

## REVIEW ARTICLE

## An Overview of Muḥājjāt (Argumentation) of the Holy Qur'ān with Ahlul-Kitāb In Relation to the Articles of Faith

Muhammad kamal-deen bello\*, Abdoul karim toure, Madya dr. Adnan bin mohamed yusoff

Faculty of Qur'ān and Sunnah Studies, Islamic Science University of Malaysia.

\*Corresponding Author: E-mail: [muhammadkamaldeenbello@yahoo.com](mailto:muhammadkamaldeenbello@yahoo.com)

### Abstract

*Muḥājjah* or *Hijāj* (argumentation) is one of the numerous methods that the Qur'ān embarks upon to convey and disperse its mission. It is used basically to tackle the people of the Book and iron out some issues that the three religions; Jewish, Christianity and Islam differ on, in a way of evidencing and presentation of view, fact and points or proofs. That is, *Muḥājjah* is meant for presentation of evidence(s) and is not for quarrel, conflict and disagreement, as assumed by some writers. Hence, it should be launched here that, argument (*Muḥājjah*) is not an irritating and forbidden subject in Islam. The holy Qur'ān enters into it severally to establish fact, especially with the people of the divine Scriptures to falsify their wrong notions and misconceptions about the messages of the last revelation, Qur'ān. The typical example of this method of *Muḥājjah* of the holy Qur'ān with the people of the Scriptures is seen in the six articles of faith that are chosen as a case study. The six articles of faith that comprise belief in Allah, angels, prophets/messengers, divine Books, last Day of Judgment and destiny that this paper aims at expatiating and explaining the areas of difference over them between the three heavenly and monotheistic religions in light of the Qur'ānic content, context and debate.

**Keywords:** *Ahlul-Kitāb and Articles of Faith, Muḥājjah, Qur'ān.*

### Introduction

Qur'ān is a word of Allah revealed to the last and seal of all His prophets, Muhammad (May Allah be pleased with him) [1]. It is a divine Book given to Muhammad as *Tawrah* and *Injīl* are given to both prophets Mūsā and 'Isā before him. Ordinary, the three divine Books serve as guidance for every member of community that was revealed to. So is the holy Qur'ān serves as a light in every things for the Muslims all over the world [2]. It is full of messages, laws and etiquettes and a complete code and gamut of life [1]. In fact, it is well established that the holy Qur'ān is an embodiment, encyclopedia and a compendium of almost all branches of knowledge, including argumentation. Argumentation is one of the methodologies embarked upon by the Qur'ān to disseminate and disperse its messages, be it theological, social, political, educational, moral and all what a view. Argument is an exchange of ideas, points and evidences and not quarrel or wrangling as majority of the people may perceive it, including the elites. According to Doi [3], Qur'ān presents clearly the intellectual and moral bases of Islamic *Sharī'ah* and strengthens them with arguments and appeals to the heart. Hence, Qur'ān is a book of evidencing and presentation of

proofs [4]. This is because, Qur'ān or Islam gives chance and paves way for objectivity and against dogmatism, bias and blind argumentation in totality.

More so, in the Qur'ān, many terms are used to represent argumentation to include; *Jadal*, *Mirā'*, *Hiwār* and *Muḥājjāt* respectfully. It should be observed that, out of the four terms used by the Qur'ān for argumentation, only *Jadal* and *Muḥājjāt* seem to be accurate words for the phenomenon (argument), as *Mirā'* (doubt) and *Hiwār* (conversation) have their own distinctive meaning besides argument. The two words also mean doubt and communication or conversation respectively. However, the usage of the word *Jadal* for debate and argument is very common and rampant. That is, much has been said about *Jadal*, but little has been said about *Muḥājjāt* that this paper wants to study and assess the term in relation to its usage in the Muslims Scripture. In addition to that, research shows that, this particular term (*Muḥājjāt*) is used in the Qur'ān to argue and debate with *ahlul-Kitāb* (the people of the Book) to comprise the Jews and the Christians and address some issues with them

that the paper aims at examining it further. However, the intention of this paper is to limit itself to the area of six articles of faith recognized in Islam. Faith or belief is very fundamental, sensitive and topical in any religion. However, the articles of faith generate a lot of controversy and argument between the Qur'an and the people of the Book in the Qur'an itself, as it will be seen in the following point's itemized bellow:

- Definition of *Muḥājjāt* and its usage in the Qur'an.
- The Usage of the Word "*Muḥājjah*" in the Qur'an.
- Qur'anic Argumentation (*Muḥājjah*) with *Ahlul-Kitāb* over Articles of Faith.
  - *Muḥājjah* (Argumentation) over the Belief in Allah.
  - *Muḥājjah* (Argumentation) over the Belief in Angels.
  - *Muḥājjah* (Argumentation) over the Belief in the Messengers of Allah.
  - *Muḥājjah* (Argumentation) over the Belief in the Holy Books.
  - *Muḥājjah* (Argumentation) over the Belief in Last Day and Final Abode (Hell-Fire and Paradise).
  - *Muḥājjah* (Argumentation) over Belief in Qadar (Destiny) [3,5].

### Definition of *Muḥājjah* (Argumentation)

Literarily, the word "*Muḥājjah*" is an Arabic word rooted from "*hajja*" to mean "to intend" as in pilgrimage and "to win or defeat with evidence" as in debate. They say *hajjahu*, *yahujjuhu*, *hajjan* to mean defeat with proofs or *hājajtuhu*, *'uḥājjuhu*, *hijājan* and *muḥājjatan* that is winning with evidences or *hājajahu-muḥājjatan* and *hijājan* to connote "dragging proofs and evidences" [6]. In al-Miṣbāḥ, "*yuhājj*" is said to mean "to present *hujjah* and *dalil*-i.e. evidence and proof" and *Muḥājjah* means argument. According to the dictionary meaning of the word, *Muḥājjah* connotes the act of arguing or presentation of an opinion with reasons [7]. Technically, *Muḥājjah* has been defined in Arabic to mean "*mujādhahab al-Ḥaqq*" [8,9] that is, seizing or grasping fact and acceptance of truth. Li'asākīr [10] defines it as:

المحاجة استدلال الخصم لإثبات دعواه بما يملك من أدلة وبراهين، دون إلزام خصمه على اتباع مذهبه وآرائه.

### Meaning

*Muḥājjah* is a citation of evidence for an opponent and an arguer to support his claim with many instances and proofs without any enforcement and persuasion of school, sect and ideas over one another.

Al-Aṣḥāḥāniyy, Ar-Rāgib defines it as: المحاجة أن يطلب كل واحد أن يردّ علي الآخر حجته ومجتهه. [12]

Meaning: *Muḥājjat* (argumentation) is for everyone to request evidence from his opponent and prove him, his evidence and stance wrong.

It is also defined in relation to the Qur'an as:

والمحاجة القرآني "استخدام الدلائل العقلية والعملية والواقعية والبيانات القرآنية والكونية في الأنفس والآفاق إقناعًا بدين الإسلام وبقتضاي الإيمان بالله ولقائه ورسله وحجائه، وقضايا الآخرة بعثًا وحشرًا ونشرًا وعرضًا وحسابًا ومصيرًا". [12]

### Meaning

Qur'anic argumentation is a usage of intellect or rational in both practical and realistic evidences, readable and natural explanation observed in the creation of one selves and heavens for convincing others about the religion of Islam and the cases of belief in Allah, in the day of meeting Him (Judgment), in His messengers, His rewards and belief in the intricacies of the last day, ranging from rising up, assemble/gathering, disperse, accountability and returning to the final abode.

Doi [3] also supports the view when he described the Qur'an that, it is a complete code of life that, it presents clearly the intellectual and moral bases of the Islamic Sharī'ah and strengthens them with arguments and appeals to heart. This shows that the Qur'an is far away from conflict, rowdiness and all what a view, rather, it is an exchange of views and evidences to support a claim went to by an arguer against his counterpart. It will be understood from the above definition that the aim of argument is a matter of proving a case right or wrong between two arguers. Also, evidences and instances that will be cited to support a view or a claim may be based on rationale or global phenomenon or natural proofs. [12]

In ḥadīth, the Prophet was reported to have said: "تحتاج آدم وموسى، فحج آدم موسى"

(Ḥadīth. Al-Bukhāriyy. Bāb Taḥājja Ādam Wa-Musa 'Indallah: Juz' 8: #6614/ Ḥadīth. Muslim. Bāb Hijāj Ādam Wa-Musa: Juz' 4: #2652/ Ḥadīth. Ibn Mājjah. Bāb Fil-Qadar: Juz' 1: #26/ Ḥadīth. At-Tirmidhiyy. Bāb Fī Hijāj Ādam Wa-Musa: Juz' 4: #2134 & Ḥadīth. Abu-Dāwūd. Bāb Fil-Qadar: Juz' 4: #4701) [13].

Meaning: Ādam and Musa argued against one another, of which Ādam provided evidence for Musa.

In another ḥadīth, Prophet said:

"ألا من ظلم معاهدا، أو انتقصه، أو كلفه فوق طاقته، أو أخذ منه شيئا بغير طيب نفس، فأنا حجيجه يوم القيامة"

(Hadīth. Abū-Dāwūd. Bāb Fī Taʿshīr ‘Ahl-Dhimmah ‘Idhā ‘Ikhtalafū: Juz’ 3: #3052) [13]

### Meaning

Whoever does injustice to an enjoyer of Muslim immunity or protection (*dhimmiyy*) or ridicule him or charge him with a heavy task that is beyond his capacity or collect something from him without his consent, on the day of resurrection I will be an arguer and defender for him.

The above prophetic tradition shows that the Prophet or by extension Islam or Qur’ān shows concern for the people of the Book whose are living in Islamic State and enjoy equal rights with the Muslims that are majority inhabitants there. Or in actual sense, such people of the Book may be Jews, Christians, Zionists and all others that their living in Islamic State is just like a trust on the neck of the Muslims [14,15].

The Prophet also has this to say while discussing the issue of Dajjāl:

" عن عبد الرحمن بن جبير بن نفير، عن أبيه، عن النواس بن سميان الكلابي، قال: ذكر رسول الله صلى الله عليه وسلم الدجال، فقال: "إن يخرج وأنا فيكم فأنا حجيجه دونكم، وإن يخرج ولست فيكم، فامرؤ حجيج نفسه، والله خليفتي على كل مسلم، فمن أدركه منكم فليقرأ عليه فواتح سورة الكهف، فإنها جواركم من فتنته"

(Hadīth. Abū-Dāwūd. Bāb Khurūj Ad-Dajjāl: Juz’ 4: #4321) [13]

### Meaning

From authority of ‘Abdur-Rahman bin Jubayr reported from his father from Nuwās bin Sam‘ān al-Kalāmiyy, he said that the Prophet mentioned the coming of Dajjāl and said: “If he met me, I will argue against him with evidence on behalf of you. If he comes and he did not meet me, it is left for every individual to defend himself and argue against him with evidence. Knowingly that Allah is there in assistance of all Muslims. Whoever is alive by then, let him read the first verses of Sūratul-Kahf, verily, it will protect him from the predicament and problem of Dajjāl.”

As a result of this, *Muḥājjah* is an argumentation with evidences and provision or presentation of proofs. Al-Khāzin [16] supports that when he submits: *المحاجة المجادلة لإظهار الحجة* that is, *Muḥājjah* is just a *Jadal* that is used to make truth manifested and prevail.

*Muḥājjah* is an Arabic word and synonymous to the word *Jadal*. Lexicographically, the word emanated from the root *hajja* to mean aim, visit,

win with evidence and so on. However, *ḥājja* and *Muḥājjah* mean to overpower and win with points [6]. Arabic-English translation, *Muḥājjah* means “the act of arguing” and *Yuḥājj* means to make point and present evidence, while *ḥūjjah* means “reason and evidence”. In a Hadith, Prophet says: “*Faḥajja Ādam Musa*” meaning that prophet Ādam defeated Musa in an argument with evidence. Now, as it is obviously clear from above submission that the word *Muḥājjah* used in the portion of the holy Qur’ān that will be studied in this work has to do with presentation of proofs and citing evidences in a discussion or in an argumentation with the aim of winning an opponent in the exercise. That is *Muḥājjah* means argumentation with production of proofs. Hence, *Muḥājjah* does not in any way mean fighting or any form of quarrel. That is, it will be erroneous to translate the word or term to mean or to give impression of dispute or conflict at all, as some Arabic Dictionaries/Lexicography went to give such meaning. This is exactly what happens in some definitions given to *Jadal* (a synonymous word to *Muḥājjah*) as well, where some of the writers went to say that the word means quarrel or aim at ‘*Ilzām*’ connoting to force or enforce or persuade.

### The Usage of the Word “Muḥājjah” in the Qur’ān

In the Qur’ān, four different Arabic words are used to represent argumentation. The words are *Muḥājjat*, *Jadal*, *Mirā’* and *Ḥiwār*. Though, the first two words connote the same meaning, argumentation, while the two others (i.e. *Mirā’* and *Ḥiwār*) mean doubt and communication or conversation respectively [17]. But, they are also used in the Qur’ān to mean argumentation as well, as it is in Qur’ān 18: 22 & 53: 12 and 18: 34 & 37 for examples of *Mirā’* and *Ḥiwār/Muḥāwarah*. The first term ‘*muḥājjah*’ or ‘*tahājj*’ is intended to be studied in this paper and as said earlier it means “citing evidence or defeat with proofs”. It is also used repeatedly with its different derivative forms for good thirteen times or places in the Qur’ān [8, 9] as follow:

- “When they meet the believers, they say, ‘We too believe.’ But when they are alone with each other they say, ‘How could you tell them about God’s revelation [to us]? They will be able to use it to argue against you before your Lord! Have you no sense?’ [18]. The word used here is “*yuḥājjū*” in plural form.
- “Say [Prophet] [to the Jews and Christians], “How can you argue with us about Allah when He is our Lord and your Lord?” [18]. The word used here is “*tuhājjūn*” in plural form.

- “[Prophet], have you not thought about the man who disputed with Abraham about his Lord, because God had given him power to rule?” [18]. The word used here is “hājī” in singular form.
- “If they argue with you [Prophet], say, ‘I have devoted myself to God alone and so my followers.’” [18]. The word used here is “hājīū” in plural form.
- “If anyone disputes this with you know that you have been given this knowledge, say, ‘Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God’s rejection on those of us who are lying.’” [18]. The word used here is “hājīa” in singular form.
- “People of the Book, why do you argue about Abraham when the Torah and the Gospels were not revealed until after his time? Do you not understand?” [18]. The word used here is “tuḥājīūn” in plural form.
- “You argue about some things of which you have some knowledge.” [18]. The word used here is “hājīajtum” in a simple past tense directed to many people.
- “..but why do you argue about some things of which you have no know nothing?” [18]. The word used here is “tuḥājīūn” in plural form.
- “[They say], ‘Do not believe that anyone else could be given a revelation similar to what you were given, or that they could use it to argue against you in your Lord’s presence.’” [18]. The word used here is “yuḥājīū” in plural form.
- “His people argue with him..” [18] The word used here is “hājīa” in singular form.
- “..and he said, ‘How can you argue with me about God when He has guided me? I do not fear anything you associate with Him.’” [18]. The word used here is “tuḥājīūnī” in plural form.
- “In the Fire they will quarrel with one another: the weak will say to the haughty, ‘We were your followers, so can you now relieve us from some share of the Fire?’” [18]. The word used here is “yataḥājīūn” in plural form.
- “As for those who argue about God after He has been acknowledge, their argument has no weight with their Lord: anger will fall upon them and agonizing torment awaits them.” [18]. The applicable word here is “yuḥājīūn”.

In the first instance, the term is translated to mean argumentation and nothing else. It quite differs from *Jadal* that is sometimes translated to mean argument in one hand and sometimes perceived wrongly to mean quarrel, conflict and war in another hand [19, 20]. In addition to that,

the word is used in many forms as seen in the above verses in adverbial forms in all, starting from simple past, as in “hājīa” or present continuous tense, as in “yuḥājīūn”, “yataḥājīūn”, “tuḥājīūn”, “yuḥājīū” and “tuḥājīūn”. It is used thrice in *Sūratul-Baqarah*, sixth times in *Āl-Imrān*, twice in *Sūratul-An‘ām* and once in both *Sūrah-Ghāfir* and *Sūratush-Shūrā* respectively. Argument, as in the translation of the verses is used to translate the word “muḥājīah” and its synonyms. The usage of this word as in above verses serve as a theoretical study of the word. In practical, it is used to explain articles of faith as follow:

### Qur’ānic Argumentation with Ahlul-Kitāb over Articles of Faith

Articles of faith are important aspect in theology. They are the areas of controversy between the Qur’ān and the people of the Books that are summarized in the following verses:

لَيْسُوا سَوَاءً مَّنْ أَهْلَ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿113﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْتُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿114﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿115﴾

#### Meaning

113. Not all of them are alike: of the people of the Book is a portion that stand (for the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration. 114. They believe In Allah and the Last day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: they are in the ranks of the Righteous. 115. Of the good that they do, nothing will be rejected of them; for Allah knows well those that do right.

From above verses, the justice of Allah is apparently clear that the attributes of the believers among the people of the Books are well spelt out. The believers whose remain calm and upright as they stand firm and believe in Allah truly, sincerely, totally and perfectly. They join the cue of the Muslims and stand to defend and fight in the course of religion. They also believe in the last day and stand readily to uplift and shoulder the tasks of the faith (*Īmān*) over themselves and its difficulties and burdens. They also recite and rehearse His books day and night and call people to the way of Allah. They compete with the righteous people in looking for Allah’s favor and success. Definitely, they are among the pious and righteous that they will earn their full rewards pleasantly and favorably without losing

anything from it and Allah will not let them down.

Though, those pious people among the people of the Books are very few comparing to the disbelievers who their numbers counter the numbers of the believers. To mention those believers among the Jews are ʿAbdullahi bin Salām, Thaʿlabah bin Saʿīd, ʿAsīd bin Saʿīd and ʿAsīd bin ʿUbayd. Ar-Riḍā also points at justice of Allah in giving update information in real picture and removing ambiguity. He interprets “Qāʾimah” to mean to be firm on the truth (*al-Ḥaqq*) and “Sujūd” (prostration) which is normally referred to *Salāt* “prayer” or a segment or a part that is observed in it to connote selflessness submission. He makes clear that the vigil (night) prayer is very common to them [21]. In summary, eight qualities are required for the people of the Books before joining and align themselves to the cues of the righteous people; stand firm on the truth, reciting the divine Books with application of its lessons on daily bases and daily activities, prostration for Almighty Allah and magnifying Him, pure and sincere belief in Allah, belief in the last day of judgment, enjoin and persuade people to do good and forbidding bad, involvement in doing good and right in hasten and fear of the Creator and Sustainer of the world, Allah.

### Argumentation (Muḥājjah) over the Belief in Allah

In the first instance, the people of the Book deny existence of Allah by way of denial His names and attributes that the Qurʾān reports their case thus at the beginning of Sūratul-ʿImrān:

1. A. L. M. 2. Allah. There is no god but He, -the living, the Self-subsisting, Eternal. 3. It is He who sent down to Thee (step by step), In truth, the Book, confirming what went before it; and He sent down the law (of Moses) and the Gospel (of Jesus) before this, As a guide to mankind, and He sent down the Criterion (of Judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is exalted in Might, Lord of Retribution. 5. From Allah, Verily nothing is hidden on earth or in the heavens. 6. He it is who shapes you in the wombs As He pleases. There is no god but Him, the Exalted in Might, the wise.

The verses start with mnemonic letters (Alif, Lām and Mīm) that only Allah knows its connotation and nobody can argue against its meaning or suggest meaning for it. It is normally used to remove ambiguity and clear issues that follow it. Also, it is used to discuss in an emphatic way that there is no truth in an argumentation of *ahlul-*

*Kitāb* against the names and attributes of Allah. In fact, for confirmation sake, the Qurʾān re-echoes and mentions the names in many places in the verses. Examples of the names and attributes as feature in the verses are; Allah, al-Ḥayyu, al-Qayyūm, ʿAzīz, Dhu-ʿIntiqām and al-Ḥakīm or as in the translation, there are names like; Allah, no god except Him, the living, the Self-subsisting, Eternal, the Exalted in Might, Lord of Retribution, the Most knowledgeable of all hidden including what is in the women wombs and the wise.

Furthermore, the Jews, out of wickedness, ascribe bad attributes to Allah’s Supremacy that He is poor and indigent and attributed richness to themselves. Qurʾān records:

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمْ  
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿181﴾

They are so serious with the matter to the extent that they are so adamant in attributing wrong to Him and persistently ascribe bad image to Him, as in the following verse:

### Meaning

“181. Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"- We shall certainly record their word and (their act) of slaying the prophets in defiance of right and we shall say: "Taste ye the penalty of the Scorching Fire!"”.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ  
يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ  
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا  
وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿64﴾

### Meaning

The Jews say: "(Allah)'s hand is tied up." be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He gives and spends (of His bounty) as He pleases. But the Revelation that cometh to you from Allah increases in Most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the Fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loves not those who do mischief.

Apart from that, despite the fact that the three religions; Jewish, Christianity and Islam are monotheistic, (ʿAbdullahi, 2007) that they believe in oneness of Allah, only that in Christianity, this monotheism can be seen in three gods (trinity);

Holy spirit, Holy son and Holy God. It is on this assumption that the holy Qur'an kicks against: 73. *They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except one Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them* [2].

The two religions of Jewish and Christianity also ascribe son to Almighty Allah. The Jews claim that 'Uzayr is son of Allah and the Christians suggest Christ as a son of Allah [2]. The assumption is baseless in the Qur'an as it condemned the view instantly in the same verse that: "31. *They take their priests and their anchorites to be their Lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but one Allah. There is no god but He. Praise and glory to him: (far is He) from having the partners they associate (with Him)*" [2]. In fact, many Qur'anic quotations testify to the oneness of Allah. In addition, the adherents of the two religions also claimed to be His children that the Qur'an seriously argues against that:

"18. (Both) the Jews and the Christians say: "We are sons of Allah, and His beloved." say: "Why then doth He punish you for your sins? Nay, ye are but men, of the men He hath created: He forgives whom He pleases, and He punishes whom He pleases: and to Allah belongs the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)" [2]. According to this verse, firstly, there is inconsistency in the claim of the people of the Book, as they claim to be the children and lovers or loyalists of Allah at the same time. Secondly, Qur'an demolishes their claims that they can neither be His children nor His loyalists, but a creature among His creatures.

More so, there is an erroneous assumption of the Christians that prophet 'Isa (Jesus) is once assumed to be God and once again to be the son of God (Allah). The idea that the Qur'an rubbishes and declares to be baseless thus: "17. *In blasphemy indeed are those that say that Allah is Christ the son of Mary.*" [2]. Qur'an launches that Jesus cannot prove that talkless of his adherents, it then submits that: "172. *Christ disdained nor to serve and worship Allah, nor do the angels, those nearest (to Allah: those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).*" [2]. Even in the Bible, Jesus ('Isa) called to the Oneness of Allah and not trinity: "Worship the Lord your God, and serve only him."

This is how argument (*Muhājjah*) went on between the Qur'an and the people of the Scriptures/Books over the belief in Allah, His Oneness and His beautiful names and attributes.

### **Argument (Muḥājjah) over the Belief in Angels**

Actually, the belief in the angels is an important article of faith that all heavenly religions preach it to their adherents, only that there is controversy over their archangel, Jibril who was in charge of revelation to all messengers and prophets of Allah. Unfortunately, the Jews develop bias mind to this noble angel. They are with the belief that, he made a mistake in carrying and delivering divine message to Muhammad, the seal and last of all the prophets. The holy Qur'an debunks this assumption of the Jews and any other person that may share the same view with them thus: "97. *Say: Whoever is an enemy to Gabriel-for He brings down the (revelation) to Thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,- 98. Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael, Lo! Allah is an enemy to those who reject Faith.*"

According to Mufassirūn, the above two verses are revealed in respect of the Jews particularly in an argument between them and the Prophet over some issues, among which was his accompanying of the Prophet [22, 23]. They said they hated Jibril and took him as an enemy because; he used to be hard and destructive. He brings war, difficulty and fight. According to them (Jews) Jibril is not like Mikā'il who is merciful angel and in charge of daily bread and raining [22, 23]. Allah in the verses dismantles their points and declares that he who chooses Jibril as an enemy, definitely such person is an enemy to almost all creatures including Allah. Besides that, Jibril is just a messenger of Allah, whether he wishes or not or the message assigned him by is good or bad, he must obey and carry out or disperse the message assigned him by his Lord, Allah. In the above first verse, the major duty of Jibril is spelt out that: "*He brings down the (revelation) to Thy heart by Allah's will*". However, the duty is marvelous enough and not always he destroys and if he destroys, it is in line with instruction of Almighty. So, there is no reason for hating and creating enmity against this noble and archangel angel.

### **Argument over the Belief in the Messengers/Prophets of Allah**

Upon all indications and instances in the Bible testifying to the true revelation and prophet hood of Muhammad, still the Jews in particular adamantly disbelieve in his message. For example, the Bible points at the coming of the Prophet thus:

“Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned.”

This is the declaration of prophet ʿIsa in the Bible alerting the Christians about his successor, Muhammad. But, instead of them to follow the truth, they persistently disobey. Without any reasonable doubt, the descriptions spelt out in the above submission march the Prophet. Deedat (1998) submits that. Instead of having belief in him, the people of the Book antagonized him. The Qurʾān records the denial of his message and condemnation of his prophecy. Qurʾān warns against that: “42. And cover not truth with falsehood, nor conceal the truth when ye know (what it is).” The phrase “nor conceal the truth when ye know” is said to be a reference to the Prophet Muhammad [22,23]. In fact, renounce of his mission is tantamount to the denial of Allah Himself. And without any ambiguity, the Bible quotation is in conformity with the Qurʾānic injunction which says: “6. And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the apostle of Allah (sent) to you, confirming the law (which came) before me, and giving glad tidings of an Messenger to come after me, whose name shall be Ahmad.” but when He came to them with Clear Signs, They said, “This is evident sorcery!”” [2]. Bible also stresses further to give information about the last Prophet by this declaration of Jesus to them:

“I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you.”

This quotation is also corresponding with what is spelt out about the Prophet in many verses of the holy Qurʾān like:

“15. O people of the Book! There hath come to you Our Messenger, revealing to you much that ye used to hide In the Book, and passing over much (That is now unnecessary). There hath come to you from Allah a (new) light and a perspicuous Book,-” [2]

Or as in this verse:

“19. O people of the Book! Now hath come unto you, Making (things) Clear unto you, Our Messenger, after the break In (the series of) Our apostles, Lest ye should say: “There came unto us no bringer of glad tidings and no warner (from evil)”: but Now hath come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.” [2]

We are made to know in the Qurʾān the reason for the hatred of ahlul-Kitāb and rejection of his message in the following verse: “[They say], ‘Do not believe that anyone else could be given a revelation similar to what you were given, or that they could use it to argue against you in your Lord’s presence’.”

The word used here is “yuḥājjū” in plural form. Here in this verse, Jews’ aim was exposed by the Qurʾān that they wanted to confine prophethood and messengerhood to their side and clan. To them, Arabs were not expected to produce any messenger like Muhammad at all. By implication, it is shown that Jews do not recognize and ready to accept Islam as a religion brought by the Prophet. This is because, Muhammad was not raised up from their midst. But, it should be noted that, it is solemnly the duty of Allah to appoint and choose whom He likes and wishes as His prophet or messenger at any point of time, period and from any city without any discrimination. And there is no any agreement between Allah and any particular body or race or nation that can be used or proved as evidence in the Judgment that He will restrict His bounty or mercy in sending or choosing messenger to a particular group. Allah concludes the verse by saying: “[Prophet], tell them, ‘All grace is in God’s hands: He grants it to whoever He will-He is all embracing, all knowing-and He singles out for His mercy whoever He will. His grace is infinite”. Jews here were known with act of deceitfulness, as they pronounced that: “Some of the People of the Book say, ‘at the beginning of the day, believe in what has been revealed to these believers [the Muslims], then at the end of the day reject it, so that they too may turn back’,. It is against this background that the Prophet and his adherents or followers are seriously warned that: “But do not sincerely believe in anyone unless he follows your own

religion". Henceforth, Prophet was asked to profoundly announce that Allah is on his side: "[Prophet], tell them, 'True guidance is the guidance of God'. And that guidance is with the Prophet and his followers, the Muslims and it is not confined on the side of envious and selfish people, Jews [21].

Before him, there is argument over prophet Ibrahim. He was said to be a Jew or a Christian. However, Qur'an laments: "*People of the Book, why do you argue about Abraham when the Torah and the Gospels were not revealed until after his time? Do you not understand?*".

The word "tuḥāj̄jūn" is used here to argue against the submission of the people of the Scriptures that prophet Ibrahim is a Jew or a Christian. The people of the Books are troublesome that they argue on apparent fact and obvious and indisputable truth that prophet Ibrahim is a Jewish or Christian, whereas, in a simple logic and arithmetic that Ibrahim lived and existed before the two religions, as the Qur'an quickly responded to that: "Abraham was neither a Jew nor a Christian. He was upright and devoted to God, never an idolater, . The religion of Ibrahim is pure and devoted (*hanīf*), as it is spelt out in the last verse. Hence, Ibrahim is a father for all prophets and messengers of Allah.

In addition to that, the holy Qur'an also reveals this information on the same issue of prophet Ibrahim and questions ahlul-Kitāb over his case: "...but why do you argue about some things of which you have known nothing?" .

The word that is used here is "tuḥāj̄jūn" in plural form to connote argumentation. The people involved in argument here are *ahlul-Kitāb*, that is, both Jews and Christians are those who were arguing over the issue of prophet Ibrahim. The Jews said he was a Jewish and Christians attached him to the Christianity, whereas, he had lived, ruled and departed the world ever before the advent of the two religions even [21]. This exposed vehemently the ignorance and falsehood of the two religions that they know nothing about what they were aspiring or proclaiming or they are just framing lie in order to mislead people, especially the Muslims or causing problems for them along the line of their devotion in worshipping their Lord, Allah. However, the position of prophet Ibrahim is well stated in the Qur'an: "Abraham is neither a Jew nor a Christian. He was upright and devoted to God, never an idolater and the people who are closest to him are those who truly follow his ways, this Prophet, and [true] believers-God is close to [true]

believers". Hence, it will be better for them to follow the last and seal of all the prophets in acquiring knowledge about many things that they do not know in their religion and confirming it [21].

### Argument (Muḥāj̄jah) over the Belief in the Holy Books

The four divine books; *Tawrah*, *Injīl*, *Zabūr* and *Qur'an* are definitely and without any doubt from Allah. They were revealed to serve as guidance from one generation to another and to confirm each other. Their purpose is to complete and complement each other until when the Qur'an was revealed as a seal of all books. Unfortunately, the Jews were playing with this last book, the Qur'an. As a result, they were warned against disbelief in it, denial its true revelation from Allah and do not barter away its messages for a trifling gain . It is on the faith in all the books that the Qur'an says:

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي  
فَاتَّقُونَ ﴿٤١﴾

### Meaning

"And believe in what I reveal, confirming the Revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me and Me alone."

The holy Qur'an, with command and imperative tone here in this verse, is making point (*Muḥāj̄jah*) with all sense and spirit of seriousness and commitment. It asks the Jews to have the belief in the teachings of Old Testament in its originality and all others divine books of other prophets. The teachings like *tawhīd* (belief in the Unity of Allah) and shun off atrocities, all what is prohibited and embark on calling people to the straight path of Allah and all what can realize success for them. Success of the whole world that Islam comes for and brings the covenants they made with their prophets into reality. Knowing vividly that all the prophets sent to them at different ages and times have the same common goal and preach the same religion and teachings. The Prophet Muhammad is just like prophet Mūsa, they all came to launch the truth and called to guidance and uprightness. The evidence on this is the conformity of the books in some areas. This conformity is also indicating that the two or all revelations are from the same root and origin, Allah, through the same channel, holy spirit, (i.e. Jibril) [21]. They are revealed to complement one another, preach the same message (Islam) and work to achieve the same goal (*sa'ādah*). That is the reason why, their



names and functions are spelt out at the beginning of Sūrah Āl-Imrān when Allah says:

“3. It is He who sent down to Thee (step by step), in truth, the Book, confirming what went before it; and He sent down the law (of Moses) and the Gospel (of Jesus) before this, As a guide to mankind, and He sent down the Criterion (of Judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.”

More so, the word “Āyāt” as mentioned in the verse connotes the signs that were given to the Prophet, Muhammad as a testimony and evidence of his mission and among all, the holy Qur’ān is the most greatest of that signs. Allah does not take the argument over the Qur’ān lightly with the Jews. They are ordered that they should believe in it as a final and last revelation sent to them and not to turn back to the Prophet that brought it for them. Actually, the entire what the Prophet brought for them was Islam in its final picture, confirming those books that were before him and reminding them about the covenants made right from the day of creation of first man on the earth. Also, the essence of the Qur’ān is to unite between Old and New testaments and to introduce other in-existence laws of their two books. Likewise to give them glad tidings that Allah wishes good for them in future and to bring the entire mankind into one and united community in a spirit of brotherhood that will stick to the belief in one God, Allah, one religious common goal and remain worshippers of Allah.

All this informs that the Jews were expected to be the first to admit the fact and believe in the message of the Prophet and in the Qur’ān that he brought as well. Also, the Jews are commanded not to sell the signs of Allah with small price. This is because, the holy Qur’ān as a biggest sign as it is, is pure and respected as the Lord Who owns it, therefore, it should not be underrated and thrown aside or behind in all human endeavors because of small thing, worldly life and position. Its guidance should be followed and applied all the times. It should be observed that, according to Ar-Riḍā [21], it is very common to the Jews that they fear their leaders aiming at closeness to their side against the insult, ridicule and down fall that may come to them if they draw themselves far away from their side. In turn, the leaders also entire into aggrandizement, pomposity and arrogance, because of the money and prestige that intoxicate them and the followers that are running after them, hoping to get out the useless, materialistic and worldly possessions that are in their hands

today that would not remain forever. An irritating life that is leading them eventually to loss of way of truth, good effect and repercussion, blessings of Allah and entitled to His wrath and punishment in this and severe torment in the last day, simply because, they close their eyes from Allah’s guidance and His signs of existence and lordship despite of all clear and apparent proofs and evidences. Ar-Riḍā [21] As a matter of fact, today, the act still remains persistently with the Jews, Christians and even with the Muslims. The act of disbelief and fearness of the leaders against fearless of God, Allah and countless of His Law is a major problem that is affecting the global world today and hindering its peace, harmony and stability of all things in all ramifications.

For emphasis sake, it on the issue of disbelief of the Jews that the Qur’ān repeatedly mentions in another chapters to cover both Jews and Christians (*ahlul-Kitāb*). In ‘Āl-Imrān for example, Allah says: يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿70﴾

### Meaning

“Ye people of the Book! Why reject ye the Signs of Allah, of which ye are (Yourselves) witnesses?”

For the importance of this message, Allah also warns against selling of His Signs with worldly materials in Sūratun-Nisā’ that:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿44﴾

### Meaning

“Hast Thou not turned Thy vision to those who were given a portion of the Book? They traffic in error, and wish that ye should lose the right path.”

Apart from this, the people of the Books deny the holy Qur’ān which is a strong and important article of faith. Qur’ān alerts:

“47. O ye people of the Book! believe In what we have (now) revealed, confirming what was (already) with you, before we change the face and fame of some (of you) beyond all recognition, and turn them hind wards, or curse them As we cursed the Sabbath-breakers, for the decision of Allah must be carried out.”

In another verse, their case is also reported that:

“153. The people of the Book ask Thee to cause a Book to descend to them from heaven: indeed they asked Moses for an even greater (miracle), for

they said: "Show us Allah In public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after Clear Signs had come to them; Even so we forgave them; and gave Moses Manifest proofs of authority."

### Argument over the Belief in Last Day and Final Abode (Hell-Fire and Paradise)

The Day of Judgment is a strong and paramount article of faith that Muslims must believe in it. It consists many events, such as resurrection and rising from the graves [2] standing before Allah "*Qiyāmah*" [2] accountability [2] and lastly, going to final abode of a man, either paradise or hell-fire. Though, Qur'an makes a point and challenges the people of the Scriptures that, if they believe that they are the lovers, loyalists of Allah and His chosen "*Shacbullahi*" [24], then let them be thinking of how to go to Him in hasten. But, unfortunately, they would not love and prefer that for themselves, they have no good deeds that will withstand that. Nevertheless, the argument is the final abode that ahlul-Kitāb have wrong perception on it.

Hell-Fire is an abode of the disbelievers, hypocrites, liars, wrong doers etc in the Day of Judgment. It is a fundamental article of faith that Islam/Qur'an calls the Muslims upon its belief. After resurrection and accountability, all human beings are expected to belong to one of two abodes; be garden of bliss (*al-jannah*) or hell-fire (*an-Nār*) depending on every individual performances, characters and deeds. The Jews and Christians claim that their abode on the Day of Judgment is paradise, thinking that an-Nār is going to be an abode of the Muslims. However, the Qur'an strongly opposes and argues against this submission and calls for provision of evidence and proofs, *Muhājjah* where it says:

80. And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have you taken a promise from Allah, for He never breaks His promise? Or is it that ye say of Allah what ye do not know?" 81. Nay, those who seek gain in evil, and are girt round by their sins, they are companions of the Fire: therein shall they abide (for ever). 82. But those who have Faith and work righteousness, they are companions of the Garden: therein shall they abide (for ever).

Qur'an in so many times has proved the Jews wrong over this false assumption and invites them to bring evidence. It also raises a vital point that since they believe that they are "chosen people" and that they have good position before

Allah, let them be thinking of their death and let them be thinking of its quicken. But unfortunately, they cannot pray for that, because, they know what they put forward and they would be handicapped of His mercy on the last day. Qur'an points out:

94. Say: "If the Last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere." 95. But they will never seek for death, on account of the (sins) which their hands have sent on before them. And Allah is well-acquainted with the wrong-doers. 96. Thou wilt indeed find them, of all people, Most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: but the grant of such life will not save Him from (due) punishment. For Allah sees well all that they do. This is also the declaration of *Sūratul-Jum'ah*.

The verse exposes blind argumentation of the Jews with the Muslims without concrete evidence or with baseless proofs. But, Allah in His infinite evidence taught the Prophet how to defeat them with genuine, superb and concrete reasons.

Apart from all this, the Jews thought that, they would not stay in Hell-Fire more than forty days with particular reference to number of days that they spent in worshipping calf or seven days in relation to the number of days in a week. An assumption of the Jews that cannot be proved or substantiated with any reasonable point at all, because, they have no any mandate in regarding to that from Allah. Rather, it is just mere speculation and assumption that does not see any light of knowledge[21]. Qur'an falsifies that: "Say: "Have you taken a promise from Allah, for He never breaks His promise? Or is it that ye say of Allah what ye do not know?"

Not only that, they also against the existence of *al-Jannah* (Garden of bliss) in different assumptions, only the Jews or Christians would enter the place:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ آيَاتُهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

### Meaning

"111. And they say: "None shall enter Paradise unless he be a Jew or a Christian." those are their (vain) desires. Say: "Produce your proof if ye are truthful."

They have this belief with assumption that they are the “chosen people” (*Shacbullah*) and the loyalists of Allah. The Qur’ān goes against this:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلِ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿18﴾

### Meaning

“18. (Both) the Jews and the Christians say: "We are sons of Allah, and His beloved." say: "Why then doth He punish you for your sins? Nay, ye are but men, of the men He hath created: He forgives whom He pleases, and He punishes whom He pleases: and to Allah belongs the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)”

### Muḥājjah (Argumentation) over Belief in Qadar (Destiny)

Though, there is no serious argumentation on this article of faith, destiny. Only to let the people of the Books know that there is temptation and test usually come from Allah. And when it comes, one has to believe in it and exercise patience, perseverance and endurance at all cost. Persistence and remaining adamant in doing evil and devilish acts usually bring anger of the Creator of all creatures, Allah. Evidence for this is found in the Qur’ān and Bible. For example, in the Qur’ān, it is revealed that:

“26. Allah said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: but sorrow Thou not over these rebellious people.”

That was when the people of the Book persistently disobeyed Allah and refused to abide by the new and seal of the prophets and their terrible lie, corruption and distortion that the holy Qur’ān invited them to invocation of curse on themselves and their family as glaringly explained in the following verse:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ ﴿61﴾

### Meaning

61. If any one disputes in this matter with thee, now after (full) knowledge hath come to thee, say: "Come! Let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray, and invoke the curse of Allah on those who lie!"

The people of the Books refused, dodged and avoided this invitation to such invocation (*Ibtī’al*), because, they knew what it means and what will be the outcome of that and finally received anger of Allah as an implication of their acts of insincerity, betray, deceit and disbelieve (*Kufr*). This is clearly stated in the following Qur’ānic verse:

78. Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. 79. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. 80. Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah’s wrath is on them, and in torment will they abide. 81. If only they had believed In Allah, In the Messenger, and in what hath been revealed to him, never would they have taken them for friends and protectors, but Most of them are rebellious wrong-doers.

As a result of persistence of the Children of ‘Isrā’il (Israel) and involvement in the act of going astray and misleading by following their whim and leaving the guidance of Allah brought by the prophets aside, Allah curses them on the tongue of prophet Dāwūd (David). Knowingly that Allah’s curse (*Laʿn*) is indicating Allah’s anger and annoyance that He sends to the transgressors, misleaders, mischievous and arrogant people like the Jews and Christians. Curse means to draw away the cursed people from lenient, protection, mercy and favor of the Almighty Allah. Prophet Dāwūd cursed those who transgressed on Saturday particularly among the Jews and collectively the offence committers and transgressors all over. Also, the Christians were cursed by prophet ʿIsa (Jesus Christ) who was the last prophet of the Children of Israel. They were cursed, according to Ibn Kathīr in the four divine Books; *Tawrah*, *ʿInjīl*, *Zabūr* and Qur’ān, [22] subsequent to their rebellion, transgression, offensive behaviors and taking others as enemies. Likewise, they promoted illness acts and abandon calling to the right way of Allah (*Darwah*). They did not forbid what Allah prohibits and prohibited what is lawful. They enjoin people to do bad and if bad is done in their presence, they kept quite as if it is good and lawful. Or, if he blamed him today, that will not prevent him tomorrow to share eating, drinking, chatting, sitting and relating together. However, this attitude may lead to unserious with the matter blamed them upon

yesterday [21,22]. They are so courageous and adamant in spreading and doing bad. In fact, it becomes their habits and customs to be doing that. That was in the past and presently, they are loyal to the pagans and the unbelievers. In fact, they planned with them against you Prophet, despite the fact that, you believed in their prophets and Scriptures [21]. It is also pointed out that Muslims should tap lesson from the above verse and not engage themselves in various vices, atrocities and corruptions that the people of the Books involve in [21]. The acts that the holy Bible testified to and severally warned them against that: “*Ye have been rebellious against the Lord from the day I knew you.*” Prophet Mūsā (Moses) also commented in refute to the Israelites continual stubborn resistance and arrogant attitudes [25]: “*For I knew thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the lord; and how much more after my death?*” [26]. Also, their attitudes are exposed them further in this quotation: “*They have moved me to jealousy with that which is not God; they (the Jews) have provoked me to anger with their vanities: and I will move them to jealousy with those which are Not A People; I will provoke them to anger with a Foolish Nation.*” [26-32].

## Conclusion

Summarily, this is how *Muhājjah* (argumentation), out of many other argumentative terms (such as *Jadal*, *Mirā’* and *Hiwār* or *Muhāwarah*), is used in the Qur’ān to serve an important roles in conveying valuable Qur’ānic or Islamic teachings to all members of the world. It is obvious now that *Muhājjah* (argument) has basis in the Qur’ān and the method is expressive, interesting, communicative and marvelous and is not meant for fun and play. It is so serious and not for joke. It also serves an important purpose that is for exchange of views, opinions and points, aiming at realization of mutual and proper understanding between the arguers, especially between the race of many religions or groups with different ideologies and ethnics or nations with multiple creeds to create peace and harmony that the whole world is clamoring for and in quest of it now, between people of different believes and arrest all uncalled

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for and unnecessary war, misunderstanding, quarrel and conflict.

*Muhājjah* in the Qur’ān is embarked upon basically to speak to the people of the Book (ahlul-Kitāb), to call their attention to important issues that may cause disagreement between different religions, to invite them to reason with the message brought by Prophet Muhammad and submit to him in totality. Likewise, to express Qur’ānic or Islamic mission and convey its messages to the people of reasoning, thinking and arguing (mankind). Among of these messages that Islam preaches are articles of faith that this paper discusses, to comprise belief in Almighty Allah, the angels, the messengers/prophets sent for guidance of human race, the divine Books/Scriptures, the last Day and destiny. The six articles that are major and fundamental theological issues that may likely to be causing problem and hindering understanding between different monotheistic religions, namely; Jewish, Christianity and Islam.

Generally, in argumentation, truth must be followed and the arguers should be ready to accept it whenever it is apparent and prevail. From our findings, it is observed that there is possibility of relating together of the good three heavenly and monotheistic and living peacefully without any hitches and disturbances from any of the three against each other, since they all came from single source, Allah, the Omnipotent and Omniscient. Furthermore, their gospels and messengers and their divine Scriptures were revealed and sent down from the same root and preach almost the same messages, one complimenting another.

Finally, sanction and destiny of Allah in regarding the chronological arrangement of all His prophets and messengers sent to mankind in general to all preach the religion of Islam. That destiny should be respected with all senses of sincerity and obedience, without antagonizing any one of them and discrimination, tribalism, ethnicity, sectionalism, racialism and regionalism. Likewise, truth should be followed at all times, regardless of where it comes from and regardless of different in age, race, language, complexion and colour.

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