contradicts the creed of the Vedas, modern science, and the religion of Islam, which contains the truth spoken by the Vedas.

According to the Muslim creed, which Allah has revealed in the noble Qur'an, the universe emerged in an unprecedented manner. In His Book, Allah Almighty says: {The Originator of the heavens and earth. When He decrees a matter, He only says to it, "Be," and it is.} [Surat al-Baqarah: 117]

So, according to Islam, the universe was created; i.e., it emerged in an unprecedented manner.

This is the result ultimately reached by science and was told by someone who worked as a shepherd 1400 years ago, called Muhammad ibn

‘Abdullāh. He is the Messenger of Allah and the Prophet of Islam.

I discuss in this book many of the problems facing Hinduism, and offer, on the other hand, the view

of Islam on the universe, life, the reward and punishment, and the purpose of existence, which totally agrees with natural disposition and the remnants of the Veda.

I will also point out how Islam provides the most accurate, reliable, and perfect example in fulfilling people's need to know how to live and explain the meaning and purpose of human existence in a way consistent with natural disposition, reason, and science.

Moreover, the book presents some proofs for the trueness of the Islamic religion and the prophecies about its coming in the Veda. Indeed, the Vedas told about the future emergence of Islam and Prophet Muhammad (may Allah's peace and blessings be upon him) and called upon Hindus to believe in him.

Islam is not merely a religion on earth like other religions; rather, it is the only monotheistic religion with which Allah Almighty sent all prophets. All prophets were sent to call people to monotheism, and none of the religions maintained pure and untainted monotheism today except for Islam. All

other religions, on the other hand, have some share of polytheism, be it small or large.

Allah does not accept a religion from people other than Islam. In the Qur'an, He says: {Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl 'Imrān: 85]

Islam is the religion with which Allah Almighty sent all prophets and messengers.

The primary feature in Islam is that it has the meaning of submission to Allah, worshiping Him alone, and negating any embodiment of Allah in idols or stones, like the case in today's Hinduism.

In conclusion, the book shows how a person can be submissive to Allah, and explains the meaning of Islam and the necessity of this religion.

Let us begin the journey of this book, with Allah's blessing!

1. What is Hinduism?

Hinduism is a religion - or more accurately, a way of life - that comprises a group of rituals, acts of worship, scriptures, and concepts on the universe and the existence.¹

Hinduism formed over long centuries and through complex collections of doctrines that allow for a diverse and sometimes contradictory belief

¹ Studying Hinduism, by Arvind Sharma (untranslated).

system, and modern Hinduism finds nothing wrong about that, for it does not possess a single creed or reference or a binding text to which people can refer for judgment.

Although the Vedas are the holiest books in Hinduism ever, Hindus, as we will demonstrate in this book, came to contradict them so greatly that Hinduism now accepts various conceptions and divergent ideas that have no relation to the earliest Vedas era.

All in all, Hinduism aims at getting rid of suffering, and we will explain later how to do so according to the Hindus' concept and how they contradict the Vedic creed with regard to salvation, which has much remnants of the truth.¹

2. How did this religion originate with this intertwinement?

Hinduism means India: India, the state, the climate, the history, the intertwinement, and the traditions.

So, it is a religion almost restricted to India, where about 95% of the world's Hindus live.²

Hinduism emerged on the basis of the earliest Vedas, yet, unfortunately, it merged with certain philosophies, beliefs, books, and notions that formed over centuries. At a later post-Vedas stage ,

¹ Hinduism: Belief and Practice, by Jeaneane D. Fowler (untranslated).

² <http://www.pewforum.org/files/2012/12/globalReligion-tables.pdf>

Hinduism followed the teachings of hermits, Tantras, and Bhagavad Gita.

Nearly from 1500 BC to 500 AD, many of these concepts and philosophies pushed against and overcame the Vedas, to the extent that we no longer see on the ground anything but these concepts and philosophies.

3. What is the Hindus' belief specifically?

Modern-day Hinduism is a creed that believes in a large number of deities. Hindus, nonetheless, believe in Allah, the One God.

They believe that God resides in all these formulated items that they hold sacred.

Some people may think that the Hindus' belief in One God and their view of these statues and formulated items as images of God is not idolatry!

This is a clear error!

Regarding statues as images of the One God is the very basis of the pagan belief that contradicts the teachings of prophets and the Vedas throughout the history of humanity.

All polytheists who contradicted the prophets and the Vedic teachings did believe in Allah. They, however, regarded idols as representation of God. So, the belief of polytheists in the existence and oneness of Allah does not negate their disbelief in Him, His prophets, and the disbelief in the Vedas, as long as they adopt such idols.

The Vedas explicitly and categorically prohibit people from taking idols, seeking closeness to them, or holding them sacred.

The Veda says: "He who worships, apart from Allah, manufactured things will drown in the depths of darkness and taste the punishment of the fire for endless ages."¹

So, whoever takes these idols, with which Hinduism abounds today, will, according to the Veda, remain eternally in Hell.

The Veda also says: "The Owner of all, the Knower of the unseen, Who does not need the assistance of other gods: That is Allah Who deserves to be worshiped by man. Those who take other gods apart from Allah are the miserable, and they will always face dreadful major disasters."²

The Bhagavad Gita also says: "Those who worship the deities will gain the deities; those who worship the ancestors will gain the ancestors; those who worship the devil will gain the devil; and those who worship Me will find Me."³

These and numerous other texts explicitly enjoin the Hindus to believe in the oneness of Allah and abandon these idols. Maharshi Dayanand Saraswati said: "There is not a single letter in the Vedas

¹ Yajur-Veda; Sukta: 40; Mantra: 9.

² The Rig Veda; Mandala: 1; Sukta: 7; Mantra: 9.

³ The Bhagavad Gita: 9-25.

pointing to the worship of idols made of stones and other things."

Hindus did not abandon the monotheistic belief in the Vedas except through false teachings that came at a later time.

The noble Qur'an, which Allah Almighty revealed to His Prophet Muhammad, affirms that those who worship idols allege that they believe in Allah, the One God, and nonetheless, they, because of taking these idols, are considered as disbelievers in Allah.

In the Qur'an, Allah Almighty says:

{وَلَيْنَ سَأَلْتَهُم مِّنْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ}

{If you ask them who created the heavens and earth, they will surely say: "Allah."} [Surat az-Zumar: 38]

He also says:

{وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ}

{If you ask them who created them, they will surely say: "Allah."} [Surat az-Zukhruf: 87]

So, taking these idols makes one a disbeliever in Allah, according to both the Qur'an and the Vedas.

Allah Almighty says in His book:

{إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ}

{You worship nothing besides Allah but idols and fabricate lies. Those whom you worship besides Allah have no power to give you provision.

So seek provision from Allah, worship Him, and be grateful to Him. To Him you will all be returned.}

[Surat al-‘Ankabūt: 17]

So, we should seek provision from Allah and worship Him, for He is the One to Whom we will all return.

Nothing still adheres to the belief in Allah's oneness and the abandonment of all forms of polytheism on earth today but Islam.

Therefore, every Hindu should consider Islam unbiasedly, with insight, and look into the creed of monotheism in Islam and consider whether or not it accords with his natural disposition and the Vedic teachings.

The mission with which Allah sent all prophets to humankind is to devote worship to Allah alone and this would happen by rejecting all idols and submitting to what was brought by the messengers of Allah and the final Prophet Muhammad (may Allah's peace and blessings be upon him).

4. How did the idea of the embodiment of the One God through scores of idols emerge in Hinduism?

The major problem with modern Hinduism, after the Vedic era, is the assumption that the numerous attributes of God necessitates the existence of numerous essences; i.e., numerous deities.

They assume that every divine attribute has an idol representing it.

So, in their belief, the Creator has become:

Brahma: The Creator of the universe.

Vishnu: The Preserver of the universe.

Shiva: The Destroyer of the universe.¹

This is an assumption that contradicts the axioms based on reason and natural disposition and runs counter to the teachings of the Vedas. Plurality of attributes does not entail plurality of essences.

A person can be intelligent, strong, and polite.

His numerous traits do not entail possessing numerous essences.

An intelligent person is himself the strong one and himself the polite one.

To Allah belongs the most exalted example!

The Vedas affirm this truth. It is stated in the Rig Veda: "They call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutman. The sages call the One God with different titles."²

Numerous are the texts in the Vedas that mention Allah by various names and attributes.

The names and attributes belong to the one essence.

¹ The Rider Encyclopedia of Eastern Philosophy and Religion, by Stephen Schumacher (p. 397).

² The Rig Veda; Mandala: 1; Sukta: 164; Mantra: 46.

This is the concept adopted by the earliest Vedas and the Muslim creed. In Islam, Allah Almighty possesses the excellent names and sublime attributes. He, Exalted be He, says:

{وَاللَّهُمَّ إِلَهٌ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ}

{And your god is one God. None has the right to be worshiped except Him – the Most Compassionate, the Most Merciful.} [Surat al-Baqarah: 163]

So, Allah is the Most Compassionate One, and He is the Most Merciful One.

In another verse, He says:

{هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ}

{He is Allah; none has the right to be worshiped except Him, the Sovereign, the Most Holy, the Most Perfect, the Granter of Security, the Watcher over all, the All-Mighty, the Compeller, the Supreme. Glory be to Allah far above what they associate with Him.} [Surat al-Hashr: 23]

Indeed, these numerous names and attributes belong to Allah, the One God.

The other problem with the idea of embodying God in different idols is that the universe enjoys no security with such paganism.

Hence, the noble Qur'an negates all these idolatrous conceptions about Allah and emphasizes

that taking other gods with Allah entails lack of security for the entire universe.

{لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۖ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ}

{If there had been gods besides Allah in the heavens and earth, both realms would have fallen in disorder. Glory be to Allah – Lord of the Throne – far above what they ascribe [to Him].} [Surat al-Anbiyā': 22]

So, had there been other gods besides Allah, the heavens and earth would have been ruined.

{وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ}

{Were the Truth to follow their desires, the heavens and earth, and all those who are therein would have been ruined. In fact, We have given them their Reminder, but they are averse to their Reminder.}

[Surat al-Mu'minūn: 71]

5. How Hindus view the relationship between the Creator and the creation

Most Hindus today believe in pantheism (the unity of the universe), as the Creator unites with the creation. In modern-day Hinduism, God resides in His creatures. Thus, existing things and the One

Who brought them into existence become one thing.¹

This contradicts the simplest facts affirmed by science, reason, observation, and the Vedas.

There are many scientific and intellectual problems with the unity of the universe philosophy, such as the following:

The first problem is that God, in their belief, resides in everything. Then, what is the meaning of practicing certain rituals with the aim of uniting with God, in what is known as Moksha मोक्ष - if God is supposedly in everything?

How can a person reach something already existing in him, if you reside in him and he resides in you?!

The second problem is that errors and sins, according to their concept of the unity of the universe, are God Himself, as they consider God to be the error, the sin, the adultery, and the killing, because He resides in everything and He is the essence of everything. Then, why should they get rid of errors and sins?

And why should they be so keen to avoid mundane whims and desires?

Does sin not fall under the unity of the universe?
Is the world itself not God Himself?

¹ The Encyclopedia of Hinduism, by Constance Jones and James D. Ryan (p. 315) (untranslated).

There should be no justification for the keenness to do good, according to this modern-day Hindu conception.

But all people are keen on doing good and know that this is a duty, don't they?

In fact, the keenness to do good is a response to the pure call of natural disposition. This is a direct fitrah-based proof that the unity of the universe philosophy is erroneous.

The third problem is that the belief in the unity of the universe entails the belief in the relativity of the truth. All religions that worship idols or stones regard themselves to be worshiping God, for God, in their conception, is the very idol and stone, as God resides in everything and He is everything.

This relativity of the truth leads to the loss of meaning and value, as everything becomes right!

Added to the foregoing is that the belief in the unity of existence does not answer the question: Where did the universe come from?

Assuming that the Creator is Himself the creation is a preposterous assumption, for it makes the emergence of something conditional on its own emergence.

This is a strange contradiction and an intellectual impossibility.

How can something be a reason for its very emergence when it has yet to emerge in the first place?

The fourth problem is that it is also scientifically proven that the universe, with all its contents, has come into existence. This is considered by all rational people as an established fact.

The universe, with all its energy, matter, place, and time, has come into being.

The universe is proven, by numberless proofs, to have a beginning. Scientifically, there was no universe and then the universe emerged.

And since there was no universe, how can we then adopt the unity of existence notion?

If the unity of existence were right, it would entail the timelessness of the universe or at least the timelessness of matter.

Strangely, modern-day Hindus insist on the claim that the material universe is timeless, because this view is necessary for justifying the unity of existence.

The Hindu scholar Wiwekanand said: "The place is not subject to time or incidence."¹

Contemporary Hindus are obliged to say that the material universe is timeless because this view is consistent with the unity of existence notion.

They should not have delved into this and they should not have held this belief about the unity of existence in the first place. But it is Satan who lies

¹ Hinduism, Wiwekanand (p. 61-63). Taken from the book "Inviting Hindus to Islam" (p. 122), authored by Dr. Ibrahīm ibn 'Abdul-Ghafūr for the doctoral degree - Dar Elaf for Publishing and Distribution.

in wait for the children of Adam on their paths and tries to dissuade them from the religion of the prophets, seizing every opportunity to do so.

In a qudsi (divine) Hadīth, Allah Almighty said:

"إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَابَتْهُمْ عَنْ دِينِهِمْ، وَحَرَمْتُ عَلَيْهِمْ مَا أَحَلَّلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا".

"I have created My servants with a natural inclination to true faith, but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them, and he commands them to associate partners with Me, although I have sent down no authority about that."¹

All people initially were on the belief in Allah's oneness, and then the devils came and tempted them with such things of disbelief.

The Prophet (may Allah's peace and blessings be upon him) said: "The devil sits for the son of Adam in his paths."²

Satan explores every means for alluring humankind, and there is no salvation except by holding onto the monotheistic belief and worship advocated by the prophets.

The Vedas state that the universe was created and has a beginning.

¹ Sahīh Muslim (2865).

² Sahīh Sunan An-Nasā'i (3134).

And that Allah is separate from His creation and does not reside therein.

So, how did Hindus reach this stage of believing in the unity of existence?

The Rig Veda ऋग्वेद says: "O Allah, both the sun and the universe cannot encompass or contain you."¹

This is a clear proof from the Veda that the belief in the unity of existence is wrong. Indeed, Allah is separate from His creation, and the sun and the moon are not God.

The Rig Veda also says: "Allah is the One Who created the night and the day, and He is the owner of the world and all what is in it, and He is the One Who created the sun and the moon and the earth and the heaven."²

There could be no clearer creed in denying the unity of existence and the timelessness of the material universe!

The Yajur Veda says: "He is the One before Whom nothing was created, and He is our Creator and our Owner and He knows everything."³

Nothing was created before Allah. He is the First. The universe was created by Allah and it is not

¹ The Rig Veda; Mandala: 1; Sukta: 10; Mantra: 8.

² The Rig Veda; Mandala: 10; Sukta: 190; Mantra: 2-3.

³ The Yajur Veda; Sukta: 32; Mantra: 13.

timeless. "He is the Great One, the Owner of the earth and the heaven."¹

The noble Qur'an affirms this same clear fact. More than 1400 years ago, Allah Almighty revealed to His Prophet Muhammad that Allah is separate from His creation and established over His throne; He does not reside in His creation, neither does His creation reside in Him.

Allah Almighty says:

{اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ}

{It is Allah Who created the heavens and earth and all that is between them in six Days, then rose over the Throne. You have no protector or intercessor other than Him. Will you not then take heed?} [Surat as-Sajdah: 4]

At its core, the creed and religion of the prophets says that Allah, the Creator and the One God, is separate from His creation and does not reside therein!

The fifth problem with the unity of existence philosophy is that it does not answer the most important question: Where did the universe come from?

How did the universe emerge, according to this philosophy?

And who first adopted this philosophy?

¹ The Rig Veda; Mandala: 1; Sukta: 100; Mantra: 1.

And what is the proof for it?

Numerous are the questions and problems revolving around this creed that contradicts modern science, reason, the Vedas, and the religion of the prophets.

6. How Hinduism views life and death

Modern-day Hinduism is based on the idea of soul transmigration and the endless cycle of births. We, according to the Hindu conception, revolve in a circle of births. Every newborn was existent in a previous being, and his soul will transfer, after his death, to another being, and so on. This process is known in Hinduism as Samsāra संसार¹. Yet, there are several scientific and intellectual problems in relation to soul transmigration. They include the following:

The first problem is known as Tertullian's objection, which says: If soul transmigration were right, why does a newborn not possess the same mental faculties like adults?²

The second problem: If soul transmigration were right, the number of living beings would have to be fixed, as they migrate between one another in

¹ Cogan, Robert. (1998), Critical Thinking: Step by Step, University Press of America, (pp. 202-203).

² A description of Ruth Simmons' condition:
<https://www.ncbi.nlm.nih.gov/pubmed/12116612>
Taken from the website of Dr. Fouz Kurdi.

cycles of births. No rational person can adopt this view today!

It has been proven that there was once a time in which the earth had no existence whatsoever, and there was a time in which living beings did not exist on earth, and there was a time in which living beings were not in this number, yet their numbers were very small and increased with time. This is also subject to consensus among people today.

And there was a time in which people were less in number than today.

The number of people is not fixed, by consensus. So, how can soul transmigration take place in fixed cycles?

The third problem: Why is there no one who remembers the past life - the previous birth - which he went through, except the followers of this philosophy?

There was an American woman named Ruth Simmons. She claimed that she was a transmigration of the soul of another woman called Bridey Murphy. Simmons began to recall her previous memories when she was Murphy during the 19th century in Ireland. But when researchers investigated Simmons' life, it turned out that she had an old neighbor from Ireland called Bridey Murphy. So, she took Murphy's memories about

Ireland and ascribed them to herself and claimed she was Murphy herself.¹

Soul transmigration is nothing but illusion and imagination and it contradicts the simplest axioms of science and common sense.

Paul Edwards, editor-in-chief of the Encyclopedia of Philosophy and professor at New York University, said: "Reincarnation is a mere imagination that contradicts modern science."²

When a person dies, he will not be born into another life.

The Vedas always affirm this truth. No mention is made in the Vedas of soul transmigration or Samsara.³

The Hinduist scholar Shri Styakam Widyalkar said: "The creed of soul transmigration does not exist in the Vedas. I challenge anyone who says so."⁴

The strongest proof for Widyalkar's view is that Hindus perform old religious rituals called 'Śrāddha' श्राद्ध, and they are aimed at calming the souls of the dead.

¹ Edwards, Paul. (2001), Reincarnation: A Critical Examination, Prometheus Books.

² Yuvraj Krishan: Bharatiya Vidya Bhavan, 1997.

³ Taken from the book "Inviting Hindus to Islam" (p. 99), authored by Dr. Ibrahim ibn 'Abdul-Ghafur for the doctoral degree - Dar Elaf for Publishing and Distribution.

⁴ In his tafsir, Al-Qurtubi said: This verse responds to those who claim that some people return to life after death before the Day of Judgment.

How would the souls migrate while Hindus calm the souls of the dead!

The noble Qur'an, which Allah revealed to His Prophet, responds to the advocates of the repeated life, like those who say:

{إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ}

{There is nothing except our life of this world - we die and live, but we will not be resurrected.} [Surat al-Mu'minūn: 37]

Responding to them in His noble book, Allah Almighty says:

{أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ}

{Do they not see how many generations We destroyed before them who will never come back to them?} [Surat Yāsīn: 31]

He who dies will not return to worldly life again.¹

Allah Almighty also says:

{لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى}

{They will not taste death therein except the first death.} [Surat ad-Dukhān: 56]

This is the Muslim creed and the creed of the Vedas which, unfortunately, was abandoned by Hindus.

The fourth problem with soul transmigration is their claim that it is aimed at reaching the phase of unity with the absolute, or what is known as

¹ https://en.wikipedia.org/wiki/Rape_in_India.

Moksha, so as to get rid of the repeated births. This means that the repeated births are torture.

But, who says that repeated births are torture?

If you ask people whether they wish to be reborn and experience life once again, most of them will not hesitate to respond in the affirmative.

Moreover, this pessimistic view of existence as torture is a false view; as existence has a lot of goodness and unlimited blessings.

Moksha is nothing but imaginary salvation from something that does not exist in reality!

The fifth problem is that the philosophy of soul transmigration generates indifference towards the commission of any crime or sin, and provides justification for it, because the person will inevitably find salvation in a future birth from the other births, and hence he should enjoy the current birth he is in.

This constitutes reconciliation with the perpetration of any crime. It is probably because of this that India has one of the highest crime rates worldwide, especially rape crimes.¹

India also has one of the highest rates of gang rapes.

¹ <https://www.ncbi.nlm.nih.gov/pubmed/8931651>. (The website of the National Center for Biotechnology Information. It is a US government website which is considered one of the biggest medical research references worldwide).

7. What is the origin of the idea of repeated births and soul transmigration among Hindus?

No one knows how these ideas originated, or who founded them, or what proof he had for doing so.

There is no proof for repeated births in the Vedas, neither is there a single word about soul transmigration. These ideas only emerged in the later Puranas philosophies.

It is not unlikely that these ideas may have jumped into the mind of one of the Hindu monks, as a kind of imagination resulting from sitting for long hours without food or drink, which happens in the Prana rituals.

It is well known that the Prana rituals include sitting for long hours at a specific position without eating or drinking.

This complete calmness for hours at a certain position without food or drink gradually results in a deficiency of brain ions because of a decrease in blood glucose levels. As a consequence, the endorphin hormone is secreted in an unregulated manner, causing real hallucinations.¹

¹ Ibidem.

What the monks see and what they penned in the Puranas about repeated births is closer to hallucination or brain numbness.

This is affirmed by modern science. According to the National Center for Biotechnology Information, a US government website which is considered one of the biggest medical research references worldwide, the decrease in glucose levels in the blood for long periods like this leads to hallucination.¹

Imām Adh-Dhahabi (may Allah have mercy upon him) said: "When a worshiper who is devoid of knowledge leads a life of asceticism, celibacy, and hunger, abandons meat and fruits, and restricts himself to scraps of food, he gets haunted by thoughts, and the devil freely goes inside and outside him, while he thinks that he has reached a high spiritual level. Thereupon, the devil dominates him and starts his whisperings."²

Islam, therefore, warned of leading a life of austerity and hardship in this way.

Such hardship leads to deficient conceptions and ruins religious commitment over time.

In the noble Qur'an, Allah Almighty says:

{قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ}

¹ Siyar A'lām An-Nubalā'; translated by Ahmad ibn Abu al-Hawāri; taken from the website of Dr. Fouz Kurdi.

² Sunan Abu Dāwūd (No. 4904). Classified as Sahīh (Authentic).

{Say: "Who has forbidden the adornments and lawful provisions that Allah has brought forth for His slaves?"} [Surat al-A'rāf: 32]

And the Prophet (may Allah's peace and blessings be upon him) said: "Do not impose hardships on yourselves and so Allah will impose hardships on you; for some people imposed hardships on themselves and so Allah imposed hardships on them. Their survivors are found in cells and monasteries.

{وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ}

{As for monasticism, they invented it – We did not prescribe it for them.} [Surat al-Hadīd: 27]"¹

Such an austere and harsh way of life led to hallucinations, which in turn resulted in these conceptions that run counter to the Vedas and have become one of the fundamentals of Hinduism today.

If, on the contrary, we look at the miracles with which Allah Almighty supported His prophets, we will find that they would happen suddenly, without prior preparation, and people would see and witness them with their own eyes; and that no human can produce the like of these miracles.

This is the difference between the prophets' events and those seen by Hindu monks.

¹ "Energy – (according to New Age thinking)", The Skeptic's Dictionary, 2011-12-19.

8. How Hindus view the universe.

The universe, according to the Hindu philosophy, is in a state of decay and then it emerges once again, and this happens on a constant basis.

The universe forms and then disintegrates and then forms again, and so on.

This conception about the disintegration and formation of the universe is scientifically erroneous.

Scientifically, the universe was not preceded by other universes; rather, it was created and built in an unprecedented manner.

This is the Muslim belief which was told by a man who used to shepherd sheep on a small piece of land for the people of Makkah 1400 years ago, called Muhammad ibn 'Abdullāh, the Messenger of Allah and the Prophet of Islam. Allah Almighty revealed to him that this universe was created in an unprecedented way. In the Qur'an, He says:

{بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ}

{The Originator of the heavens and earth. When He decrees a matter, He only says to it, "Be," and it is.} [Surat al-Baqarah: 117]

9. What is the human body composed of in Hinduism?

In Hinduism, the human body is composed of the powers of the five elements: water, earth, air, fire, and space.

The entire universe, with all what is contained therein is formed from these five elements.

Each of these five elements has a similar planet. Mars is fiery and Saturn is earthly. And each organ in the human body is similar to one of these elements. The spleen is earthly and the heart is fiery.

In fact, all what exists is classified according to the five elements, including times. To them, a disease is nothing but imbalance in these five elements.

The idea of the five elements became common through the Prana, which includes rituals of hunger and sitting in complete calmness for long hours.

Unfortunately, the idea of the five elements spread across the globe and gave rise to numerous sciences of energy therapy.

The sciences of energy therapy, macrobiotic, feng Shui, color therapy, and other such practices are based on regulating these elements.

They believe the regulation of these five elements brings provision and wards off evil.

In Hindu temples today, massaging is done for regulating the five elements, considering this to be a remedy for several illnesses.

This idea - the idea of the five elements - has no relation whatsoever to science.

And it has no relation to physics or medicine.

Rather, science judges it and the associated practices to be a kind of superstition, illusion, and deception.

The idea of the five elements has been classified as pseudoscience.¹

And the practices associated with it have been judged to be imaginations and illusions.²

The idea of the five elements may have jumped into the mind of a monk in the same way the idea of repeated births and soul transmigration did jump - without any intellectual, scientific, or logical proof.

It is nothing but an imaginary idea.

The problem is that the practices associated with this idea are mere pagan talismans and attachment to the stars, shapes, symbols, colors, and amulets, for which Allah did not send down any authority.³

Islam was ahead of modern science in warning of these practices associated with the idea of the five elements, for they cause delay in taking the

¹ "Some Notes on Wilhelm Reich, M.D", Quackwatch.org, 15-02-2002.

² I discussed energy therapy in a complete separate book titled: Al-Ilhād Ar-Rawhi.

³ Sahīh Muslim (No. 71).

right remedy and drive a person to live in illusions, side by side with the real world, and to get attached to other than Allah. That is why Islam issued a stern warning against these practices. In a qudsi hadīth, Allah Almighty said:

"أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ ف ذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا ف ذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ".

"Some of My slaves have entered the morning as believers in Me and some as disbelievers. He who says 'We have had a rainfall due to Allah's grace and mercy' believes in Me and disbelieves in the stars; and he who says 'We have had a rainfall due to the rising of such and such star' disbelieves in Me and believes in the stars."¹

So, he who believes in the stars and their influence on people and their sustenance, has disbelieved in Allah; and he who believes in Allah, has disbelieved in the stars' ability to intervene in people's destiny.

The Prophet (may Allah's peace and blessings be upon him) said:

"إِنَّ الرُّقَى، وَالنَّمَائِمَ، وَالتَّوَلَةَ شِرْكٌ".

"Indeed, spells, amulets, and love-potions are polytheism."²

¹ Sahīh Al-Jāmi' (No. 1632).

² Sahīh Ibn Hibbān (No. 6085).

A Muslim, therefore, does not believe the superstitious influence of the five elements and the associated talismans and amulets.

It is even determined in Islam that creating talismans, geometric figures, energy pendulums, and other things associated with the five elements and believing that such talismans bring about benefits or ward off evils is sheer polytheism and disbelief in Allah.

وقد رأى رسول الله صلى الله عليه وسلم رجلاً وفي يده حلقة من صُفْرٍ فقال: "ما هذا؟ قال: مِنَ الْوَاهِنَةِ قال: مَا تَزِيدُكَ إِلَّا وَهْنًا، انْبِذْهَا عَنْكَ فَإِنَّكَ إِنْ تَمُتَ وَهِيَ عَلَيْكَ وَكَلْتَ عَلَيْهَا".

The Prophet (may Allah's peace and blessings be upon him) saw a man with a brass ring on his hand. He said: "What is this?" He said: "It is for al-wāhinah." He said: "It will only increase you in wahan (i.e. weakness). Take it off, for if you die while wearing it, you will be left to it."¹

In another version: "If you die while wearing it, you will never be successful."²

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: "Creating talismans to bring about benefits and ward off evils is the very major polytheism."³

¹ Narrated by Ibn Hajar al-Haytami al-Makki (1/166). Classified as Sahīh (Authentic).

² Majmū' Al-Fatāwa (9/34).

³ The Bhagavad Gītā (9/25).

This is the same creed adopted by the Bhagavad Gītā भगवद्गीता, as it says: "Those who worship the deities will gain the deities; those who worship the ancestors will gain the ancestors; those who worship the devil will gain the devil; and those who worship Me will find Me."¹

Whoever gets attached to such talismans apart from Allah is a worshiper of other than Allah.

His fate, according to the Vedas, is eternity in the Fire. The Yajurveda says: "He who worships manufactured things apart from Allah will drown in darknesses and taste the punishment of the Fire for endless ages."²

Allah Almighty says: {To Allah belong all matters.} [Surat ar-Ra'd: 31]

And the Prophet (may Allah's peace and blessings be upon him) said: "If you ask, ask from Allah, and if you seek help, seek it from Allah."³

Therefore, Muslims do not believe the superstitious influence of the five elements, the stars, and talismans and amulets. Rather, they believe that this is sheer paganism, misguidance, deception, and superstition.

¹ The Yajurveda; Sukta: 40; Mantra: 9.

² Sunan At-Tirmidhi (No. 2516). Classified as Sahih (Authentic).

³ The Rig Veda; Mandala: 1; Sukta: 1; Mantra: 6.

10. What is the Hindu community like?

Given its belief in soul transmigration and karma, the Hindu society is certainly a caste-based one.

A corrupt person will be born next time into a lower caste.

Consequently, an afflicted person deserves his suffering.

This lays the foundation for complete oppression against the poor and afflicted and indifference towards them. It is explicit naturalization and acceptance of oppression.

People in Hinduism are divided into four castes, as follows:

1. Brahmins: Teachers and priests.
2. Kshatriyas: Warriors and kings.
3. Vaishyas: Farmers and traders.
4. The Shudras: Laborers.

The lowest caste is the Untouchable Shudras, who do filthy work, in their view, like cleaning and serving.

A person's caste determines the type of his work, clothing, and food.

Marriage takes place within the same caste.

One is doomed to belong to the caste into which he is born until he dies.

This discriminatory conception has originated, as I said earlier, from the belief in soul

transmigration and karma, the punishment and recompense. The Shudras deserve to be among the Untouchables because they surely were sinners in the previous births and so they were born into this caste.

This erroneous conception ruins life in its entirety, as we will thus consider help to the Untouchables as a kind of disrespect to the karma.

Indeed, this is a sort of reconciliation with backwardness, injustice, class discrimination, and transgression.

The philosophy of soul transmigration and the karma has produced this classism and this wrong conception about pitiful people who are poor, sick, weak, and totally helpless.

Hinduism wasted the opportunity of supporting those people and giving them a helping hand.

This Hindu view runs counter to the nature of human inherent disposition, which prompts people to show compassion towards the poor, needy, and sick people and to have a sense of obligation towards them in the form of providing services to them and attempting to alleviate their troubles and afflictions.

I do not know how Hindus went far away from the belief in the Last Day that is written in the Vedas; this creed by which people's lives and view on the world can be set aright. The reckoning of people will happen in the Hereafter before Allah,

and everyone is born innocent. Moreover, lending a helping hand to the afflicted people raises one's status in the sight of his Lord in the Hereafter.

So, which view is worthier and more beneficial for people and closer to their natural disposition?

The philosophy of karma, or the creed of the Vedas?

The Rig Veda says: "O Allah, You give the righteous man the best recompense."¹

It also says: "Give me eternal life in the place where all kinds of enjoyment and pleasures are available, and where all what the souls desire are given."²

This is the Vedic creed.

There is Paradise where the righteous will be in bliss.

And there is also, according to the Vedas, a punishment prepared for the sinners.

"A very deep bottomless place for sinners."³

How can these places be reconciled with the idea of repeated births and soul transmigration?

Where does the very deep place stand in the philosophy of karma?

Then, the philosophy of karma as a whole is a human invention and conception that contrasts with the spirit of the Vedas.

¹ The Rig Veda; Mandala: 9; Sukta: 113; Mantra: 9-11.

² The Rig Veda; Mandala: 4; Sukta: 5; Mantra: 5.

³ Sahih Muslim (No. 2699).

The creed of all prophets was: Belief in the Last Day and in Paradise and Hellfire, and that everyone is born innocent and sinless.

Indeed, this is the creed in agreement and harmony with our natural disposition and running counter to injustice, backwardness, classism, and transgression.

The religion of the prophets aims at elevating people and calls for treating them equally.

The value of a person in Islam does not lie in his social class, appearance, health condition, or financial standing, but in how much he performs good deeds.

Islam calls for uplifting all and disregards lineages and social ranks.

And it firmly rejects the idea of the Untouchables and classism in general.

In the noble Qur'an, Allah Almighty says:

{يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}

{O mankind, We have created you from a male and a female, and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.} [Surat al-Hujurāt: 13]

And the Prophet (may Allah's peace and blessings be upon him) said:

"مَنْ بَطَّأَ بِهِ عَمَلُهُ، لَمْ يُسْرَعْ بِهِ نَسَبُهُ".

"Whoever is slowed down by his actions will not be hastened forward by his lineage."¹

He also said:

"لا يأتيني الناس بأعمالهم وتأتوني بأنسابكم".

"People should not come to me with their deeds and you come to me with your lineages."²

Lineages have no worth or weight in Islam.

The Prophet (may Allah's peace and blessings be upon him) said:

"يا أيها الناس ألا إن ربكم واحد، وإن أباكم واحد، ألا لا فضل لعربي على عجمي، ولا لعجمي على عربي، ولا لأحمر على أسود، ولا لأسود على أحمر إلا بالنقوي". وقال صلى الله عليه وسلم:

"O people, verily your Lord is One, and your father is one. Verily, there is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a white person over a black one, nor for a black person over a white one, except in terms of piety."³ In another Hadīth, he said:

"ابغوني الضُّعَفَاءَ ، فإنما تُرْزَقُونَ وَتُنْصَرُونَ بِضُعْفَائِكُمْ".

"Seek for me your weak ones, for you are given provision and help only because of the weak amongst you."⁴

¹ Sahīh Musnad No. (1426). Classified as Hasan (Sound) by Al-Wādi'i.

² Narrated by Al-Bayhaqi. Classified as Sahīh (Authentic). As-Silsilah As-Sahīhah No. (2700).

³ Sunan Abu Dāwūd and At-Tirmidhi. Classified as Sahīh (Authentic) by Al-Albāni in Sahīh Al-Jāmi' and Sahīh Abu Dāwūd No. (2594).

⁴ The Myth of the Holy Cow, by Dwijendra Narayan (untranslated).

So, look at this view "Seek for me your weak ones, for you are given provision and help only because of the weak amongst you" and how Hindus view the weak.

Human soul is naturally disposed to feel compassion towards the poor, weak, simple, and foolish people. The opposition of modern-day Hinduism to this natural disposition is a real problem.

11. Do Hindus actually sanctify cows?

A cow in Hinduism has a particular sacred position, because it is a source of giving. Another point is that modern-day Hindus think that God resides in His creatures, including cows, in what is known as the unity of existence. So, there are different forms of sanctity for cows in Hinduism.

Special celebrations are often held for cows in different parts of India.¹

By contrast, the Vedas glorify Allah and consider Him to be far exalted above all things and creatures.

The Rig Veda says: "I am Allah, Who existed before everything. I am the Owner of the whole universe, and I am the real Bestower of favor and the absolute Chooser of all blessings. So, all souls should call upon Me for help and provision."²

¹ The Rig Veda; Mandala: 10; Sukta: 48; Mantra: 1.

² <https://www.ncbi.nlm.nih.gov/pubmed/8931651>.

This is a crystal clear text denying the idea of the unity of existence. Allah is the Creator of the universe and is separate from it.

The text also warns of sanctifying the material world and seeking help from created beings. Help should only be sought from Allah, the Creator of cows and the Creator of everything.

Submission to Allah Almighty alone is the core of the Muslim creed.

Islam holds that cows and all material things around us are subjected for us - created by Allah Almighty, Who says in the noble Qur'an:

{وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ}

{And He has subjected for you all that is in the heavens and all that is on earth; all is from Him. Indeed, there are signs in this for people who reflect.} [Surat al-Jāthiyah: 13]

This is the creed of Islam and the natural disposition of human beings.

Hindus cannot return to the original teachings of the Vedas - of monotheism and submission to Allah - except through Islam, for it alone speaks the truth contained in the Vedas, corrects all humanity's errors, and eliminates all human distortions of the divine revelation.

12. But Hinduism has a great deal of abstinence and keenness to keep away from sin. Is this not a distinctive trait?

I have previously noted the excessive immoderation in Hinduism. But what I would like to say here is that pangs of conscience due to sinning are something natural and linked to the divine ordainment.

When we are under a certain obligation, we have twinges of conscience in case of the commission of any violation.

This is a natural disposition. Allah Almighty says in the Qur'an:

{فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا}

{This is the natural disposition with which Allah has created mankind.} [Surat ar-Rūm: 30]

Having this natural disposition, a person feels pricking of consciences whenever he violates the values of goodness and the truth.

In the final message of Islam, Allah Almighty directs us to the means whereby we can ask for His forgiveness and repent from any violation of the values of goodness and the truth. He also orders us to return due rights to their owners in order for the associated sins to be blotted out.

In Hinduism, on the other hand, we find another method for resisting sin, and that is by making things too hard for oneself, in addition to a group of

practices, contemplations, and static rituals in which a person remains totally calm.

13. But are the total calm and contemplative sessions in Hinduism not good things?

Contemplation in Hinduism, like in the yoga sessions, which emerged in the later Prana philosophy, is not deemed reflection on Allah's perfect creation, wisdom, and blessings.

Contemplation to them is a kind of total calmness and draining the mind of any distraction or vain thought.

It is a complete stillness like that of the dead, in which the mind is stopped from thinking - Silence Your Mind During Yoga.

Such strange static contemplative sessions, which emerged in the post-Vedas era, affected their thinking, and hallucinations and fantasies began to come to them, and the devils set out to tamper with their minds.

Some of them think they obtained a great deal of knowledge, but this was nothing but hallucinations resulting from disorder in the brain ions along with the lack of food and total calmness, as I noted earlier.¹

¹ Reiki for Beginners, by David F. Vennels (pp. 30-35); taken from "At-Tatbiqāt Al-Mu'āsirah Li Falsafat Al-Istishfā' Ash-Sharqiyyah", by Dr. Haifā' bint Nāsir ar-Rashīd.

Long static contemplation and severe hunger lead to such hallucinations, as admitted by one of the most famous founders of static contemplation schools in the world, Mikao Usui.

He stated that he began to lose his consciousness and experience hallucinations after long hours of hunger and deprivation, and at that moment thoughts started to come to him.¹

Psychologist Donovan Rawcliffe maintained in a separate research that the thoughts that come as a result of these practices are no different from the sick illusion stemming from a hallucination.²

In addition to the foregoing, most yoga sessions are unhealthy and practicing it for long leads to disturbance, confusion, and loss of feeling about place and time, which weakens memory and accelerates Alzheimer's.³

By these practices, Hinduism became far removed from the Vedas and the prophets' teachings.

Islam calls for thinking, reflection, and contemplation of Allah's creation, which leads to service, obedience, and gratitude to Allah and hard

¹ Rawcliffe, Donovan, (1988), *Occult and Supernatural phenomena*, Dover Publications (p. 123).

² *An introduction to complementary medicine*, Simon Borg Olivier (p. 290); taken from *Harakat Al-'Asr Al-Jadīd*, by Dr. Haifā' bint Nāsir ar-Rashīd.

³ *Sahīh Sunan At-Tirmidhi* (No. 2507).

work in life, and not stillness and silencing of the mind followed by motionlessness.

True thinking is that which leads to obedience to Allah Almighty and returning to Him.

{الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ}

{Those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and earth [saying]: "Our Lord, you have not created all this in vain. Glory be to You. Protect us from the punishment of the Fire."} [Surat Āl 'Imrān: 191]

This is the kind of thinking enjoined by Islam and which accords with the human natural disposition and helps people ponder Allah's blessings that surround them and show gratitude to Him for that.

As for the sessions of total stillness in present-day Hinduism, they are hotbeds for devils, who provide those people with some visions and revelations during these static contemplative sessions and so they become receptive of ideas such as the repeated births, soul transmigration, the unity of existence, and the embodiment of God in idols. Monks throw such thoughts and teachings to their followers, thus going astray and leading them astray.

14. What is wrong with retirement in deserted areas, as happens in modern-day Hinduism?

Hinduism fights instinct and desire, not for the purpose of refining them, yet for burning the body. Modern Hinduism strongly drags people towards monasticism and abandonment of life.

Hinduism sees that forgetting the instinct happens by forgetting the body.

So, a Hindu who wants the Moksha (salvation) goes to wasteland where his body gets rotten and he spends the rest of his life as a beggar, until he dies.

This is a catastrophic fault that ruins individuals, families, and societies.

Instinct and desire are divine gifts meant for forming families and societies and working hard and building a life.

Instinct can be addressed by refining it and putting it in its natural course, not by burning the body.

Who can say that the purpose of our existence is to beg for a meal and then spend the rest of the day in wasteland until we die!

Who can say that we came to this life in order to wear a piece of saffron clothing and then retire from the world until our death!

The smallest insects are more aware than us of the mission of existence, populating the earth, and reforming life. You find flocks of bees working in a diligent and orderly manner for their benefit and the benefit of their offspring. Likewise, the delicate bacteria are arranged in the intestines so as to derive and give benefit.

Life as a whole runs according to certain rules and system.

Modern-day Hinduism calls for idleness, negligence, and begging. In Hinduism, begging has become a way of life.

The question here is: What is the meaning of a Hindu retiring from people and resorting to mountain tops and deserted areas? What benefit can this offer to people?

The true religion and the correct way of life is a way of hard work, advice, and associating with people, reforming them, and enduring their harm patiently. It is not escaping from them to the valleys and deserts.

The Prophet (may Allah's peace and blessings be upon him) said: "A Muslim who associates with people and endures their harm is better than a Muslim who does not associate with people and does not endure their harm."¹

¹ Sahīh Sunan Abu Dāwūd (No. 1692). Classified as Sahīh (Authentic).

15. What is the best way for resisting desire and getting rid of sins?

Resisting desire and instinct has its roots in natural disposition and religious obligations. A Muslim is committed to refine desire as commanded by the divine revelation.

There is righteous marriage, lowering one's gaze, and fear of Allah in secret and public, and there is a divine warning of the punishment for committing sins.

And there is a way for repentance if one weakens and errs.

In Hinduism, on the contrary, when a Hindu wants to reach the Moksha, he abandons his wife, children, and job, and sleeps on sidewalks and wastelands and begs for a meal after meal, and he continues to burn his body in this way until he dies. Is this a proper method for soul refinement?

Hindu monks, numbering more than 5 million in India today; they do not only neglect those under their care, but they themselves become dependents in need for someone to feed and care for them.

Islam has refined the human soul in the best and wisest way.

Islam has declared it unlawful for a man to neglect those under his care. The Prophet (may Allah's peace and blessings be upon him) said: "It is

sufficient for a man as a sin to neglect those he provides for."¹

Moreover, Islam has determined that the self can be reformed and refined by doing good deeds and resisting desire, without retiring from the world. In Islam, a person can live in his society and build it and attain Allah's salvation all at the same time, without the need to burn his body in this way as seen in Hinduism.

Allah Almighty says:

{وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (٤٠) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ
{(٤١)}

{But those who feared standing before their Lord and restrained themselves from evil desires, Paradise will surely be their abode.} [Surat an-Nāzi'āt: 40-41]

Fear of Allah and performance of good deeds are the way to Paradise, even if one is living in a palace.

Self refinement does not require burning of the body. Allah Almighty says:

{فَلَا اقْتَحَمَ الْعَقَبَةَ (١١) وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (١٢) فَكُّ رَقَبَةٍ (١٣) أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ (١٤) يَتِيمًا ذَا مَقْرَبَةٍ (١٥) أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ (١٦) ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (١٧) أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ (١٨)}

{Yet he did not make his way through the steep path,
and how do you know what the steep path is?

¹ Hindus: Their Religious Belief and Practices, by Julius J. Lipner (p. 8).

It is freeing a slave,
or giving food on a day of hunger,
to an orphan relative,
or to a needy person in misery,
then [most importantly] to be one of those who
believe and exhort one another to patience and
exhort one another to compassion.

Such are the people of the Right.} [Surat al-Balad: 11-18]

In order to win Paradise, you should set slaves free, feed the poor, do pious deeds, and exhort people to do good.

In this way you attain salvation.

You will not attain it by keeping away from people and begging for the rest of your life.

16. Why does Islam reject Hinduism?

Hinduism today is not a religion, doctrine, or creedal movement, yet it has turned into a mix of the Vedas and the philosophies and teachings of monks and the Tantra, as well as innumerable rites.

Hence, Hinduism is no longer a single worshipful theological system, a clear system of rituals, a fixed religious course, or a central religious structure that brings Hindus together. Nothing of these exists today. You are literally faced with thousands of

totally scattered theologically independent religious groupings.¹

How can we worship Allah by such a chaotic thing for which He has sent down no authority?

And how can we derive from such a chaotic mix of conceptions a purpose of life?

Besides, consider how modern-day Hindus have taken idols as embodiment of Allah!

Allah Almighty describes those who take idols as embodiment of Him and as a means to draw close to Him as disbelievers. He says:

{أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ}

{Indeed, sincere devotion is due to Allah alone. As for those who take others as guardians besides Him, [saying]: "We only worship them so that they may bring us closer to Allah." Allah will judge between them concerning that over which they differ. Allah does not guide anyone who is a liar and persistent disbeliever.} [Surat az-Zumar: 3]

By taking these idols, Hindus contradict the Vedas, as I have pointed out earlier, and run counter to their own natural disposition, for they know that they possess no inherent proof in support of their taking these idols as embodiment of Allah.

¹ The Book of Leviticus 15: 20-24.

{أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ أَلَيْسَ مَعَ اللَّهِ ۚ
قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ}

{[Is He [not better] Who originates creation then repeats it, and Who gives you provision from the heaven and earth? Is there any god besides Allah? Say: "Produce your evidence if you are truthful."}]
[Surat an-Naml: 64]

But how can they produce evidence!

They cannot produce any evidence!

The problem of modern-day Hinduism is that it amplifies paganism and considers it as one of the pillars of religion.

Idols are everywhere.

And they believe God resides in the idols.

There are thousands of forms of idols, images, and icons in Hinduism.

Hinduism has become a religion of idols, human castings, and icons.

Also, modern-day Hinduism believes in the unity of existence.

And modern-day Hinduism holds that the universe is timeless.

And it also lays the foundation for classism.

And modern-day Hinduism believes in God's incarnation in humans: Avatar.

And it believes in God's incarnation in idols and images: Sakti.

And contemporary Hinduism believes in soul transmigration.

And it believes in repeated births.

It also believes in the five elements and the resultant talismans, amulets, and attachment to other than Allah.

Due to all of this, Islam rejects Hinduism, for it has contradicted the prophets' teachings and forgotten monotheism.

Islam calls upon every Hindu to return to Allah through Islam. There will not be salvation with Allah by other than that.

Allah Almighty says:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ}

{The true religion with Allah is Islam.} [Surat Āl 'Imrān: 19]

He also says:

{وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl 'Imrān: 85]

Allah Almighty also says:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا}

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā'idah: 3]

No Hindu or any other person can attain salvation except through this religion: Islam.

Islam is not a mere religion on earth among other religions. But it is the only monotheistic religion with which Allah Almighty sent all prophets. All prophets were tasked with calling people to monotheism. Nothing of this pure monotheism remains today but Islam, whereas other religions have their share of polytheism, be it small or great.

Islam is to worship Allah Almighty alone, beside any other, observe His commands, prohibitions, and limits, believe in all what He informs about, whether it had already happened or is yet to happen, and disavow all idols, images, and icons.

Allah, the Exalted, says:

{سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ}

{Glory be to your Lord, the Lord of Might, far above what they ascribe [to Him].} [Surat as-Sāffāt: 180]

Far exalted is Allah above the Hindu belief in His incarnation in idols.

{وَسَلَامٌ عَلَى الْمُرْسَلِينَ}

{And peace be upon the messengers.}

[Surat as-Sāffāt: 181]

Peace be upon the messengers, who make people cognizant of their Lord and declare Him far exalted above any imperfection.

17. Why should every Hindu embrace Islam?

In addition to Islam being the religion which Allah has approved for His servants and the only divine Shariah accepted by our Lord, the Hindu books, which probably have some prophetic remnants, have given numerous glad tidings about the coming of Islam and its Prophet Muhammad (may Allah's peace and blessings be upon him). This is a strong reason for the Hindu to embrace Islam and unhesitatingly follow the only path for his salvation with Allah on the Day of Judgment.

I will quote here some of the glad tidings in Hindu scriptures about the coming of Islam.

But prior to that, we should remember the condition of the Hindu legislations and how a Hindu burns his body in order to purify himself.

And how a Hindu practices unnatural austere rituals.

Their condition is not so different from that of the people of the book, who, especially the Jews, were also subject to numerous restrictions with regard to purification, foods, and the legislative rulings, which were imposed on them due to their wrongdoing, transgression, and corruption.

In the noble Qur'an, Allah Almighty says:

{فَقِطُّوا مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ
كَثِيرًا} (١٦٠)

{For the wrongdoing of the Jews, We prohibited for them good things that were lawful for them; and for their frequent hindering many from the way of Allah.} [Surat an-Nisā': 160]

It is enough to read in the Book of Leviticus, in the Torah, the rulings related to menstruation for Jewish women. It says:

"Anything she lies on during her period will be unclean, and anything she sits on will be unclean. Whoever touches her bed must wash his clothes and bathe with water, and he will be unclean till evening. Whoever touches anything she sits on must wash his clothes and bathe with water, and he will be unclean till evening. Whether it is the bed or anything she was sitting on, when anyone touches it, he will be unclean till evening. If a man lies with her and her monthly flow touches him, he will be unclean for seven days; any bed he lies on will be unclean."¹

These tough rulings were in response to the harshness of the Children of Israel and their hard-heartedness.

Allah Almighty informed them in the Torah that He would send a prophet who would remove these shackles from them.

¹ The Book of Genesis 49: 1-2 and 10.

When Prophet Ya'qūb was dying, the Torah tells us that he gathered his 12 children and advised them. About this famous advice, the Torah says:

"Then Jacob called for his sons and said: 'Gather around so I can tell you what will happen to you in days to come. Gather around and listen, O Children of Ya'qūb, and listen attentively to you father, Israel.'"

...

Then, he addressed Juda, the grandfather of the prophets: Dāwūd (David), Sulaymān (Solomon), and the Messiah (peace be upon them all).

He said to him:

"The scepter will not depart from Judah, nor the ruler's staff from between his feet, until Shiloh to whom it belongs shall come and the obedience of the nations shall be his."¹

This text constitutes great and very important good news, without any difference of opinion among the People of the Book.

It is good news about a person who would come and to whom the prophethood and rule and legislation would devolve.

¹ <https://www.christiancourier.com/articles/1101-who-is-the-mysterious-shiloh> Rest-giver or peace-bringer.
<http://www.abideinchrist.com/messages/gen49v8.html> Shiloh is the man of rest, the giver of rest or rest-bringer.

"The scepter will not depart from Judah." The scepter is the staff of power. This means: There will be among the descendants of Juda prophet rulers.

"Until Shiloh to whom it belongs shall come and the obedience of the nations shall be his."

Who is Shiloh whose coming was foretold by Prophet Ya'qūb (peace be upon him) and to whom the nations would be subservient?

Before answering this question, it should be noted that the last prophet among the Children of Israel is the Messiah (peace be upon him), and he was a descendant of Juda.

Then, the prophets of the Children of Israel came to a sudden cessation!

According to Ya'qūb's prophecy, it is supposed that rule, prophethood, and legislation did move to another person from outside the descendants of Juda after the cessation of prophethood among the Children of Israel. Is this not true?

It is self-evident that this person is not the Messiah, because the Messiah was a descendant of Juda.

Moreover, the nation of this person would take the very land of Juda, according to Ya'qūb's prophecy: "The scepter will not depart from Judah, nor the ruler's staff from between his feet, until Shiloh to whom it belongs shall come and the obedience of the nations shall be his." The nation of

this coming prophet will take the land, Palestine, and to which the major empires will be submissive.

Caliph 'Umar ibn al-Khattāb (may Allah be pleased with him) took the sovereignty of the land of Juda during his caliphate, and the Levant, Iraq, and Persia embraced Islam.

This is a fact that needs very little thinking or consideration.

Then, history tells us that the prophecy included in Ya'qūb's advice to his children did materialize, and it applied to no prophet other than Muhammad (may Allah's peace and blessings be upon him), and it did not occur, with all the relevant details, in any nation other than his nation.

But, what does the word 'Shiloh' mean?

Shiloh means rest-giver or shackle-remover, a view favored by many of the websites of the biblical studies specialized in the Old Testament.¹

Ya'qūb (peace be upon him) gave glad tidings to his children about the coming of the person who would remove the shackles and restrictions that had been imposed upon them.

Now, let us read the verse that says:

¹ I have elaborated on Ya'qūb's advice to his children before reviewing the Hindu prophecies, because it is a separate proof for the trueness of Islam from outside Islam.

{الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ}

{Those who follow the Messenger – the unlettered Prophet – whose description they find in their Torah and the Gospel. He enjoins them to do what is good and forbids them from what is evil; he makes lawful for them what is pure and makes unlawful for them what is impure; he relieves them of their burden and the shackles that were on them.} [Surat al-A'rāf: 157]

He relieves them of their burden and the shackles that were on them: There came the tolerant and easy Islamic Shariah, which removed all those shackles and restrictions.

Now let us move to the Hindu scriptures.¹

Hinduism too, as I said, abounds with tough rituals meant to burn the body for purification from sins.

So, the Hindu scriptures give glad tidings about the coming of a great prophet who would relieve them of their burden and purify them of their sins.

The Hindu books say: "Kalki will be born on bright 12th of Shukla baksh Madhav month."²

Kalki means: the purifier from sins.

¹ Kalki Purana; Adhyay: 2; Shloka: 15.

² Sahih As-Sirah An-Nabawiyah, by Muhammad ibn Nāsir al-Albāni (p. 13); quoted from the book "Inviting Hindus to Islam" (p. 198), authored by Dr. Ibrahīm ibn 'Abdul-Ghafūr for the doctoral degree.

The month of Madhav: the pleasant month of Rabī'.

So, the coming prophet who would purify them of their sins would be born on the 12th of Rabī' month.

Prophet Muhammad (may Allah's peace and blessings be upon him), as it is well-known among the majority of Muslim scholars, was born on the 12th of Rabī' al-Awwal month.¹

As for the place of his birth, the Hindu scriptures say: "Kalki will be born in the village of Sambhala, with the servants of the House, in the house of a man called Washnuyash."²

The village of Sambhala means: the secure city.
And the secure city is Makkah.

{وَاذْكُ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا}

{And [remember] when Abraham said: "My Lord, make this city [of Makkah] a sanctuary."}
[Surat al-Baqarah: 126]

Prophet Muhammad (may Allah's peace and blessings be upon him) was born in Makkah.

"In the house of a man called Washnuyash".
Washnuyash means: the servant of Allah.

¹ Kalki Purana; Adhyay: 2; Shloka: 4.

² Kalki Purana; Adhyay: 2; Shloka: 11.

As for the mother of this coming prophet, she is called 'Sumati': "Kalki will be born in the house of Washnuyash and his wife Sumati."¹

Sumati is a derivative of security, meaning: secure.

It is well known that Muhammad's mother is called Āminah (which means secure in Arabic).

Kalki, according to Hinduism, would come out of his village Sambhala, fight the devil and stamp out darkness, corruption, and oppression, and then come back to it in his last days, and thereafter Allah will raise him to heaven.

Every Muslim knows this fact. Prophet Muhammad (may Allah's peace and blessings be upon him) left Makkah for Madīnah, spread monotheism among people, and then went back to Makkah as a conqueror a few years before his death.

Hinduism added some attributes to this coming prophet, which we do not approve. For example, Kalki, to them, is incarnation of Allah, as usual in their beliefs - far exalted be Allah above that. We have previously responded to this fabrication in detail from the Vedas.

¹ A Hadīth narrated by Al-Hākim in Al-Mustadrak, and he classified it as having a Sahīh Isnād (authentic chain of transmission).

Indeed, Allah is not incarnated in His creation, and neither His heaven nor His earth can contain Him.

But one of these traits in their books about this coming prophet particularly caught my attention. It says that he would ride a white horse, and indeed the Prophet (may Allah's peace and blessings be upon him) had a white horse called Al-Murtajiz.¹

Likewise, the Hindu statues depict the coming prophet Kalki as someone riding a white horse and putting the sword on his shoulder. All the Hindu images and statues that I saw depict him in this way.

He is a prophet of Jihad, and this is a trait of Prophet Muhammad (may Allah's peace and blessings be upon him), who engaged in Jihad with the sword and fought the enemies of Allah.

Another trait of this coming prophet Kalki, according to their books, is that he would tell about the unseen, he would belong to the nobles among his people, and he would be a man of little talk, generosity, strong build, and gratitude.

But one of his distinctive traits is that "Kalki would destroy the devil with the help of four of his companions."²

¹ Kalki Purana; Adhyay: 2; Shloka: 5.

² Kalki Purana; Adhyay: 2; Shloka: 7.

Every Muslim, upon reading this text, would only think of Abu Bakr as-Siddiq, 'Umar ibn al-Khattāb, 'Uthmān ibn 'Affān, and 'Ali ibn Abi Tālib.

Those were the closest Companions to the Prophet (may Allah's peace and blessings be upon him), and they were the ones who supported him from the start of his mission and became his successors after he passed away.

The Prophet (may Allah's peace and blessings be upon him) had four very distinguished Companions, who were very close to him and supported his call by actions.

And they were the ones who led the Muslim caliphate after his death, in the following order:

1. Abu Bakr as-Siddiq.
2. 'Umar ibn al-Khattāb.
3. 'Uthmān ibn 'Affān.
4. 'Ali ibn Abi Tālib.

With the killing of 'Ali ibn Abi Tālib (may Allah be pleased with him), the era of the rightly-guided caliphate came to an end.

Another trait of Kalki is that angels would descend from heaven to support him in his wars.¹

This was one of the characteristics of Jihad during the Prophet's era, as angels descended from heaven for his battles. Allah Almighty says:

{إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِآلِفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ}

¹ Kalki Purana; Adhyay: 3; Shloka: 1-5.

{[Remember] when you were seeking help of your Lord [at Badr] and He responded to you: "I will reinforce you with a thousand angels, following one another in succession."} [Surat al-Anfāl: 9]

Kalki, according to the Hindu scriptures, would go to the mountain to learn from the great angel Rama and then head north; thereafter, he would turn back to his village before Allah would raise him to heaven.¹

Rama, according to the Hindu belief, is a great angel who brings punishment to the disbelievers. In Islam, he is Jibrīl (Gabriel) (peace be upon him).

Prophet Muhammad (may Allah's peace and blessings be upon him) did actually go to Mount Hirā', where Jibrīl (peace be upon him) came down to him. Then, the Prophet headed north, emigrating to Madīnah. Thereafter, he came back to Makkah, conquering it, a few years before his death.

Kalki, in Hinduism, would be the last messenger.²

It is well known that Prophet Muhammad (may Allah's peace and blessings be upon him) is the seal of the prophets and messengers.

{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا}

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal

¹ Bhagavata Purana; Eskand: 1; Adhyay: 3; Shloka: 25.

² Atharva Veda, Kanda: 20; Sukta: 127; Mantra: 2.

of the prophets. And Allah is All-Knowing of everything.} [Surat al-Ahzāb: 40]

The coming prophet is described in the Hindu scriptures as one of much praise... Narashans.

Narashans means: One of much praise.

That is Muhammad or Ahmad.

Both names belong to the Prophet (may Allah's peace and blessings be upon him). He is Muhammad, and he is Ahmad.

Among the traits of Narashans is that: "He would ride camels and have twelve wives, and he would touch the heaven with his mount and then go down."¹

These traits do not apply to anyone other than Prophet Muhammad (may Allah's peace and blessings be upon him).

With regard to the statement that he would ride camels, this is a known fact about the Prophet (may Allah's peace and blessings be upon him). This also carries an important indication: That is in addition to the specification in the Hindu books that he would be the last prophet, they also point out that he would come before the invention of cars and planes.²

¹ Inviting Hindus to Islam, a doctoral dissertation prepared by Dr. Ibrahim 'Abdul-Ghafūr (p. 215).

² Atharva Veda, Kand: 20; Sukta: 127; Mantra: 1.

Another indication is that the coming prophet would be from outside the Brahma Hindus, who prohibit camels.

As for the statement that he would have twelve wives, this is well known from the Prophet's biography.

With regard to the statement that he would touch the heaven with his mount, this is what happened on the journey of Al-Isrā' and Al-Mi'rāj, which every Muslim believes did occur and during which the Prophet (may Allah's peace and blessings be upon him) ascended to the heaven.

In the same chapter, the Hindu scriptures speak about the immigration of Narashans and praise him. They say: "O people, revere Narashans. I preserve that immigrant, the bringer of security."¹

That immigrant: One of the most important events in the Prophet's life is his Hijrah from Makkah to Madīnah to spread security and monotheism among people.

The following Mantra speaks about his Jihad, saying: "The glorifier with the glorifiers. He goes out to wars and brings security to people."²

He is a prophet of Jihad, spreading security among people by his Jihad in the cause of Allah.

¹ Atharva Veda, Kanda: 20; Sukta: 127; Mantra: 5 and the subsequent ones.

² An-Naba' Al-'Azhīm, by Dr. 'Abdullāh Dirāz (may Allah have mercy upon him) (pp. 44-45).

There are scores of other texts in their books talking about the coming of Islam and its Prophet and his biography and his call and Makkah.

Some Hindus may disagree with some of these texts and may deny that they explicitly refer to Prophet Muhammad (may Allah's peace and blessings be upon him). This, however, should not greatly concern any Hindu looking for the truth, for these prophecies are no more than corroborating indications. That is why I did not quote them at length, despite being plentiful and varied. Indeed, the strongest proof of the trueness of Islam is the message of Islam itself and the call of monotheism and natural disposition, as well as the fact that every other religion on earth is devoid of the perfect fulfillment of the human need for knowing the objective and the consequence of humanity.

Nothing remains on earth but jumbled paganism, polytheism, and atheism, except for Islam, which is the only religion of pure monotheism and exaltation of Allah above any imperfection.

{قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)}

{Say: "He is Allah, the One;
Allah, the Eternal Refuge.
He neither begets nor is He begotten,
and there is none comparable to Him."}

[Surat al-Ikhlās]

18. What is Islam?

Answer: Islam is the submission, acquiescence, and obedience to Allah Almighty.

Allah, Exalted be He, says:

{وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا}

{Who is better in religion than one who submits himself entirely to Allah, does good, and follows the religion of Abraham, exclusively devoted to Allah? For Allah did take Abraham as a close friend.}

[Surat an-Nisā': 125]

"Who submits himself entirely to Allah" means: He is fully submissive and obedient to the Almighty Lord. Such is the best among people in religion.

Allah Almighty also says:

{قَالَ لَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلُمُوا ۖ وَبَشِّرِ الْمُخْبِتِينَ}

{Your God is One God, so submit to Him alone, and give glad tidings to the humble.} [Surat al-Hajj: 34]

"So submit to Him alone" means: Submit to His judgment.

These verses indicate that Islam means absolute submission to Allah, the Exalted, and obedience to Him and compliance with His Shariah and His way, with pleasure and contentment. This is the essence and reality of Islam.

Islam is submission to Allah in His judgment and in His Shariah.

Islam is the religion of Allah to all humankind. In the Qur'an, He says:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ}

{The true religion with Allah is Islam.} [Surat Āl 'Imrān: 19]

Allah does not accept any religion other than Islam.

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl 'Imrān: 85]

And Islam is the religion with which Allah Almighty sent all prophets and messengers. The religion of the prophets is one: Islam. And they all came with monotheism, although with different Shari'ahs.

Allah Almighty says:

{وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ}

{We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me.} [Surat al-Anbiyā': 25]

No religion remains on this monotheism but Islam.

Islam is the only religion of monotheism on earth today.

The followers of all other religions have had their share of polytheism, be it little or great. After the prophets died, leaving their followers in monotheism, over time they engaged in polytheistic things, and nothing today remains on this pure monotheism brought by the prophets except for Islam.

Therefore, the greatest proof of the validity of Islam that should be heeded by Hindus is the pure monotheistic message of this religion.

19. Does Islam have answers to such elusive questions as: Where have we come from? Why are we here in this world? Where will we end up?

Answer: Islam has answered all these questions in one Qur'anic verse. Allah Almighty says:

{وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ}

{Why should I not worship the One Who created me and to Whom you will all be brought back?}
[Surat Yāsīn: 22]

Where did I come from? Allah created me {Who created me.}

Where will I go? I will go to Allah to be recompensed for my deeds {And to Whom you will all be brought back.}

Why have I come to this world? To worship Allah and to be tested.

Why should I worship Allah? Naturally, I should worship Allah Who created me. This is the nature of the relationship between a servant and his Lord: The servant should worship his Lord and Creator {Why should I not worship the One Who created me.}

One verse combines the answers to the most important three questions that have baffled people's minds.

{وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ}

{Why should I not worship the One Who created me and to Whom you will all be brought back?}
[Surat Yāsīn: 22]

20. How do I know that Muhammad (may Allah's peace and blessings be upon him) is a Messenger from Allah?

Answer: The various proofs of miraculousness signify consensual mass transmission and complete certitude.

Aristotle was a philosopher by his overall works, not by a single statement he made or a philosophical analysis he conducted.

Likewise, Hippocrates was a physician by his overall medical projects, not by a single surgery he performed.

By the same token, the variety of the proofs of miraculousness reported about the Prophet (may Allah's peace and blessings be upon him) signify consensual mass transmission and complete certitude that he was a prophet.

If you look into his biography and find that he was truthful and was known for his truthfulness, as acknowledged by those who were most hostile to him, and that he was never accused of lying or immorality; then you find that he would foretell about future things and they would occur exactly as he told; and you find that the creed to which he called people was consistent from the first day with the creed of all prophets; and you find that he is the one whose coming was prophesied by the prophets and the Hindu scriptures, hundreds of years earlier - all this signifies consensual mass transmission and complete certitude about the trueness of his message.

Then what about the greatest miracle he came with, namely the noble Qur'an?

By the Qur'an, Allah Almighty challenged the people of eloquence to produce a book like it or a surah like its surahs - but they failed!

{Or do they say: "He fabricated it?" Say: "Produce then one chapter like it, and call upon whoever you can other than Allah, if you are truthful!"} [Surat Yūnus: 38]

Allah Almighty also says:

{وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾}

{If you are in doubt concerning that which We have sent down upon Our slave, then produce a chapter like it and call upon your helpers other than Allah, if you are truthful.

But if you did not do it, and you can never do it; then beware of the Fire whose fuel will be people and stones, which is prepared for the disbelievers.}

[Surat al-Baqarah: 23-24]

Consider His words:

{لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا}

{But if you did not do it, and you can never do it.} [Surat al-Baqarah: 24]

They did not and could not do it.

The noble Qur'an still poses the challenge to the people of eloquence and rhetoric among the polytheists, and they are still unable to rise to the challenge and produce the like of it.

Dr. 'Abdullāh Dirāz (may Allah have mercy upon him) said: "Was the Prophet (may Allah's peace and blessings be upon him) not afraid of provoking their literary zeal by this challenge?

And, in response, they would all rush to face the challenge, being wary of him! What would he have done if a group of eloquent people among them had

joined forces to produce a speech that rivalled it, even in some aspects only?

Furthermore, if he was prompted to declare this challenge to the people of his time, how could he make it applicable to the coming generations as well?

This is a risky venture that no man would ever engage in except if he was completely sure about the twists and turns of fate and the revelation coming from heaven. He simply threw it among all people, and it turned out to be an absolute certainty. Anyone who opposed him over the ages would end up in a clear powerlessness and an abject failure."¹

Therefore, the polytheists regarded that mobilizing large armies to fight the Prophet (may Allah's peace and blessings be upon him) was easier than opposing the Qur'an and rising to its challenge, as fighting was the most they could do.

{وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ}

{Those who disbelieve say: "Do not listen to this Qur'an, but make noise [when it is recited], so that you may prevail."} [Surat Fussilat: 26]

Neither all Arabs, nor other nations to whom the challenge reached, could produce anything that would make atheists or others at ease.

¹ Sahīh Al-Bukhārī (No. 4854).

Al-Alūsi (may Allah have mercy upon him) said: "None of them has uttered a word or expressed a trait to this day."

Jubayr ibn Mut'im, before embracing Islam, said: I heard the Prophet (may Allah's peace and blessings be upon him) recite Surat at-Tūr in the Maghrib prayer, and he reached these verses:

{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خُلِقُوا مِنَ الْأَرْضِ ۖ أَمْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ عَنْدهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصْطَبِرُونَ ﴿٣٧﴾}

{Were they created by none, or were they the creators [of themselves]?

Or did they create the heavens and earth? Rather, they are not certain in faith.

Or do they possess the treasures of your Lord, or do they have full control [of everything]?} [Surat at-Tūr: 35-37]

Thereupon, my heart did almost jump out of my chest.¹

The Qur'an contains amazing secrets that reach the human soul.

Consider how the polytheistic women used to rally around Abu Bakr's house when he recited the Qur'an, feeling extremely attracted to and touched by the recitation, so much that the men of Quraysh were panicked because of that.²

¹ Sahih Al-Bukhari (No. 3905).

² Madkhal Ila Al-Qur'an Al-Karim, by Dr. 'Abdullah Diraz.

Therefore, the Arab delegations agreed not to listen to the Qur'an or let their people hear it, considering this to be the only way to remain in disbelief.

Among the wonders of the noble Qur'an - and its wonders are endless - is what Dr. 'Abdullāh Dirāz (may Allah have mercy upon him) mentioned with regard to the revelation of the Qur'anic verses at different times and the Prophet's subsequent specification of certain places within some Surahs for some verses and other places for other verses, and ultimately each Surah emerges as an independent structure. He said: "At the time the Qur'an was revealed, some topics in the Qur'an would increase, apart from other topics, and gradually form independent units after other verses, which were revealed later, were added to them; some would be added here and other verses would go within other places, at the Prophet's order, which he in turn would receive from the Holy Spirit.

If we take into consideration the innumerable dates - the dates of the revelation of the Qur'an's verses - and observe that this revelation was overall linked to particular circumstances and occasions, this prompts us to ask about the time for the process of arranging each Surah in the form of an independent unit.

It is as if the Qur'an was scattered into a number of pieces that form part an old structure, desired to be rebuilt somewhere else in the same former condition. If not so, how then can we explain this immediate and at the same time methodical arrangement of so many Surahs?

But what kind of a historical guarantee can a person possess when laying down a plan for future events and their Shar'i requirements and the desired solutions to them, in addition to the linguistic form in which these solutions should be presented, along with their harmony of style with a certain Surah instead of another?

Should we not conclude that the completion of this plan and its materialization in the desired way requires intervention from a Great Creator Who is Able to establish this desired arrangement?¹

The Qur'an is an independent miracle proving the trueness of Muhammad's prophethood.

The miracles that happened at the hand of Prophet Muhammad (may Allah's peace and blessings be upon him) are too many, much more than a thousand. They are not too far off from our time, and those who reported them were the most truthful and pious people.

¹ Narrated by Al-Bukhāri (No. 1217) (No. 2618) (No. 3578) (No. 4101) and (No. 6452). They were all different incidents and events, and this is in Sahīh Al-Bukhāri alone.

The narrators who transmitted these miracles to us would not sanction lying in the smallest things; so, how would they ever lie with regard to him, while they knew that whoever intentionally lies about him will occupy his place in Hellfire, as warned by the Prophet (may Allah's peace and blessings be upon him).

Some of his miracles were witnessed by thousands of his Companions who were around him, and some were reported by dozens of them; how would they unanimously agree on lying with regard to all of this!

An example of his miracles that were witnessed by a large number of people is the trunk's longing for him, as reported in a famous and mass transmitted Hadīth. The Prophet (may Allah's peace and blessings be upon him) used to deliver sermons over a trunk. When a pulpit was made for him and he ascended it and began to deliver a sermon, the trunk longed for him and moaned like a little child, and it kept doing so until the Prophet (may Allah's peace and blessings be upon him) hugged it; thereupon, it calmed.

This Hadīth was reported by the Companions Anas ibn Mālik, Jābir ibn 'Abdullāh, 'Abdullāh ibn 'Abbās, 'Abdullāh ibn 'Umar, Ubayy ibn Ka'b, Abu Sa'īd, Sahl ibn Sa'd, 'Ā'ishah bint Abu Bakr, and Umm Salamah.

Would such a number of Companions unanimously agree to lie in reporting an incident like this?

Some other miracles were even witnessed by thousands of Companions, like the sprouting of water from between his honorable fingers, from which he performed ablution and one thousand and five hundred Companions drank, as reported in a mass transmitted Hadīth narrated by Al-Bukhāri and Muslim.

Another miracle is multiplying a small amount of food so much that it fed a massive army. This was reported by the Companions in mass transmitted Hadīths. Al-Bukhāri alone mentioned the miracle of food multiplication at the Prophet's hand in five places in his Sahīh.¹

Since the proofs of his truthfulness are well-established and the miracles proving his prophethood are too many, how could a sane person deny all of this?

Here are a few other examples of his miracles:

One night the Prophet (may Allah's peace and blessings be upon him) told about a strong wind that would blow and forbade people from standing up. One man stood, and the wind carried him and cast him away.²

¹ Sahīh Muslim (No. 3319).

² Sahīh Al-Bukhāri (No. 1333).

He (may Allah's peace and blessings be upon him) told about the death of the Negus on the day he died and said four Takhbīrs for him.¹

The Prophet (may Allah's peace and blessings be upon him) also informed about the future martyrdom of 'Umar, 'Uthmān, 'Ali, Talha, and Az-Zubayr (may Allah be pleased with all of them), and that they would not die on their beds like other people.

One day the Prophet (may Allah's peace and blessings be upon him) went over the mountain along with Abu Bakr, 'Uthmān, 'Ali, Talha, and Az-Zubayr. A rock moved; thereupon, the Prophet (may Allah's peace and blessings be upon him) addressed the mountain, saying: "Be calm, for none is standing upon you but a prophet, a confirmer of the truth, or a martyr."²

So, he affirmed prophethood for himself and the trait of being a confirmer of the truth for Abu Bakr, and predicted martyrdom for the rest, which actually took place as he foretold.

There are 150 Hadīths in which the Prophet (may Allah's peace and blessings be upon him) supplicated to his Lord and He answered his

¹ Sahīh Muslim (No. 2417).

² These Hadīths were collected by Sa'īd ibn 'Abdul-Qādir Basyanfar in his book "Dalā'il An-Nubuwwah", published by Dār Ibn Hazm.

supplication right away, while the people were looking on.¹

When the people of Makkah asked him to show them a miracle, he showed them the moon in two halves and the space between them was so wide that they saw Mount Hirā' in between. This is reported in a mass transmitted Hadīth, having the highest degree of authenticity.

The Prophet (may Allah's peace and blessings be upon him) used to recite Surat al-Qamar, which contains mention of the miracle of splitting the moon apart, in huge gatherings like Fridays and Eids so that people would hear about his miracles. This was cited as evidence of the trueness of his prophethood.

He (may Allah's peace and blessings be upon him) also stated that Adam was the last created being among all living beings: "And He created Adam after 'Asr (midday) on Friday, in the last part of creation."²

This truth is now a scientifically proven fact. Science has proved that humans are the last living being to emerge on earth. So, how could the Prophet (may Allah's peace and blessings be upon him) know that Adam (peace be upon him) was the

¹ Sahīh Al-Jāmi' (No. 8188).

² http://www.nasa.gov/mission_pages/LRO/news/vid-tour.html
<https://www.youtube.com/watch?v=UIKmSQqp8wY>.

last to emerge on earth after the plants and animals?

Consider the verse that says:

{وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً}

{And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible.} [Surat al-Isrā': 12]

{And We erased the sign of the night}: This means that the moon, which is the sign of the night, used to be luminous and then its light was erased.

This is actually how the Companions interpreted this noble verse. Imām Ibn Kathīr mentioned in his Tafsīr that 'Abdullāh ibn 'Abbās (may Allah be pleased with him) said: "The moon used to emit light like the sun, and it is the sign of the night, and it was erased."

Amazingly, this is the outcome reached by science today. NASA published on its official website and channel: The early era of the moon, in which it was luminous and glowing.¹

It was proven by mass transmission that these miracles took place and that countless unseen and future things and secrets of the earth and the heavens were told by one man (may Allah's peace and blessings be upon him), to whom the Qur'an

¹ Thubūt An-Nubuwwāt 'Aqlan Wa Naqlan, by Ibn Taymiyyah, published by Dār Ibn Al-Jawzi (p. 573); and similar words on page No. 318 of the same book.

was revealed and who came with the same message brought by the previous prophets, and who was supported by Allah and did not die until the Shariah was completed and finalized.

Categorically affirming that he was a prophet is the reasonable thing to do!

His signs and miracles exceed one thousand.

And they were reported by his Companions, the most truthful and pious among all people.

Surprisingly, the senior Companions embraced Islam even before they witnessed those miracles. They entered Islam because they knew that Prophet Muhammad (may Allah's peace and blessings be upon him) was truthful and never lied.

This stance by the senior Companions was rational and wise. The Prophet's truthfulness was a sufficient independent proof of the trueness of his prophethood. Indeed, a person who claims to be a prophet is either most truthful because he is a true prophet, and prophets are the most truthful among people;

or he is most dishonest, for he fabricates a lie with regard to a matter of utmost importance.

Only the most ignorant of people can be confused about who is the most truthful and who is the most dishonest.¹

¹ Sahīh Al-Bukhārī (No. 4971).

How easy it is for a wise person to distinguish between the most truthful and the most dishonest among people.

From the first day of his mission, the polytheists admitted that he had never lied. They said to him: "We have not experienced any lie from you."¹

When Hercules asked then-non-Muslim Abu Sufyān: "Did you use to accuse him of lying before he said what he said?"

Abu Sufyān replied in the negative.

Thereupon, Hercules said: "He would not refrain from lying about people and then lie about Allah."

Then, Hercules proceeded and said his famous phrase: "If I were there next to him, I would wash his feet."

The disbelievers failed to disclose one single lie on his part throughout his life. The Qur'an, therefore, criticizes their disbelief in spite of their awareness of his character before his mission. Allah Almighty says:

{أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ}

{Or is it that they do not recognize their Messenger, so they deny him?} [Surat al-Mu'minūn: 69]

His character and reputation is an independent proof that he was a prophet.

May Allah's peace and blessings be upon him.

¹ Sahīh Al-Bukhāri (No. 7).

If all signs of truthfulness do prove his prophethood, how would a rational Hindu deny all of this?

21. Is it enough to believe only in Allah and disbelieve in prophets, as some Hindus do?

Answer: No!

Belief in the existence of Allah while disbelieving in the prophets is not sufficient for being Muslim and submissive to Allah. What is the meaning of believing that Allah is the Creator and the Sustainer and then denying His revelation and messengers?

This is major disbelief.

Rather, there is no bigger crime than rejecting Allah's revelation. Allah Almighty says:

{إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (١٥٠) أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا (١٥١)}

{Those who disbelieve in Allah and His messengers, and wish to make a distinction between Allah and His messengers, and they say: "We believe in some and disbelieve in others," wishing to adopt a way in between.

It is they who are true disbelievers, and We have prepared for the disbelievers a humiliating punishment.} [Surat an-Nisā': 150-151]

Whoever believes in Allah and denies the prophets is the true disbeliever.

He who disbelieves in one of the prophets, in fact he disbelieves in Allah, because he denies Allah's revelation. The People of the Book - the Jews and the Christians - are deemed disbelievers because they deny Muhammad's prophethood.

{إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ
أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ}

{Those who disbelieve from the People of the Book and the polytheists will be in the fire of Hell, abiding therein forever. It is they who are the worst of creatures.} [Surat al-Bayyinah: 6]

Allah's warning is true that they will enter Hellfire.

{فَقَقَّ وَعِيدُ}

{So My warning was fulfilled.} [Surat Qāf: 14]

One does not become a Muslim or attain salvation by merely acknowledging that Allah is the Creator, the Sustainer, the One Who gives life and causes death, but he should also believe in His messengers.

Thus, belief in the existence of Allah and disbelief in the prophets is not enough, and it does not avail a servant with his Lord on the Day of Judgment, for he should worship Allah Almighty and believe in all His messengers.

If belief in the existence of Allah were enough, He would not send the messengers or send down His

books, for all people recognize Him by their natural disposition.

Allah is the One Who created you, guided you, and provided for you, and He alone deserves to be worshiped by you, in accordance with the Shariah He has legislated through His messengers and prophets.

So, people should believe in all prophets and the final Prophet, Muhammad ibn 'Abdullāh (may Allah's peace and blessings be upon him).

22. Why did Allah create evil? Or in other words, how can a Muslim respond to "the problem of evil"?

Answer: The trial of evil is almost the biggest problem in Hinduism, and the Hindu philosophy rests on the principle that man should live in wasteland so as to get rid of evil. Hinduism also holds that repeated births happen as a result of the evil someone committed in a previous life.

This is all wrong. In fact, evil exists in the world simply because: We are accountable.

Since we are in a world of testing.

Allah Almighty says:

{وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً}

{And We test you with bad and good as a trial.}

[Surat al-Anbiyā': 35]

We face goodness and evil because we are accountable, and this accountability is the purpose behind our existence.

Allah, the Exalted, says:

{الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ}

{[He] Who created death and life to test you as to which of you is best in deeds, and He is the All-Mighty, the Most Forgiving.} [Surat al-Mulk: 2]

Since we are accountable, we will naturally face trials, afflictions, and evils.

Evil, some pains, and the ability to commit sins are the natural requirement and result of our free will and the divine ordainment.

The existence of evil, afflictions, disasters, desires bring the best out of righteous people and the worst out of corrupt ones.

Beside evil, we live in boundless goodness.

And in countless blessings.

Evil is little and small compared to the vast goodness in which we live.

If evil did not exist in the world, you would not come out of the place where you were born!

And no civilization would be there, and no cities, factories, houses would be built, and people would not need work and would not think about resisting any disease, solving any problem, or inventing any idea that brings comfort!

And a person would not originally need to move from the place of his birth.

As there would be no evil, suffering, tiredness, or problems for which one needs to find solutions!

Why would one make great effort, struggle, think, or work?

Evil is the essential necessity in this life!

So, think and ponder!

Many people, when struck with affliction and evil, return to Allah and become righteous - all praise and glory be to Allah!

All Allah's decrees and predestinations are for a wise and good purpose, even if some of them seem to contain apparent evil, trouble, or harm. Yet, they ultimately include a great deal of goodness and profound divine wisdom.

So, evil exists because we are accountable, not because we have committed sins in previous lives.

23. What are the manifestations of submission to Allah Almighty? Or in other words, how do you know that you are sincerely Muslim to Allah and fully submissive to Him?

Answer: There are four signs of submission to Allah, Exalted be He:

First: Servitude to Allah in all things of our life, small and great. Allah Almighty says:

{قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢) لَا شَرِيكَ لَهُ
وَإِنِّي أَوَّلُ الْمُسْلِمِينَ (١٦٣)}

{Say: "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.

He has no partner. This is what I have been commanded, and I am the first to submit to Allah."}
[Surat al-An'ām: 162-163]

My prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds: Whatever I say and do is servitude to Allah. This is the first manifestation and sign of submission to our Lord.

The second sign is observing the commands and prohibitions of Allah Almighty, Who says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ}

{O you who believe, obey Allah and His Messenger, and do not turn away from him after hearing [his command].} [Surat al-Anfāl: 20]

He also says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً}

{O you who believe, enter into Silm (Islam) completely.} [Surat al-Baqarah: 208]

Silm means: Islam.

Enter into Islam completely: Fulfill all what Allah has commanded and shun everything He has prohibited.

If Allah commands me to do something, whether in the Qur'an or in the Sunnah of His Prophet, I do it. And if He prohibits me from something, I abstain

from it. This is the complete submission and obedience to Allah, the Exalted.

The third sign of submission to Allah is to submit to the judgment of His legislations, accepting and being pleased with His Shariah.

We accept every divine legislation in the Qur'an and the Sunnah, for Allah knows what reforms His servants.

{أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ}

{Does He not know His Own creation, when He is the Most Subtle, the All-Aware?} [Surat al-Mulk: 14]

He also says:

{وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا}

{Who could be better than Allah in judgment?} [Surat al-Mā'idah: 50]

It is Allah Almighty Who knows what reforms people in terms of their worldly life and the Hereafter.

The application of the Shariah of Allah purifies people and makes them live in security.

Allah Almighty says:

{وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ}

{We did not send any Messenger but to be obeyed by Allah's permission.} [Surat an-Nisā': 64]

Allah did not send the messengers so that we may leave their Shariah and refer to other legislations.

He says:

{قَالَ وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا}

{But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.} [Surat an-Nisā': 65]. We should completely submit to the Shariah of Allah, for submission to His Shariah is one of the signs of submission to Islam!

The fourth sign of submission to Allah, the Exalted, is submission to His predestinations. Our Lord had predestined everything with His wisdom, and consequently a Muslim submits to Allah in all His decrees, pleasant or otherwise.

If something good happens to him, he shows gratitude; and if a misfortune occurs, he shows patience.

Any affliction is for a wise purpose and for a duty.

Everything is determined by Allah's decree: good health and illness, opulence and poverty. All happens according to His predestination and wisdom. A Muslim should be content with destiny, because it had been predestined by the Almighty Lord.

Allah Almighty says:

{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}

{Indeed, We have created everything according to a determined measure.} [Surat al-Qamar: 49]

He also says:

{قُلْ لَّنْ يُصِيبُنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا}

{Say: "Nothing will ever befall us except that which Allah has decreed for us."} [Surat at-Tawbah: 51]

Nothing will befall us except what Allah had decreed for us.

In another verse, He says:

{وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ}

{No soul can die except with Allah's permission.} [Surat Āl 'Imrān: 145]

Lifespans are predestined by Allah, Exalted be He.

Everything that happens in the universe and every atom that moves therein does so by Allah's knowledge, will, and measure and according to His wisdom and power.

Allah Almighty says:

{وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا}

{He has created everything and measured it precisely.} [Surat al-Furqān: 2]

He has created and predestined everything. Whatever He wills takes place and whatever He does not will does not occur.

As a Muslim, I am required to submit to all of Allah's decrees.

By this, a person becomes Muslim and submissive to his Lord.

In conclusion, how can I embrace Islam?

Islam is the religion of Allah to all humankind. He says in the Qur'an:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ}

{The true religion with Allah is Islam.} [Surat Āl 'Imrān: 19]

Allah does not accept any religion other than Islam.

{وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

{Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} [Surat Āl 'Imrān: 85]

Therefore, every person, Hindu or non-Hindu, should embrace Islam.

In Islam lies the salvation from Hellfire and winning Allah's pleasure and Paradise.

Entering Islam is such a great blessing; rather, it is the greatest and most important thing in our existence.

Islam in reality is a return to natural disposition, reason, and the Vedas.

Embracing Islam is easy and does not require certain rituals or formalities. A person only needs

to pronounce the two testimonies of faith, saying: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah.

Thereby, he becomes a Muslim.

Then, he begins practicing Islam.

I recommend that new Muslims should visit IslamHouse website, each in his own language, in order to learn how to practice Islam.

<https://islamhouse.com/>

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