



## Research Journal Ulum-e-Islamia

Journal Home Page: <https://journals.iub.edu.pk/index.php/Ulum.e.Islamia/index>  
 ISSN: 2073-5146(Print) ISSN: 2710-5393(Online) E-Mail: [muloomi@iub.edu.pk](mailto:muloomi@iub.edu.pk)  
 Vol.No: 31, Issue:01. (Jan-Jun 2024) Date of Publication: 17-05-2024  
 Published by: Department of Islamic Studies, The Islamia University of Bahawalpur

### The Critical Review of Nabeel Asif Qureshi's Stance on Tawheed and Trinity

#### Hassina Khan

PhD Scholar, Department of Islamic Studies and  
 Religious Affairs, University of Malakand.  
 Email: [laloonak86@gmail.com](mailto:laloonak86@gmail.com)

#### Dr. Aliya Javed

Lecturer, Department of Islamic Studies and  
 Religious Affairs, University of Malakand.  
 Email: [aliya91077@gmail.com](mailto:aliya91077@gmail.com)

#### Dr. Janas Khan

Professor, Department of Islamic Studies and  
 Religious Affairs, University of Malakand.  
 Email: [drjanaskhan9911@gmail.com](mailto:drjanaskhan9911@gmail.com)

#### Abstract:

Religion plays a significant role in human life, to believe in higher spiritual beings is a natural phenomenon of all humans. Islam and Christianity are two main and major religion of the world. The core distinction between them lies in their concept of God, Muslims believes in an absolute, singular in all aspects, all-knowing, and all-powerful God called "Allah," known as "Tawhid" (the oneness of God). In contrast, Christians believes in a triune God, consisting of three distinct God, the Father, the Son, and the Holy Spirit, all co-equal and co-eternal in their Divine essence. This doctrine, known as the "Trinity," evolved over centuries and is formalized and articulated in the Nicene Creed While Islamic belief is the foundation of whole religion called Islam from the very beginning of its inception. This article explores the arguments made by Nabeel Asif Qureshi, a former Ahmadi who converted to Christianity. Qureshi claims that the Christian Trinity does not contradict monotheism but instead represents a complex unity of three being. He critiques towheed and rejects the oneness of Allah Almighty by giving biased theological arguments. Similarly, his defense of trinity also relies heavily on philosophical reasoning. Moreover, His portrayal of Towhed and Islamic theology is shaped by his former Ahmadi perspective, which doesn't represent or reflect mainstream Islamic interpretations This article critically reviews Qureshi's biased interpretations and arguments, aiming to uphold the true essence of Tawhid.

**Keywords:** Islam, Christianity, Tawhid, Trinity, Nabeel Asif Qureshi, Ahmadi, Philosophical Reasoning, Religious Critique

#### Introduction

Nabeel Asif Qureshi was born on April 13, 1983, in San Diego, California. He belonged to a Pakistani Ahmadi family. According to Qureshi, his lineage traced back to the

Prophet Muhammad's (PBUH) tribe, the Quresh. Since the Prophet (PBUH) had no surviving male heirs, Qureshi asserted that his family descended from the second caliph, Hazrat Umar. He stated:

“We are Qureshi, after all, and the Qureshi are the tribe of Muhammad..... Muhammad had no sons who survived childhood, but we are descendants of Hazrat Umar”<sup>(1)</sup>

Qureshi's family migrated to the United States in the 1970s, his father joined U.S. Navy. His mother hailed from a religious family in Indonesia known for their missionary activities. According to Qureshi, his maternal grandmother was born in Uganda and was engaged in missionary efforts alongside her husband.<sup>(2)</sup>

### **Education and Conversion to Christianity:**

Nabeel Qureshi received his early education in the United States, but due to his father's military career, he had to relocate frequently. He completed his undergraduate degree in 2001 from Old Dominion University in Norfolk. In 2008, he earned a Master's degree in Christian Apologetics from Biola University, followed by another Master's degree in Religion from Duke University in 2012. In 2013, he enrolled at the University of Oxford to pursue an MPhil in Judaism and Christianity, and later, a PhD in New Testament Studies. In 2009, Qureshi also graduated from medical school, but instead of practicing medicine, he chose to devote himself fully to Christian ministry<sup>(3)</sup>.

At the age of 22, on August 24, 2005, Qureshi embraced Christianity and became a Christian missionary, author, and speaker. He participated in nearly 18 debates between Islam and Christianity, which he recounted in his first book. Initially, he named his<sup>4</sup> ministry “Anastasis Apologetics” but later changed it to “Acts 17 Apologetics”. In July 2013, Qureshi joined “Ravi Zacharias International Ministries” as a speaker. Qureshi lectured on Christianity at over 100 universities, including prestigious institutions such as Oxford, Columbia, Dartmouth, Cornell, Johns Hopkins, and the University of Hong Kong. Qureshi dedicated most of his time to missionary activities. When he joined Ravi Zacharias Ministries in 2013, he was encouraged to focus on writing alongside his speaking engagements. His first book in this endeavor became a bestseller. Over the course of his career, Qureshi authored three books, each contributing to his prominence in Christian apologetics.

1. “Seeking Allah, Finding Jesus: A Devout Muslim Encounters Christianity” (Zondervan, February 2014)
2. “Answering Jihad: A Better Way Forward” (Zondervan, March 2016)
3. “No God But One—Allah or Jesus” (Zondervan, August 2016)

The first book was officially recognized as a bestseller. After the publication of Nabeel Qureshi's third and final book, his illness hindered his ability to continue writing and speaking. Qureshi passed away on September 16, 2017, due to cancer.

In his third and final book, “No God but One—Allah or Jesus”, Qureshi engages in a comparative discussion on monotheism (Tawhid) and the Christian doctrine of the Trinity. However, in his critique of Tawhid, he presents unfounded accusations against Islam. This article will critically analysis Qureshi's baseless and self-constructed arguments regarding his rejection of Tawhid.

The doctrine of Tawhid (Monotheism) constitutes the foundational belief of Muslims, the term Tawhid is derived from the Arabic root “Wahd” that means to affirm the oneness or singularity, particularly in reference to the Oneness of Allah.<sup>(5)</sup> Muslims believes in

the absolute oneness of their Creator, Sustainer, and Lord, acknowledging His uniqueness in His essence, attributes, and the implications of those attributes. They do not associate any partners with Him in any aspect.

Qureshi, by referring to the historical issue of the “Khalq al-Quran” (the creation of the Quran) in Islamic history, attempts to implant in the reader’s mind the notion that even within Islam, Monotheism is not pure. He suggests that this theological debate leads to parallels with the divinity of Christ. In his book, Qureshi mentions Mamun al-Rashid (786–833 CE), the fifth Abbasid Caliph, and how he, through coercion and state power, officially enforced the doctrine of the created Quran, which was a belief held by the “Mu’tazilites”<sup>(6)</sup> Qureshi finds this period “fascinating” as it marks the beginning of the “Islamic Inquisition”(“Mihna”)<sup>(7)</sup> during which scholars were persecuted for their opposition to the doctrine. For Qureshi, the resistance of the scholars against Mamun is a fortuitous event that benefits his argument.

Qureshi views the “Sifat al-Ilahiyya” (Divine Attributes) as contradictory to monotheism. Although the theological debate on this matter concluded during the reign of “al-Mutawakkil”, the tenth Abbasid caliph (847–861 CE), he contends that the doctrine still persists today. Furthermore, Qureshi argues that the response given by al-Ashari to this issue at that time, namely the concept of “Bila kayf”<sup>(8)</sup> (without asking how), was neither conclusive nor adequately reasoned. He writes that this response was insufficient to resolve the matter definitively.<sup>(9)</sup>

In his discourse, Qureshi did not mention that Ash'ari was initially a debater for the Mu'tazila and possessed a deeper understanding of the trajectory of their beliefs. However, he later repented and renounced the allegorical interpretations concerning divine attributes. He stated, "The companions of the Mu'tazila interpret and exegesize the Quranic verses in such a manner that neither God has mentioned it, nor is there any clear evidence provided, nor is it transmitted from the Prophet (PBUH) or is it recorded by the “Salf Saliheen”.<sup>(10)</sup>

According to Qureshi, like the general Muslim populace, Ash'ari understood Tawhid as an absolute and singular principle. However, in reality, this conception of Tawhid was fundamentally flawed;

“As a practicing Muslim, I simply had no idea of the contradictory forms of tawhid, nor of how volatile intra-Muslim relations had been on account of them”<sup>(11)</sup>

Qureshi, while attempting to assert that Muslims themselves do not adhere to a pure monotheism, relies on the controversial notion of the "Created Qur'an" and the ordeal of the “Mihna”. As a self-proclaimed scholar, it was incumbent upon Qureshi to first undertake a rigorous study of this belief. The concept of the "Created Qur'an" was neither a doctrine of the majority of Muslim scholars nor that of the common Muslims. Furthermore, there is no mention of this concept in the early Islamic period, nor was it held by any of the senior or junior companions or the pious predecessors (Salaf al-Salih). The originator of this belief was Wasil ibn Ata, and it gained prominence during the reign of the Abbasid Caliph, Al-Ma'mun. In 212 AH, Al-Ma'mun officially enforced this belief, initiating a period of severe trials and tribulations known as the “Mihna”.

However, this belief did not come through any divine revelation, nor was it conveyed by the Prophet (PBUH). It was, in fact, an invention of the Mu'tazilite school of thought,<sup>(12)</sup> which held that the Qur'an was created rather than an eternal attribute of Allah. Moreover,

they referred to the attributes mentioned in the Qur'an as merely names of God, rather than inherent qualities. <sup>(13)</sup>

Qureshi's objection is exceedingly weak and holds no significant standing among the majority of Muslims. Nonetheless, providing a refutation of this claim might offer some reassurance to him and his followers. Regarding the issue of the "Created Qur'an" one of the most respected scholarly opinions is that of Imam Ahmad ibn Hanbal (may Allah have mercy on him). <sup>(14)</sup> He, along with other scholars of truth, maintained that the act of recitation is contingent and subject to change. The pronunciation of the Qur'anic letters is also contingent, as it reflects the attribute of the reciter and belongs to the category of human actions. Since all human actions, like humanity itself, are created and contingent, the recitation and articulation of the Qur'an's letters are likewise created. However, the Qur'an itself, as the eternal speech of Allah, remains uncreated and eternal. <sup>(15)</sup>

Qureshi attempts to exploit this theological concept regarding the Qur'an to argue in favor of the doctrine of the Trinity, thereby casting doubt on the principle of Tawhid. He refers to Jesus (peace be upon him) as the "Word of Allah," citing Quranic references to support his argument. In doing so, he seeks to demonstrate that, if the Quran is created, it is subject to eventual destruction, and if it is uncreated, it is eternal, thus implying a second divine entity alongside God. However, it is self-evident that no one shares in the divinity of Allah.

The belief in Tawhid holds that there is only one supreme being, the Creator and Sustainer of the infinite universe and all its inhabitants. Allah, the Exalted, has no partner, nor does He require any assistance. The notion of a partner to Allah is fundamentally flawed, as associating a partner implies a deficiency something, Allah free from all imperfections, is entirely above. A partner is only needed when one is incomplete or dependent, but Allah is both complete and self-sufficient. Therefore, He has no need for a partner, whether in the form of offspring or any other creation. Allah is perfect and sufficient in and of Himself, without any requirement for association or companionship in His divinity. <sup>(16)</sup>

The term "Kalam Allah" (Divine Speech) is understood in two distinct senses. The first refers to Allah's speech as His eternal attribute, while the second pertains to the divine words (Kalimāt Allah) that Allah spoke. According to Mujaddid Alf Thani, this speech of Allah, which comprises His divine words, was given the form of letters and words and then revealed to the Noble Prophet (PBUH). When we recite this divine speech with our tongues, memorize it, and transcribe it, these are all human actions, which are contingent and created. However, the Qur'an, in its essence as the divine words of Allah, is eternal and uncreated. This view aligns with the position held by Imam al-Bukhari (may Allah have mercy on him). Thus, while human actions related to the Qur'an, such as recitation and writing, are created, the Qur'an itself, as the speech of Allah, remains uncreated and eternal. <sup>(17)</sup>

The Qur'an is the eternal, uncreated speech of Allah, a divine attribute of the Almighty. It is solely the speech of Allah, and this has been unanimously agreed upon by the entire Muslim Ummah. From the earliest period of Islam, including the time of the Companions (Sahaba) and the pious predecessors (Salaf), there was no disagreement on the matter of whether the Qur'an is created. It was universally acknowledged as the eternal, uncreated attribute of Allah.

Everything that Allah creates is brought into existence by the command of His word "Kun" (Be). If the Qur'an were created, this would require an endless chain of "Kun" commands, which is impossible. Ibn Abbas (may Allah be pleased with him) referred to the Qur'anic verse that emphasizes this reality, affirming the divine and eternal nature of Allah's speech.

“A Quran in clear Arabic, without any crookedness, so that they may become conscious of God (taqwa).”<sup>(18)</sup>

This verse serves as evidence that the Quran is uncreated, as all created beings are subject to imperfection, yet the Qur'an is described as entirely free from any crookedness. Moreover, throughout history, no one has been able to produce anything resembling the Qur'an, further attesting to its uncreated nature.<sup>(19)</sup>

As for the "Word of Allah" (Kalimat Allah) that Qureshi referred to, claiming that Jesus (peace be upon him) is eternal because he is the Word of God, it actually refers to the divine command "Kun" (Be), which initiated the process of his miraculous birth. Allah's command in the Qur'an clarifies this:

“Maryam said, My Lord, how can I have a boy when no man has touched me? Allah said, Thus Allah creates what He wills, When He decrees a matter, He only says to it, ‘Be’ and it is”<sup>(20)</sup>

The birth of Jesus is a manifestation of Allah's perfect power and occurred through His command "Kun" (Be). "Kun" means to come into existence or to command something to come into existence. Jesus was clearly in accordance with Allah's attribute of Al-Qadir (The Omnipotent), as stated in the verse: "Indeed, Allah is capable of all things." Beyond this, there is nothing to support the claims made by Christians regarding his nature. The phrase “Yakhluqu ma yasha” (He creates what He wills) serves as evidence that Jesus is neither the “Word of Allah” in an eternal sense, nor is he the son of God. Rather, he is a creation of Allah, brought into existence through His command "Kun." Now, if this is attributed to Allah, it is out of honor and distinction. Similar to the expressions in the Qur'an like "Naqatullah" (the she-camel of Allah) or "Baytullah" (the House of Allah), which should not be taken literally. Such attributions can also be found in the Bible, such as "the mountain of the Lord" (Genesis 22:14), "the ark of God" (1 Samuel 6:3), and "the house of the Lord of Hosts" (Zechariah 9:8). None of these terms imply an eternal or uncreated essence. Therefore, how can one create doubts about the concept of Tawhid by debating the meaning of "Kalimat Allah"?<sup>(21)</sup> Allah, the Exalted, has mentioned the creation of Adam (pbuh) in the Qur'an to silence the opponents. This is reflected in the divine declaration;

"Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, 'Be,' and he was instantly brought into existence.”<sup>(22)</sup>

The word (kalimah) that was given as glad tidings to Mary (peace be upon her) by the angel was the command of God, “Be”<sup>(23)</sup> The objective behind Qureshi's controversial notion of the 'createdness of the Qur'an' (khalq al-Qur'an), which he presented in opposition to the Qur'an, was to achieve a specific comparison: just as, in the Muslim belief, the Qur'an is the word of God and eternal, so too in Christianity, Jesus, being the 'Word of God' (Kalimatullah), is considered eternal. However, from the aforementioned

discussion, it is clear that the Qur'an is not created, nor does the term 'Word of God' imply any portion of God or God's essence. Rather, 'Word of God' refers to God's command, "Be" (Kun), through which He created all His creations.

One of Qureshi's stances opposing monotheism is his assertion that, according to the Sufi doctrine of "wahdat al-wujud" (the Unity of Being), the entire universe is God, thereby making monotheism (tawhid) merely a form of trinity. Like his predecessors, Qureshi is compelled to present such weak arguments clothed in rhetorical expressions against Islam. His research on both the Qur'an and his own Bible is almost non-existent. The reason for this is that his first objection to tawhid was itself a controversial issue that lacked any evidence from the fundamental teachings of Islam, the sacred texts, or the early generations.

He continues to cast doubt on the monotheistic nature of Islam by raising issues that neither appears in the Qur'an nor in the Hadith, and regarding which Islamic scholars themselves have differing opinions. If one must criticize, it is essential to point out flaws at the foundation, but Qureshi failed in that regard. Instead, he turned to historical issues to present his objections—issues neither mentioned in the Qur'an nor Hadith. His second objection to "tawhid", following his discussion on the createdness of the Qur'an ("*khalq al-Qur'an*"), concerns the Sufi concept of "wahdat al-wujud". Qureshi writes that wahdat al-wujud literally translated "unity of being," this doctrine teaches that the entire universe is God..."<sup>(24)</sup>

The meaning of "*wahdat al-wujud*" (*Unity of Being*) is that the existence of the Almighty is eternal, while the existence of all other beings is temporary and perishable. In comparison to the true and eternal existence of God, the existence of all other beings is essentially null and void, which reflects the correct understanding of "tawhid". However, the interpretation of "*wahdat al-wujud*" that Qureshi uses in his argument is that God's existence has entered into all beings, implying that God is present in every created thing. This is a profoundly false and heretical belief.

The Sufis' concept of "*wahdat al-wujud*" is a purely philosophical and theoretical one. According to them, through worship and spiritual exercises, a person can attain a level where they perceive God in everything in the universe. In their terminology, this belief is referred to as "*wahdat al-wujud*", which implies the dissolution or union of human existence with the divine, i.e., the unity of Creator and creation—something that is not possible. This belief has manifested in various forms across different religions, such as incarnation, nirvana, avatars, and the unity of existence. In Islam, its roots can be traced back to a Jewish figure, Abdullah ibn Saba, whose aim was to create divisions within the unity of Islam.<sup>(25)</sup>

In response to the doctrine of "*wahdat al-wujud*", the theory of "*wahdat al-shuhud*" (Unity of Witnessing) was introduced, but this only deepened the disagreements. "Wahdat al-shuhud" posits that the universe is a reflection of God, meaning that everything in creation is a shadow or image of the Divine. Every being serves as a testimony to God's existence. However, linking this philosophical concept to the fundamental beliefs of Islam is not appropriate. The idea of equating the entire universe with God and turning it into an object of worship is impossible and goes against the principle of "*tawhid*" (monotheism).

A segment of Islamic scholars and Sufis themselves do not consider these concepts to be in accordance with Islamic teachings. From the perspective of the Qur'an and Hadith, the doctrine of “*tawhid*” is straightforward and easily comprehensible. It does not require complex terminology or difficult philosophical discussions. Considering Qureshi's objections, the simple truth is that Islam does not have any doctrine of divine indwelling “*Hulul*”. Islam, in a clear and uncomplicated manner, affirms the oneness of Allah.

As for “*tasawwuf*” (*Sufism*), it is primarily concerned with the purification of the self “*tazkiyah al-nafs*”. When a person annihilates their ego in the love of God, it does not mean they become a part of the Divine Essence. Rather, it means they mold themselves according to God's will, aligning their desires with divine pleasure, without implying any form of union or blending with God's essence.

Sufism is fundamentally based on pure “*tawhid*” (*monotheism*) without any external influence,<sup>(26)</sup> and it is composed of essential elements such as the propagation of Islam “*tabligh*”, adherence to the faith “*ittiba‘ al-din*”, service to humanity “*khidmat-e-khalq*”, and striving in the path of God “*jihad*”. Non-Islamic concepts such as “*hulul*” (indwelling), “*ittihad*” (union), human worship, anthropomorphism, reincarnation of souls “*tanasukh al-arwah*”, and monasticism are borrowed from other religions such as Buddhism, Hinduism, and Christianity. In fact, historical accounts testify that the first person to introduce division and discord within Islam was Abdullah ibn Saba, a hypocrite, who invented the ideas of “*hulul*” and “*tanasukh*” regarding Hazrat Ali (RA).<sup>27</sup>

Islamic monotheism (*tawhid*) is based on pure unity, and when no such concepts are mentioned in the Qur'an and Sunnah, there is no justification for Qureshi to raise misleading points from historical events or philosophies to criticize Islam. Additionally, not all Muslims are aware of or accept these ideas, as even Qureshi himself, despite identifying as a Muslim, admitted his ignorance regarding these matters. Notable Islamic figures, such as Imam Ibn Taymiyyah (RA), Imam Ibn al-Qayyim (RA), Maulana Husain Ahmad Madani (RA), and Hakim al-Ummah Maulana Ashraf Ali Thanwi (RA), as well as other revivalists (*mujaddidin*) and pious scholars, strongly opposed these non-Islamic concepts.

The term *wahdat al-wujud* refers to the unity or gathering of existence, suggesting that God is omnipresent and His presence is in everything. The outcome of this belief led some individuals to claim that God was more present within them than in others, giving rise to ideas such as union with or indwelling of God. For example, in the 9th century, a Sufi named Hallaj (858–992 CE) made similar claims, while in the 10th century, the Nusayri sect of Shia Islam declared Hazrat Ali ibn Abi Talib to be an avatar of God. Similarly, the Druze sect considered the Fatimid caliph Al-Hakim bi-Amr Allah (996–1021 CE) as the final avatar of God. The Sufi philosopher Muhyiddin Ibn Arabi (1165–1240 CE) also held such beliefs, and he organized and structured them. Many others<sup>28</sup> followed in this vein, adopting the same ideology, which led to Qureshi's misunderstanding and prompted him to cast doubt on the doctrine of *tawhid*. It is mentioned in Holy Quran;

“He is the Most Merciful, and He established Himself upon the Throne in a manner befitting His majesty. To Him belongs whatever is in the heavens and

whatever is on the earth and whatever is between them and whatever is beneath the soil".<sup>(29)</sup>

This verse proves that Allah is all-powerful and encompassing; just as in today's age of advanced technology, a person can stay informed about everything while remaining at home, Allah, as the Creator of all things, is fully aware of the entire universe without any intermediary or existence that connects Him to creation. He has control over every particle of the universe and is aware of every thought and feeling of human beings. He does not need to engage in a direct existential connection with each creation, as stated in the divine proclamation: "Indeed, Allah is Free of need from the worlds".<sup>(30)</sup>

The belief that Qureshi uses to support the Trinity is not widely accepted even within Islam, Meanwhile, the Ahl al-Sunnah wa al-Jama'ah (those who follow the Prophet Muhammad (PBUH), live according to the example of the Companions, and unite upon the truth) regard the concept of *wahdat al-wujud* and the notion of Allah indwelling in any creation, or the union of Creator and creation, as heretical (kufr) and a belief that excludes one from the religion.<sup>(31)</sup>

Muslims categorically reject the Trinity, and thus cannot accept any distorted version of it. The concept of "wahdat al-wujud" is not a new belief; rather, it is a mystical interpretation of the Trinity. According to the Trinity, God, the Holy Spirit, and Jesus are one; while Sufis assert that everything in the universe is God. This is a heresy and a sin "shirk" (associating partners with God). Therefore, any form of Sufism based on the false notion of "wahdat al-wujud" cannot be considered Islamic.<sup>(32)</sup>

For Qureshi, it is sufficient to note that the point he has raised holds little significance in the foundational principles of Islam. This belief is not mentioned in the Qur'an, nor did the Prophet Muhammad (PBUH) address it, nor is it referenced by later righteous scholars. If there were any indication of such a concept, it would have been mentioned in the Qur'an, as stated in the divine proclamation;

"There is nothing, wet or dry, except that it is [recorded] in a clear book."<sup>(33)</sup>

How, then, is it possible that such an important matter went unrecognized in the early generations? The Qur'an explicitly prohibits engaging in discussions regarding the essence of Allah, as stated; "And among the people are some who dispute about Allah without any knowledge or guidance or an enlightening book."<sup>(34)</sup>

It is stated in the divine proclamation too;

"Your Lord is the Owner of Honor, and He is far above what they associate [with Him]"<sup>(35)</sup>

And for such people is a warning of disgrace and the punishment of fire. Allah is the Creator, the Owner, and the Sustainer, and His creation is in need of Him. The pure essence of Allah is free from all forms of shirk (associating partners with Him), and His attributes are perfect, leaving no room for doubt or suspicion. This is the core of a Muslim's faith. As stated in the Qur'an;

"He is Allah; there is no deity except Him, the Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful. He is Allah; there is no deity except Him, the Sovereign, the Pure, the Source of Peace, the Granter of Security, the Guardian, and the Exalted in Might, the Compeller, and the Supreme. Exalted is Allah above whatever they associate with Him. He is the Creator, the Fashioner, and the Giver of Forms. To



Him belong the best names. Whatever is in the heavens and earth exalts Him, and He is the Exalted in Might, the Wise.”<sup>(36)</sup>

Qureshi raised an objection regarding the concept of Tawhid, claiming that the form of Tawhid that Muslims proudly proclaim is not mentioned in the Qur'an. He argues that the word "Tawhid" does not appear in the Qur'an, much like Muslims assert that the term "Trinity" is absent from the Bible. On the same page, Qureshi claims that the concept of Tawhid, in essence, undermines its own oneness, whereas the Trinity is, in contrast, more coherent and humanistic.<sup>(37)</sup>

However, the Qur'an repeatedly mentions the oneness of Allah, and Surah Al-Ikhlās (112) entirely supports the notion of Tawhid. Allah says;

Say, “He is Allah, One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.”

The word "Ahd" (One) is a proof of Allah's uniqueness; it declares His oneness more emphatically than the term "Tawhid". However, Qureshi, unfamiliar with the Arabic language, is unable to grasp its subtle explanation. In the well-known Arabic lexicon, it is explained as *”الاحد وهو الفرد الذي لم يزل وحده ولم يكن معه آخر”*<sup>(38)</sup>

The first verse of this chapter announces, "Say, 'He is Allah, One.'" The term "هو" specifically points to Allah, indicating that His essence is exalted and superior to everything. He is in no need of anything; He is very perceptive, the deity, and All-Knowing. His creations are incapable of grasping the comprehension and reality of His essence. He is such a unique and singular being that there is no equivalent to Him.<sup>(39)</sup>

This entire chapter is the best embodiment of the foundation of Islam, "Tawhid," and it serves as strong evidence against the likes of Qureshi, who are lacking in knowledge. In this chapter, any form of human relationship with Allah is denied, and He is declared as being independent of everything, indicating that He has no need for a son or an heir to fulfill His divinity. Qureshi's objection holds no weight because, in lexicons, "Tawhid" is translated as "al-ifrad," meaning alone and singular.<sup>(40)</sup>

Therefore, this crude objection loses its significance, as Tawhid, in terms of meaning, is affirmed not only in the Qur'an but also in Hadith. Tawhid is the very foundation of Islam, demonstrating that Allah is the only deity, and in His divine attributes and requirements, He has no partner.<sup>41</sup> If there is no Tawhid, then there is no Islam, and thus there would be no disagreement with the concepts of Trinity or Duality.

Qureshi must be introduced to the meanings and concepts of Tawhid. The term "Tawhid" is derived from the Arabic root *”وحد-هـ-د”* which implies oneness, singularity, and being one. Accepting Tawhid means acknowledging that something is unique. In Arabic idioms, "Wahdat" is used when describing something with the quality of singularity or uniqueness, specifically referring to Allah's oneness, which is not constituted by the combination of entities. His essence cannot be divided, nor is there any equivalent to Him in His essence, attributes, actions, or creations.<sup>42</sup> The esteemed Sheikh Junayd al-Baghdadi<sup>(43)</sup> defines Tawhid as follows; “The concept of Tawheed, or monotheism, is the understanding of Allah's absolute oneness through the study of His unique singularity. He is One in such a way that He neither begets nor is begotten. He has no opposite, no

parallel, nor any likeness. All expressions of this oneness are free from any comparison, description, or anthropomorphic representation, transcending all forms of similitude or visualization.”<sup>(44)</sup>

Although the specific term "Tawheed" may not appear in the Qur'an, its essence is present throughout. Conversely, the concept of the Trinity has neither a literal nor a contextual presence in the Qur'an. Moreover, Prophet Isa (Jesus, peace be upon him) never referred to himself as God in the Bible. However, upon studying the Qur'an, it becomes clear that Allah Himself has testified to His oneness. Allah Almighty states:

“Allah bears witness that there is no deity worthy of worship except Him, and so do the angels and those endowed with knowledge, affirming that He upholds justice in all His decrees. There is none worthy of worship except Him, the Mighty, the Wise.”<sup>(45)</sup>

In this verse, Allah not only testifies to His own oneness but also affirms that the angels and the just scholars acknowledge His singularity. The verse serves as clear evidence of pure Tawheed, declaring Allah as the true deity. In the context of this chapter, the initial verses address the Christians of Najran, refuting the doctrine of the Trinity and the divinity of Christ, instead promoting the concept of absolute monotheism. The testimony to Allah's oneness resonates throughout the Qur'an, leaving no room for doubt in its affirmation, then what is the contradiction in acknowledging it?<sup>(46)</sup>

He Allah alone is the one true God. There is no possibility of multiplicity in His essence it is stated in Quran that Your God is only one God, so all of you submit to Him alone.”<sup>(47)</sup>, your stated: “IndeedThe oneness of Allah is affirmed elsewhere as well, where it is God is truly one.”<sup>(48)</sup>

This blessed verse expresses the concept of Tawheed using the term "Ahad," which means One—neither three nor more, not one of three, nor one divided into three—simply One. It is a declaration of monotheism that refutes all partners, including the concept of the Trinity.<sup>(49)</sup> necessary to mention a brief yet highly significant surah, Surah Al-Ikhlās, which is described in hadith as being equivalent to one-third of the Qur'an. Allah Almighty states in the first verse of this surah, the term "Ahad" is mentioned, signifying Tawheed. The term "Ahad" refers to oneness, and linguists agree that this term is exclusively designated for the Divine Essence. This attribute of "Ahadiyyah" is unique to Him alone. The term "Ahad" appears in the form of affirmation and as an absolute quality, and it is impermissible for anyone other than Allah to possess such unparalleled essence and attributes. He is neither one of two, nor does He have any divisions, manifestations, or incarnations. There is no equivalent or likeness to Him—He stands alone, with neither counterpart nor peer<sup>(50)</sup>.

The term “Al-Samad” means the Self-Sufficient One, signifying the essence that is in no need of anyone, while all are dependent on Him. It refers to a Being that is free from emptiness or hollowness, perfect and eternal. The attribute of "Al-Samad" is exclusive to Allah; He is neither created nor subject to death, nor does He have any heirs. All these complete qualities of universality are found solely in Al-Samad, and this name appears only in Surah Al-Ikhlās, highlighting Allah's essence of self-sufficiency.<sup>(51)</sup> Moreover, this serves as a refutation of those irrational polytheists who believe that any entity other than Allah possesses independent authority<sup>(52)</sup>

In the subsequent verses of this surah, the denial of any form of parentage or offspring for Allah is addressed, specifically refuting the Christian belief in sonship and the

concept of "Son of God." In summary, Surah Al-Ikhlās negates every known and conceivable form of polytheism. Just as Surah Al-Kawthar encapsulates the status of Prophethood, this surah comprehensively embodies the essence of Tawheed. This surah uniquely encompasses the oneness of Allah in His essence, attributes, and actions, standing as a definitive example of monotheism.<sup>53</sup> Just as every word of this concise surah bears witness to Tawheed, every verse of the Qur'an is also connected to the doctrine of monotheism. As Imam Ibn Qayyim (may Allah have mercy on him) stated: "Most of the surahs of the Qur'an, indeed every surah, contain both types of Tawheed. We can unequivocally say that every verse in the Qur'an embodies Tawheed, bearing witness to it and inviting others to it. The Qur'an is either a narration about Allah and His names, attributes, and actions, which constitutes the knowledge-based and informative Tawheed, or it is a call to worship Him alone without partners."<sup>(54)</sup>

Qurashi raised an objection to the concept of unity by questioning why Allah uses the plural pronoun "We," which they argue casts doubt on His oneness. According to him, The Qur'an does not deny the possibility of one God comprising three persons. Qurayshi, in his misguided attempts to validate the baseless doctrine of the Trinity, misinterpret the Qur'an, creating unfounded interpretations, yet, every line of the Qur'an clearly announces Tawheed. A particularly weak argument he raise is that Allah's use of "We" throughout the Qur'an contradicts His oneness, despite the Qur'an consistently asserting unity in contrast to polytheism

To address the shortcomings in the Qurayshi's understanding, it is essential to first define polytheism (shirk). According to Lisan al-Arab:

"Shirk (al-shirku) and sharika (al-sharaka) are synonymous; they refer to the mixing of two partners. It is said: 'We have shared (ishtarakna), meaning we have participated together, and two men have shared (ishtarak al-rajulani), each having a share in something.'<sup>(55)</sup>

In essence, polytheism signifies the association of partners, wherein two entities share in a particular matter or aspect, whether in worship or other domains, thus, the linguistic meaning of shirk is to assign a partner, share, or companion. In the context of Islamic law, it refers to associating someone with Allah in any form or manner, equating them with Allah. This includes ascribing partners to Allah in His essence, attributes, actions, or acts of worship; this is what constitutes shirk.<sup>(56)</sup> As stated in the Qur'an, it is described as "zulm 'azīm"(a great injustice).<sup>57</sup>

According to the Qureshi, the Qur'an discusses Tawheed only in the context of refuting polytheism, claiming that the use of the plural form does not negate the possibility of the Trinity being present in the Qur'an. If the Qureshi had sufficient knowledge of the Qur'an, he should have reflected on Surah Al-Ikhlās, which effectively counters all possibilities of shirk. While it is accurate to state that the mention of Tawheed occurs in the context of refuting shirk, the notion that there could be two or three partners contradicts the very principles of Tawheed. The Qur'an unequivocally teaches Tawheed and refutes shirk. The possibility that the Qureshi is discussing is also addressed in the Qur'an in the following manner:

"O People of Al Kitab (the Scripture), do not go to extremes in your religion and only speak the truth about Allah. Indeed, the Messiah, Jesus, the son of Mary, is Allah's

Messenger and His Word that He bestowed upon Mary, and a Spirit from Him. Therefore, believe in Allah and His messengers. Do not claim that there are three gods; refrain from this—it's better for you. Allah is the one and only God, far removed from having a son. Everything in the heavens and the earth belongs to Him, and Allah is sufficient as the disposer of all matters”<sup>(58)</sup>

This blessed verse specifically warns the Ahl al-Kitab, namely the Christians and Jews, against false and baseless statements and excessive behavior without reason. It clearly refutes the unfounded claims made by people like Qureshi regarding the possibilities of shirk in the Qur'an, while stating the command to worship only Allah alone, denying the existence of three deities.

Regarding the use of the word “we,” it is solely for the sake of ta'zim and ta'zeem. Qureshi may try to interpret words like “We” from the Bible as a means to support the concept of the Trinity, but this cannot be the case in the Qur'an. According to Qamus al-Wahid, while words derived from "nahnu" or "na" are in the plural form, they are sometimes used for singular subjects due to respect and honor, similar to how a king might refer to himself as "nahnu.”<sup>(59)</sup>

Thus, for Allah, the Creator and Master of the entire universe, the use of the word "we" is entirely appropriate. If there were an implication of partners in this, why wouldn't the deniers of the religion of Islam during the prophetic era have mentioned it? Certainly, it has been customary to use such terms for respect and honor, rather than to imply the existence of multiple gods, especially since such expressions were commonly used in the inscriptions of kings of the time. When the Qur'an repeatedly opposes the Trinity of shirk openly, the usage of "We" cannot be taken literally.<sup>(60)</sup>

Ahsan al-Ahadith fi Ibtal al-Tathlith's author cites the author of Qamus al-Kitab, who states that it is mentioned in the Bible that the plural form has been used for God at times, as well as the singular. He argues that God Himself does not attribute honor to Himself. In response, the author writes that where the singular form has been used for God in the Bible, it should also be taken in its true sense. If Christians claim that the three persons of the Trinity are essentially one, then applying the plural form to them is incorrect. This is because if taken literally, how can both singular and plural meanings be fully applicable to the concept of the Trinity?<sup>(61)</sup>

Moreover, the word "Allah" is repeatedly used in the Quran for the Creator and Sustainer, emphasizing His worship and servitude, which refutes the possibility arising from Qureshi's use of “We” Allah's command states: “Worship Allah; you have no deity other than Him.”<sup>(62)</sup>

There are numerous verses in which the name "Allah" is used for the Lord of the Universe. The mention of Allah's oneness is made with the name "Allah," and there is no hint of polytheism or the possibility of any other deity alongside Him. Monotheism is the foremost and ultimate obligation of Islam; the correct and fundamental aspect of the Islamic faith is that monotheism is the first thing that a person embraces when entering Islam and it is also the last thing with which a believer departs from this world.<sup>(63)</sup>

As the esteemed Prophet Muhammad ﷺ stated: Uthman reported that the Messenger of Allah (PBUH) said, “Whoever dies while knowing that there is no deity but Allah will enter Paradise”.<sup>(64)</sup>

Qureshi seeks to create a possibility of plurality in monotheism from some angle, whereas the Qur'an repeatedly mentions the oneness of Allah and denies all forms of partners. The concept is strictly monotheistic; there is no plurality. Thus, the use of plural forms cannot imply any notion of multiplicity in Islam, which is recognized for its belief in the oneness of God. If there were plurality in monotheism, then why would Islam differ from Christianity? To refute the Qureshi's suspicion, this verse of the Qur'an is sufficient, which openly rejects the Trinity:

“And do not say, "Three"; desist, it is better for you. Indeed, Allah is but one deity.”<sup>(65)</sup>

The Qureshi claims that wherever the Qur'an mentions monotheism, its purpose is to refute polytheism, thereby acknowledging that the Trinity is indeed a form of polytheism, as Allah here prohibits the claim of three gods. According to the Qureshi, the Trinity that the Qur'an denies actually refers to three deities: Allah, Jesus, and Mary. At this point, some Christians argue that the Qur'an misrepresents the Trinity, and this purported misrepresentation undermines the Qur'an's credibility. One of the Qureshi's objections regarding monotheism is that the Qur'an denies the Trinity of Allah, Jesus, and Mary, which is not the true concept of Trinity, where one God is shared among distinct beings but is one in essence. He writes that “The Trinity that the Quran denies is actually Tritheism<sup>(66)</sup>”

The phrase "three in one" or "one in three" is merely a manipulation of words and reflects a confused reasoning, as it invariably leads to three entities, which is counted as polytheism. As previously mentioned, the Qur'an has refuted every form of polytheism, making the Qureshi's objection a clear indication of his ignorance and unscientific attitude. On one hand, the Qureshi is eager to prove himself a former Muslim everywhere, while on the other, he considers himself a highly competent Christian missionary. Yet, he remains utterly confused and unable to comprehend or research properly. Regardless of the entities involved, they represent pure polytheism, whether they are humans, angels, or anything from the realms of inanimate objects or celestial bodies. The Qur'an has refuted every kind of polytheism, so whether it is Mary, Jesus, or the Holy Spirit, all are considered partners in this context, and the Qur'an refutes them all. Allah has stated in Surah Maryam that the claim of offspring attributed to Him is indeed a grave matter, as it is unbecoming of Allah. It is stated:

"And it is not befitting for the Most Merciful that He should take a son. There is no one in the heavens and the earth but that he comes to the Most Merciful as a servant.”<sup>(67)</sup>

The Qur'an clearly states that Allah has neither a child nor a son; Allah is the Creator, while everything else is His creation. The only relationship between Allah and His creation is that of servitude and divinity. No matter how beloved, accepted, or honored a servant may be, their status is still confined to servitude. Qureshi claimed that the Qur'an denies the trinity that includes Mary, he overlooked that those who refer to Mary as the mother of God (God forbid) are the same Christians who elevate her to divinity.<sup>(68)</sup>

Qureshi claims that Allah does not wish to have a relationship with humanity, whereas Jesus has a relationship with humanity. Due to monotheism, Allah is not naturally related. Qureshi has also raised objections regarding the names of Allah, including Al-Wadud and Al-Wali. Qureshi interprets Allah's closeness to humanity—more than their jugular vein—as a threat or punishment<sup>69</sup>. According to him if a person is in distress, there is no verse in the Quran that assures them that Allah is comforting them. He believes that the God of Christians is very merciful, having given His Son's life to forgive all sinners. However, Qureshi forgets how such a merciful God could be cruel to His own Son. If God is capable, then why was He so weak in His authority that He could not forgive His servants' sins through His attribute of mercy, instead becoming so unjust as to sacrifice His own Son for others' crimes? However, when we look at the Quran, no one was punished for the love of one. Qureshi's objection that the Quran does not depict God as loving or merciful suggests he may not have understood the opening words of the Quran, which clearly state: "The Most Gracious, the Most Merciful." The essence of this mercy and compassion does not specify Muslims or disbelievers; Allah is the Lord and Merciful to all. His names and attributes, Al-Wadud and Al-Rahim, are proof of His boundless love. It is unclear from which perspective Qureshi has read and understood the Quran; the terms mercy, compassion, and love are frequently mentioned. Every chapter begins with "In the name of Allah, the Most Gracious, the Most Merciful" (except for Surah At-Tawbah), which conveys the meaning that Allah is the Merciful and Compassionate King, and all His laws are based on mercy, without any injustice. The divine command states:

"Say, O My servants who have believed, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."<sup>70</sup>

In the Quran, it is further stated:

"And who despairs of the mercy of his Lord except for those astray?"<sup>71</sup>

The concept of mercy in the Quran surpasses that of Quraishi or Christianity. Allah has declared man as the best of creation and made him prostrate to the angels, while Christianity has inherently branded humans as sinful. Allah says: "Your Lord is the Possessor of vast mercy."<sup>72</sup>

Allah's mercy is based on justice; there is no concept of punishing one for another's sin in the Quran. A sinner is accountable only for their own actions, and Allah may choose to forgive them through His mercy. This itself is evidence of Allah's mercy, even towards those like Quraishi and other Christians who accuse God of having offspring and partners. Despite this, Allah continues to show them mercy. Allah says:

"And your Lord is the Most Forgiving, Full of Mercy. If He were to impose blame on them for what they earned, He would hasten for them the punishment." <sup>(73)</sup>

Qureshi's baseless objection was that the Quran lacks the concept of monotheism; similarly, he questioned the theme of divine mercy within the text. However, the Quran, from beginning to end, is a message imbued with mercy. The framework of beliefs and practices it establishes for humanity is deeply rooted in love and compassion. The Quran explicitly and frequently highlights Allah's attribute of mercy more than any other attribute. The author of *Tarjuman al-Quran* notes that, if one were to compile all the

verses mentioning "mercy," they would amount to over three hundred references. Furthermore, if words associated with mercy—such as *rububiyyah* (nurturing care), *maghfirah* (forgiveness), *ra'fat* (compassion), *hilm* (forbearance), *'afw* (pardon), and *karam* (generosity)—are also included, it becomes evident beyond doubt that the Quran is, indeed, a message of mercy from beginning to end.<sup>074</sup>

Addressing Qureshi's argument that the Quran provides no consolation to those in sorrow or distress, the Quran indeed offers reassurance with the directive, Do not despair of the mercy of Allah, It further emphasizes the promise of ease amid hardship :“For indeed, with hardship comes ease. Indeed, with hardship comes ease”<sup>075</sup>

This repeated assurance encapsulates the Quran's message of resilience, hope, and divine mercy, especially for those facing difficulty. Similarly, in Surah An-Nisa, verse 45, it is mentioned that "Allah is your friend and He is your guardian." Elsewhere in the Quran, it is stated that Allah alone suffices for you against everyone. The Quran advises people not to grieve, reminding them that "Indeed, Allah is with those who are patient." In Surah An-Nisa, verse 81, it reassures by saying, and place your trust in Allah, and Allah alone is sufficient as a Guardian.” The Quran further states: “He said, 'Fear not; indeed, I am with you both; I hear and I see.’”<sup>076</sup>

There are many verses like these that confirm the Quran, which is the word of Allah, as a source of comfort and inner peace for people. Allah Almighty says:

"Verily, in the remembrance of Allah do hearts find rest."<sup>77</sup>

According to Qureshi, the phrase about Allah being closer to man than his jugular vein<sup>78</sup> is not meant to express a loving relationship; rather, it is articulated as a form of threat. The first point is that Allah is the most just reckoner and does not intimidate anyone without justification. Every individual is accountable for their deeds, and the principles of reward and punishment are universally acknowledged, serving as a source of peace, tranquility, and organization. Regarding the verse in question, the closeness it describes is the pinnacle of proximity. When, in human discourse, someone is deemed closer than one's jugular vein, it signifies that Allah is closer to every individual beyond human comprehension, possessing complete knowledge of all. This closeness encompasses all beings, both righteous and sinful, contradicting the views of those like Qureshi who perceive Allah as distant from His creation. This verse affirms Allah's absolute power, knowledge, and closeness.<sup>(079)</sup>

All of Qureshi's objections represent a non-empirical stance. He questions why Jesus (peace be upon him) is referred to as the Spirit of Allah and the Word of Allah in the Qur'an, asserting that this characterization implies Jesus embodies divine attributes, thereby validating his divinity within the doctrine of the Trinity. Qureshi's argument rests on a misinterpretation of the Qur'anic verse in Surah An-Nisa (4:171), which refers to Jesus as the Word of Allah and a spirit from Him.

This verse is often leveraged by Christians to support their beliefs, leading them into a state of delusion.

The clarification regarding Qureshi's objection has been previously addressed: the term "Word of Allah" does not imply a part of Allah or His essence; rather, it refers to the divine command "Be" (kun), through which Jesus was created. This objection lacks

merit. If, according to Qureshi, Jesus is the Word of God and is not created but eternal, then he is a creature arising from the command "kun." Regarding the concept of the Word, it is an intrinsic attribute of Allah that has always existed and will continue to exist. However, all human actions related to the Word are contingent because all creations are subject to annihilation. As stated in the divine revelation;

“Every soul will taste death, and then to Us, you will be returned.”<sup>(80)</sup>

And Jesus will not be exempt from this taste of death. While christen already believe in his death on cross. According to Christians, Jesus is eternal in the form of the Word of God, and thus, they argue, he must be free from change and alteration. However, this is not the case. The Bible discusses the concept of change and alteration, and the Qur'an states:

“So woe to those who write with their own hands and then say, 'This is from Allah.'”<sup>(81)</sup>

In another verse, it is stated: “They distort the words from their proper places and forget a portion of what they were reminded of”<sup>(82)</sup>

Even Christians themselves acknowledge this alteration and change. Furthermore, coming in human form constitutes a transformation, as does life and death. In the same way, when Qureshi refers to Jesus as God or a part of God based on the notion of the eternal nature of the Word of God, it leads to the conclusion that Allah's Word is not only the Qur'an but also includes the earlier scriptures and revelations. Therefore, the Torah and its bearer, the Psalms and their bearer, along with all scriptures and their authors, would also be deified and worshipped.

The Qur'an mentions the term "Word" in relation to other attributes of Allah, which are countless. How will Qureshi respond to this, and how will he account for the innumerable gods that exceed the count of creations? As Allah states:

“Say, 'if the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if we brought the like of it as a supplement’”<sup>(83)</sup>

Similarly, this is also mentioned in Surah Luqman, verse 29. Does this imply that all these "Words" are gods? Why is the "Word" of Jesus (peace be upon him) singled out among so many others?

Regarding the term "Spirit of Allah," it should be noted that it does not solely refer to the spirit granted to Jesus or the spirit that was sent to him through the Holy Spirit. Rather, there are many spirits, and every living being possesses a spirit. All spirits are creations of Allah, the Exalted. Therefore, how can a creature be regarded as God?

Even if one were to interpret "Spirit of Allah" as signifying the actual spirit of Allah, this would still be incorrect. All spirits are created, and the Creator can never be part of His creation. The spirit in the context of the covenant of Alast (عهد السبت)<sup>(84)</sup> includes the spirits that Allah, the Blessed and Exalted, sent to Mary (peace be upon her) contrary to common customs, which was not difficult for Him. The word "spirit" is not used to indicate a part of Allah but is presented as information. (خبر)<sup>(85)</sup>. The Qur'an states regarding the spirit:



“And they ask you about the spirit. Say, the spirit is from the command of my Lord, and you have not been given of knowledge except a little.”<sup>(86)</sup>

This verse clearly indicates that the spirit is a command of Allah and not a manifestation of Allah entering other bodies. The spirit was created through the divine command "Be" (Kun), which means that it did not come into existence through the conventional means of reproduction. It was created directly by Allah's command.<sup>87</sup> Humanity has been granted only limited knowledge; even kings have their secrets, and since Allah is the Sovereign of the universe, further discussion on this matter has been restricted. However, what has been revealed is sufficient for anyone's reassurance.

If one intends to interpret "spirit" as a part of God or God Himself, then that claim would hold more validity for Adam (peace be upon him), as he is specifically referred to as having Allah's spirit in the Qur'an. Allah says:

“And when your Lord said to the angels, 'Indeed, I am creating a human being from clay, like that of pottery. So when I have proportioned him and breathed into him of My Spirit, then fall down to him in prostration.’”<sup>(88)</sup>

In another place, the Qur'an states:“So when I have proportioned him and breathed into him of My Spirit, then fall down to him in prostration.”<sup>(89)</sup>

The term "NafaKhah" refers to "the blowing" or "the breath," which in English can also be understood as "spirit," deriving from the concept of "to blow." The attribution of the spirit to Allah is made solely for the purpose of honor and distinction, highlighting the uniqueness of the human spirit. This spirit is associated with Allah's attributes of knowledge and wisdom to some extent. The author of Tafsir Usmani cites Imam Ghazali, who provides an analogy: if the sun were to gain the ability to speak and claimed that the world benefits from its light, would that imply that the sun has descended to the earth? Certainly not. The sun neither descends to the earth nor does its light become separate from it; the light remains the sun's, and the earth merely benefits from it.

Similarly, one cannot conclude from the attribution of "spirit" to Allah that He Himself has descended or united with creation. The essence of Allah remains transcendent, and the spirit given to humanity does not imply any form of union or incarnation. The divine spirit serves as a means of distinction and honor, rather than a basis for claiming that God has merged with His creation.<sup>090</sup>

Thus, the terms 'Spirit of Allah' or 'Word of Allah' do not affirm in any way that Jesus (peace be upon him) was God or His son. May Allah protect us from such a notion.

### **Conclusion:**

Qurashi, following in the footsteps of his predecessors and knowingly perpetuating these allegations and objections, has been refuted not only by the Qur'an but also by numerous Muslim scholars before him. Despite this, he still chose to voice these objections without providing any solid, irrefutable evidence. In his writings, Qurashi has demonstrated a biased and uncritical attitude. For instance, when he compares monotheism and trinity, he asserts the superiority of monotheism while simultaneously searching for elements of monotheism within the trinity. This is a clear indication of his sense of inferiority.

Can three complete, distinct, embodied, and fully autonomous beings ever truly be "one"? Even if we accept that they could be one, why did death affect one of them without impacting the others? If one sent his spirit to another, how could he remain alive? Furthermore, if all three possessed power and autonomy, how could one allow the other to die, and why would one choose to resurrect the other later? The Bible, in the book of Ephesians, mentions that "the Lord Jesus Christ, God, who is the Father of glory, raised Christ from the dead by His mighty power.

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" <sup>(91)</sup>

Was this god not having power or control before? This is precisely why the concept of the Trinity is an odd, baseless, and incomprehensible web that even Christians struggle to understand. Yet, they are compelled to accept it because the Christian belief holds that the Father is a distinct essence, personality, and being; the Son is also a distinct and complete divine being; and the Holy Spirit is likewise an independent personality and entity. All three are complete gods, and together they constitute one god. They each possess a true and separate existence, which raises the question of how they can genuinely be one. For Christians, both monotheism and the Trinity are considered truths. <sup>(92)</sup>

In the Trinity, the first person, God the Father, is a completely autonomous god. The Bible, in 1 Kings 8:23, states that there is no god like Him either in heaven above or on earth below. Furthermore, it is written later in the same chapter that: "That all the people of the earth may know that the Lord is God and that there is none else" <sup>(93)</sup>

The Bible mentions God as a singular deity, one whom no one has seen, as stated in John 1:18. Yet, it also claims that God wrestles and can be defeated. If no one has seen God, then how can the Holy Spirit and Jesus Christ be considered God? What is the meaning of this entire contradiction? In Genesis 6:6, it is written that:

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." <sup>(94)</sup>

The implication is that this divine being was quite ignorant when it became weary of creating humans on earth and felt sorrow in its heart. The notion of God being weary and sorrowful is quite ambiguous.

The second hypostasis of the Trinity is said to be both a complete God and a complete human, which itself is a strange concept, and it does not align with divine attributes at all. Although referred to as the Son of God, he calls himself the Son of Man. This God is born of a woman in a manner consistent with common human practice. According to Christian belief, all descendants of Adam are born with original sin, which means that Mary herself was also a descendant of Adam and thus carried sin as well. So, can one God degrade Himself in such a manner and favor such a mode of birth?

When discussing divine attributes, it is essential to mention that God must be fully sovereign, powerful, and all-knowing. However, the second hypostasis exhibits all human needs; he experiences weakness, requires rest, prays to a similarly powerful God,

feels hunger, is subjected to humiliation and disgrace, and ultimately, he is killed. According to the Bible:

“For though he was crucified through weakness, yet he liveth by the power of God”<sup>(95)</sup>

If Jesus (peace be upon him) is God, then from whom is He asking for help in prayer? How can a God be in distress? How can God ask God for assistance? Furthermore, how can an angel bestow power upon God? The Bible states:

“And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”<sup>(96)</sup>

The condition being described for Jesus (peace be upon him) here is one that is human; such weaknesses and fears are natural. However, for a God to exhibit these traits is nothing short of a humiliation. Moreover, Jesus crying out to God, as mentioned in the Bible:

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?”<sup>(97)</sup>

Then, in the same chapter, it is mentioned that Jesus gave up his spirit with a loud cry. Now, he is both God and all-powerful, yet he was crucified, died, and was subjected to humiliation; he could not save himself. Yet, he is the same God from whom Christians expect divine assistance. The truth is that the Son of God repeatedly called for the oneness of God while simultaneously denying his own divinity. Thus, he represents a God of Christianity who is openly disobeyed. Some sayings of Jesus (peace be upon him) are mentioned in the Bible:

“Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him.....Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.”<sup>(98)</sup>

Similarly, there are many verses that, according to the Bible, indicate the oneness of God and do not mention the divinity of Jesus (peace be upon him), which are as follows:

“I am the first, and I am the last; and beside me there is no God....Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.”<sup>(99)</sup>

How could a jealous God, who does not like to have an image or idol made of Himself, allow His own creation to be made gods alongside Him? Furthermore, Jesus (peace be upon him) Himself says that my Father, in terms of God, is greater than I:

“I said, I go unto the Father: for my Father is greater than I”<sup>(100)</sup>

In this chapter, he also said that the one who sent me and the words I speak are from my Father, that is, God. This is stated in another place in the Bible as follows:

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”<sup>(101)</sup>

Then in Luke 11:20, he says, "I cast out demons by the power of God, and this is the kingdom of God." And a very clear statement that Jesus made in response to a scholar's question when he asked, "Which commandment is the first of all?" He replied that:

"And Jesus answered him, the first of all the commandments is, Hear, O Israel; The Lord our God is one Lord"<sup>(102)</sup>

Now, as far as the third God is concerned, in the Trinity, the third God is a contentious figure—one who has even been worshipped in the form of Mary. This God, who came to Mary, became evident only after the death of Jesus, the second God. However, this third God is not recognized by those of the Old Testament; rather, they consider him their enemy. The third persona only appears when the second persona dies, but why could this death not also occur for the first and third personas? The Christian belief in the Trinity lacks any rational justification; in fact, it is acknowledged within Christian doctrine that there is no logical proof for this belief and that it pertains to mysteries.<sup>(103)</sup>

Neither does this doctrine appear in the earlier scriptures nor was it mentioned by the prophets. It is absent from the Pentateuch and other parts of the Old Testament, and those of the Old Testament do not accept it. Moreover, the previous scriptures never mentioned the Trinity, and according to the Bible, Jesus explicitly stated that he did not come to abrogate the Torah but to uphold those commandments;

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."<sup>(104)</sup>

And this is the truth that Jesus affirmed: that there has always been monotheism in the earlier communities and scriptures, and it remains unchanged to this day. He taught the lesson of monotheism and never claimed divinity or worship for himself. However, later misguided individuals adopted erroneous beliefs about him. In Surah Az-Zukhruf, the denial of Jesus being the son of God is clearly stated;

"Say, 'If the Most Merciful had a son, then I would be the first of the worshippers.' Exalted is the Lord of the heavens and the earth, the Lord of the Throne, above what they describe."<sup>(105)</sup>

Then a simple question arises: if God was in human form, why did He not choose any of the other great and miraculous figures who have existed and still exist? The Christian doctrine of original sin and the sonship of Jesus is already flawed, as the Bible refers to many other figures as sons as well. How many sons does God actually have? And why are Jesus's siblings not included in His divinity?<sup>(106)</sup>

In essence, it is clear that Christians are not only misguided themselves but are also leading others astray. If Christians continue to defend unfounded beliefs, then the meaning of Allah's command in Surah Az-Zukhruf serves as a reminder that Allah is the Lord of the heavens, the earth, and the Throne, and He is exalted above the falsehoods that they construct. Leave such polytheists to their idle chatter and play until they witness the day promised to them. He is the one who is worshiped both in the heavens and on the earth, and He is the Wise, the All-Knowing. Zukhruf, it -n the last verse of Surah AzI<sup>107</sup> is stated:

“So turn away from them and say [to them], ‘Peace.’ But they will come to know.”(43:89)

**Final Conclusion:**

1. Nabeel Asif Quraishi's claims about his faith are deceptive, as analysis reveals that his criticisms of Tawheed stem from his previous Ahmadi background. His misinterpretations of Tawheed result from a limited and biased understanding, which does not align with Islamic beliefs, leading to deliberate misrepresentation of the concept.
2. Tawheed and the Trinity are core doctrines of major world religions. Tawheed is the central belief in Islam, affirming that Allah is unique and unparalleled in His essence, actions, attributes, and requirements of His attributes. Everything in the universe testifies to Allah’s Oneness, as does the divine Quran through logical evidence. The Trinity, the core doctrine of Christianity, posits the existence of three divine persons in one God.
3. Despite any similarities between the two religions, the fundamental doctrinal difference creates a significant divide. Quraishi's defense of the Christian doctrine of the Trinity relies heavily on complex philosophical reasoning rather than straightforward religious principles, failing to reconcile the evident religious tension between Tawheed and the Trinity.
4. The doctrine of the Trinity cannot be substantiated by logical arguments or the Bible itself; it is an innovative belief with no basis in the teachings of Jesus (Isa).
5. The Creator and Sustainer of the universe is supreme and transcendent, beyond human comprehension in His knowledge, actions, and essence. Therefore, the concept of God taking on human form and facing humiliation at the hands of His creation is inconsistent with the divine nature of God.
6. The Trinity is an ambiguous, incomprehensible, and illogical doctrine that has evolved over time and requires extensive philosophical and theological explanations. Meanwhile, Quraishi's arguments are themselves misleading. By contrast, Tawheed has been straightforward and foundational since the beginning of Islam. Its simplicity eliminates the need for philosophical debate, as it is a strong and profound belief.

## References:

- <sup>1</sup> . Qureshi, Nabil Asif , Seeking Allah, Finding Jesus, Zondervan Grand Rapids, Michigan, 2014, p.27
- <sup>2</sup> . *ibid*, p.52
- <sup>3</sup> . Seeking Allah, Finding Jesus, p.107,262
- <sup>4</sup> . Seeking Allah, Finding Jesus, p.255
- <sup>5</sup> . Urdu Daira Ma'arif-e-Islamia, Danishgah Punjab Lahore, 2005, vol. 6, p. 682.
- <sup>6</sup> . Although the rationalist group began during the Umayyad period (661–750 CE), it gained formal prominence and influence during the reign of al-Ma'mun (813–833 CE) of the Abbasid period. The founder was Wasil ibn Ata, and he outlined five principles: Tawhid (Unity of God), 'Adl (Justice), Manzilah bayn al-Manzilatayn (Position between two positions), Wa'id (Promise of punishment), and Amr bil Ma'ruf wa Nahi an al-Munkar (Commanding right and forbidding wrong). The famous belief was that all attributes of Allah and the Quran are created and finite. Acknowledging them as uncreated would imply a multiplicity of eternal beings, which contradicts the concept of Tawhid (Unity of God). (Abu Zahrah, Muhammad, Shaykh, Islami Mazahib, trans. Ghulam Ahmad Hariri, Malik Sons Tajiran-e-Kutub, Karkhana Bazaar Faisalabad, n.d., p. 214)
- <sup>7</sup> . Qureshi, Nabeel Asif , No God but One Allah or Jesus?, Zondervan Michigan, 2016, p.42
- <sup>8</sup> . Abu al-Hasan al-Ash'ari (260–330 AH) was mentored by Abu Ali al-Jubba'i, who was a prominent leader of the Mu'tazilah. Al-Ash'ari initially defended Mu'tazili beliefs in debates for Abu Ali, but later renounced these doctrines and dedicated himself to refuting them. His principle was "without modality"—the "meaning is known, but the modality is unknown." (Islami Mazahib, p. 274)
- <sup>9</sup> . No God but One Allah or Jesus, p.47
- <sup>10</sup> . Islami Mazahib, p. 275.
- <sup>11</sup> . No God but One ,Allah or Jesus, p.48
- <sup>12</sup> . During the reign of the Abbasid Caliph al-Ma'mun, the Mu'tazilah promoted their doctrines through force, including acts of violence and killing. However, scholars like Imam Ahmad ibn Hanbal, who adhered to the practices of the best generations, the Companions, and the righteous predecessors, endured all forms of persecution with patience and determination. Eventually, the Abbasid Caliph al-Mutawakkil (847–861 CE) dismissed all Mu'tazilites from prominent positions and officially rejected their ideology. (Philips, Abu Ameenah Bilal, Islam ka Bunyadi Aqeedah: Tawheed Khalis, trans. Ibn Ahmad Naqvi, al-Kitab International Delhi, 1989, p. 122)
- <sup>13</sup> . Islami Mazahib, p. 256.
- <sup>14</sup> . Imam Ahmad ibn Hanbal (164–241 AH) was from Baghdad, a renowned hadith scholar, jurist, and one of the four major mujtahid Imams, as well as the founder of the Hanbali school of thought. (Abu Zahrah, Muhammad, Hayat Imam Ahmad ibn Hanbal, trans. Syed Rais Ahmad Nadwi, Malik Sons Publishers, Karkhana Bazaar Faisalabad, 1994, p. 53).
- <sup>15</sup> . Islami Mazahib, p. 264.
- <sup>16</sup> . Kandhlawi, Muhammad Idris, Maulana, Aqaid al-Islam, Idara Islamiyat Karachi, vol. 1, p. 36.
- <sup>17</sup> . Aqaid al-Islam, p. 58.
- <sup>18</sup> . Al-Zumar 39:28
- <sup>19</sup> . Aqaid al-Islam, vol. 1, p. 56.
- <sup>20</sup> . Al-Imran 3:47
- <sup>21</sup> . Bhat, Khawar Rashid, Saidna Isa (A.S) ke Kalimatullah aur Ruhullah Hone ki Haqiqat Quran aur Bible ke Tanazur Mein," Muhaddith (Monthly), Jamia Lahore Islamia Majlis Tahqiqat Islami, November 2017, pp. 33-47.
- <sup>22</sup> . Al-Imran 3:59
- <sup>23</sup> . Al-Shanqiti, Muhammad al-Amin, Adhwa al-Bayan fi Idah al-Quran bil-Quran, Dar Ilmah al-Fawaid, Jeddah, vol. 1, p. 329.
- <sup>24</sup> . No God but one Allah or Jesus, p.48
- <sup>25</sup> . Muneeb, Usman, Maulana, Tawhid ki Aawaz, Dar al-Salam, Lahore, vol. 1, p. 151.
- <sup>26</sup> . Chishti, Yusuf Saleem, Professor, Islami Tasawuf Mein Ghair Islami Nazariyat ki Amizash, Maktabah Markazi Anjuman Khuddam al-Quran, Lahore, 1976, p. 9.
- <sup>27</sup> . Islami Tasawuf Mein Ghair Islami Nazariyat ki Amizash, p. 18.
- <sup>28</sup> . Islam ka Bunyadi Aqeedah: Tawheed Khalis, p. 124.
- <sup>29</sup> . Taha 20:5-6
- <sup>30</sup> . Al-Ankabut 29:6
- <sup>31</sup> . Al Aql, Nasir bin Abdul Kareem, Mujmal Usool Aqeedah (Ahl al-Sunnah wal-Jama'ah), Islamic Center, Multan, 2005, p. 14.

- <sup>32</sup> . Suhail, Abu Adnan, Dr., *Islam mein Bid'at wa Dhalalat ke Muharrikat*, Dar al-Da'i li al-Nashr wa al-Tawzi' Riyadh, 1421 AH, p. 190.
- <sup>33</sup> . Al-An'am 6:59
- <sup>34</sup> . Al-Hajj 22:8
- <sup>35</sup> . As-Saffat 37:180
- <sup>36</sup> . Al-Hashr 59:24
- <sup>37</sup> . No God but One ,Allah or Jesus,p.49
- <sup>38</sup> . Ibn Manzur, 'Allama, Lisan al-Arab, Qum, Iran, 1405 AH, vol. 3, p. 70.
- <sup>39</sup> . Habibullah, Syed, Minhaj al-Bar'ah fi Sharh Nahj al-Balagha, trans. Muhammad Ali, Sheikh, Haq Brothers, Lahore, 2008, vol. 1, p. 249
- <sup>40</sup> . Abdul Ghafur, Sheikh, Adhwa al-Tawheed, Harmain Publications, Karachi, 2010, p. 46
- <sup>41</sup> . Urdu Daira Ma'arif-e-Islamia, vol. 6, p. 682
- <sup>42</sup> . Abu al-Qasim Junayd bin Muhammad al-Baghdadi (d. 297 AH) was born in Iraq. He was a leader and Imam among the Sufis, and he was also a jurist. (Risala Qushayri, p. 123)
- <sup>43</sup> . Qushayri, Abdul Karim Sheikh, Risala Qushayriya, trans. Qadri, Muhammad Waseem, Mufti, Mushtaq Book Corner, Lahore, 2012, p. 646
- <sup>44</sup> . Risala Qushayri, p. 647
- <sup>45</sup> . Al-Imran 3:18
- <sup>46</sup> . Usmani, Shabir Ahmad, Tafsir Usmani, trans. Mahmood al-Hassan, Maulana, Dar -al-Ishaat, Karachi, 2007, v.1,p. 254.
- <sup>47</sup> . Al-Hajj 22:34
- <sup>48</sup> . As-Saffat 37:4
- <sup>49</sup> . Daryabadi, Abdul Majid Maulana, Al-Quran Al-Kareem Tafsir Majidi, Pak Company, Urdu Bazar, Lahore, n.d., p. 904.
- <sup>50</sup> . Tafsir Majidi, p. 1189.
- <sup>51</sup> . Mansoor Puri, Muhammad Suleiman, Qazi, Ma'arif al-Asma' Sharh Asma' Allah al-Husna, Maktabah Islamiyah, Lahore, 2004, p. 170.
- <sup>52</sup> . Tafsir Usmani, p. 925.
- <sup>53</sup> . Tafsir Majidi, p. 1190.
- <sup>54</sup> . Al-Jawziyyah, Ibn Qayyim Muhammad bin Abu Bakr, Madarij al-Salikin fi Manazil al-Sairin, Dar Ibn Hazm, Beirut, 2019, vol. 4, p. 449.
- <sup>55</sup> . Ibn Manzur, Muhammad bin Mukaram, Lisan al-Arab, Dar al-Sadir, Beirut, 1414 AH, vol. 10, p. 448.
- <sup>56</sup> . Islam ka Bunyadi Aqeedah: Tawheed Khalis, p. 36.
- <sup>57</sup> . Luqman 31:13
- <sup>58</sup> . An-Nisa 4:171
- <sup>59</sup> . Kiranwi, Waheed al-Zaman, Qasmi, *Al-Qamus al-Wahid*, Idara Islamiyat, Lahore, 2001, p. 1620.
- <sup>60</sup> . Kiranwi, Rahmatullah, *Ahsan al-Ahadith fi Ibtal al-Tathlith*, Idara Islamiyat, Karachi, Lahore, n.d., p. 111.
- <sup>61</sup> . *Ahsan al-Ahadith fi Ibtal al-Tathlith*, p. 111.
- <sup>62</sup> . Al-A'raf 7:65
- <sup>63</sup> . Darawib, Shafiq ur Rahman, Sharh Aqeedah Tahawiyiyah by Ibn Abi al-Izz, Ali bin Ali, Dar al-Ma'arifah, Pakistan, n.d., p. 20.
- <sup>64</sup> . Muslim, Al-Hajjaj, Sahih Muslim Sharif, trans. Allama Waheed al-Zaman, Kitab al-Tawheed, "Bab al-Daleel 'Ala An Man Mata 'Ala al-Tawheed Dakhala al-Jannah Qat'an," Hadith no. 136, vol. 1, p. 119, Naumani Kutub Khana, Lahore, 2004.
- <sup>65</sup> . An-Nisa 4:171
- <sup>66</sup> . The concepts of tritheism and the Trinity are distinct. Tritheism posits three separate and independent deities, each fully autonomous and supreme, which essentially results in three gods with individual essences. In contrast, the doctrine of the Trinity, central to Christian theology, asserts one God in three distinct persons—the Father, the Son, and the Holy Spirit—who share the same divine essence. These three persons are co-equal, co-eternal, and consubstantial, meaning they exist in unity within a single divine nature rather than as separate gods. The differentiation became clearer through early theological debates and was solidified in the Nicene Creed of 325 AD, which emphasized that the Son is "begotten, not made, being of one substance with the Father." This assertion helped counter misunderstandings like tritheism and clarified that while the Father, Son, and Holy Spirit are distinct as persons, they are not divided as separate gods
- "Trinity, Holy - Controversies." Encyclopedia of Religion, 2nd ed., edited by Lindsay Jones. Accessed October 27, 2024. <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/trinity-holy-controversies>.

Encyclopedia.com. "Trinity, Holy." Encyclopedia of Religion, 2nd ed., edited by Lindsay Jones. Accessed October 27, 2024. <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/trinity-holy>.

- <sup>67</sup> . Maryam: 92-93
- <sup>68</sup> . *Encyclopaedia Britannica*, 11th ed. (New York: Encyclopaedia Britannica, Inc., 1911), 17:813.
- <sup>69</sup> . No god but one Allah or Jesus,P:61
- <sup>70</sup> . Al-Zumar 39:53.
- <sup>71</sup> . Al-Hijr 15:56.
- <sup>72</sup> . Al-An'am 6:147
- <sup>73</sup> . Al-Kahf 18:58
- <sup>74</sup> . Tarjuman al-Quran, Ahmad, Abul Kalam, Islamic Academy, Lahore, 1939, vol. 1, p. 142.
- <sup>75</sup> . Al-Inshirah 94:5-6
- <sup>76</sup> . Taha 20:46
- <sup>77</sup> . Ar-Ra'd 13:28
- <sup>78</sup> . Qaf 50:16.
- <sup>79</sup> . Tafsir Majidi, p. 1031.
- <sup>80</sup> . Al-Ankabut 29:57.
- <sup>81</sup> . Al-Baqarah 2:79.
- <sup>82</sup> . Al-Ma'idah 5:13.
- <sup>83</sup> . Al-Kahf:109
- <sup>84</sup> . It is mentioned in verse 172 of Surah Araf that Allah took a covenant with all the descendants of Adam, which is also known as the covenant of the world of spirits (Alam e Arwah) and asked, "Am I not your Lord, and all souls have confessed that Allah is one Lord." . Al-A'raf 7:172.
- <sup>85</sup> . Saidna Isa ke Kalimat Allah aur Rooh Allah hone ki Haqeeqat Qur'an aur Bible ke Tanazur mein, p. 46.
- <sup>86</sup> . Bani Isra'il 17:85
- <sup>87</sup> . Osmani, Shabir Ahmad. Ma'arif al-Quran. Karachi: Maktabah Ma'arif al-Quran, 2007. Vol. 5, p. 527.
- <sup>88</sup> Al-Hijr 15:28-29
- <sup>89</sup> Saad 38:72
- <sup>90</sup> . Tafsir Usmani, vol. 2, p. 295.
- <sup>91</sup> . Ephesians, 1:20-21.
- <sup>92</sup> . Ahsan al-Ahadith fi Ibtal al-Tathlith, p. 61.
- <sup>93</sup> . 1 Kings 8:60
- <sup>94</sup> . Genesis 6:6
- <sup>95</sup> . 2 Corinthians 13:4
- <sup>96</sup> . Luke 22:41, 44
- <sup>97</sup> . Matthew 27:46
- <sup>98</sup> . Deuteronomy 4:35, 39
- <sup>99</sup> . Isaiah 44:6, 8
- <sup>100</sup> . John 14:28
- <sup>101</sup> . John 5:30
- <sup>102</sup> . Mark 12:29
- <sup>103</sup> . Ahsan al-Ahadith fi Ibtal al-Tathlith, p. 60.
- <sup>104</sup> . Matthew 5:17
- <sup>105</sup> . Al-Zukhruf 43:81-82.
- <sup>106</sup> . Difaa Aqeedah Tawheed, p. 17.
- <sup>107</sup> . Az-Zukhruf 43:82-86