

## CHAPTER III : RAHMATULLAH AL-KAIRANAWI

### 3.1 His Life and Works

According to M. Muslimin (2011), Rahmatullah Al-Kairanawi's full name is Muhammad Rahmatullah bin Khalil Al-Kairanawi Al-Uthmani bin Al-Hakim Najibullah bin Al-Hakim Habibullah bin Al-Hakim Abd Al-Rahim bin Al-Hakim Qutb Al-Din bin Al-Syeikh Fadhil bin Al-Hakim Diwan Khan Abd Al-Rahman bin Al-Hakim Abd Al-Karim bin Al-Hakim Hassan bin Abd Al-Samad bin Abi Ali bin Muhammad Yusuf bin Abd Al-Kadir bin Al-Syeikh Jalal Al-Din bin Mahmud bin Ya'qub bin Isa bin Ismail bin Muhammad Taqiy bin Abi Bakr bin Ali Naqiy bin Uthman bin Abdullah bin Shihab Al-Din bin Abd Al-Rahman Al-Jazruni bin Abd Al-Aziz Al-Sarakhsi bin Khalid bin Al-Walid bin Abd Al-Aziz bin Abd Al-Rahman Al-Kabir Al-Madani bin Abdullah Al-Thani bin Abd Al-Aziz Al-Kabir bin Abdullah Al-Kabir bin Umar bin Dhi Al-Nurain Amir Al-Mukminin Uthman bin Affan.

Rahmatullah Al-Kairanawi was born on 9<sup>th</sup> March 1818 or *Jamadilawal* 1233H at the Dariba Kalan, one of the places in Kairana at the Muzaffarnagar, Delhi, India. The title *Al-Kairanawi* is taken from his village Kairana (Wan Haslan Khairuddin et al., 2013).

His family are descendants of the third *Khulafa Al-Rasyidin*, Uthman bin Affan where he is of the 35<sup>th</sup> generation. His great grandfather, Sheikh Abed Rahman bin Abed Al-Aziz Al-Sarakhsi is the first man from his family who moved to Panipat, India when Mahmud Al-Ghaznawi became the *Sultan* of India (Wan Haslan Khairuddin et al., 2013).

Members of the Rahmatullah Al-Kairanawi family were honoured by the community and the government for their knowledge and speciality in medicine. Most of his family members are practising doctors and the title *Al-Hakim* refers to doctor or medicine. Rahmatullah Al-Kairanawi married his cousin in 1840 (Wan Haslan Khairuddin et al., 2013).

Rahmatullah Al-Kairanawi is a reputed Mufti, Sunni Shariah scholar and also a scholar of comparative religion (Maziah Mustapha & Mohd Abbas Abdul Razak, 2019). According to Rosie Bsheer (2020), Rahmatullah Al-Kairanawi is known for his involvement in the anti-colonial revolt in India. He called for armed struggle against the British rule which is known as the 1857 Rebellion.

Rahmatullah Al-Kairanawi is the leader of 200 *Mujahideen* from Najibabad in Uttar Pradesh to Delhi. However, the British army crushed the rebellion and put an order for his arrest (Rosie Bsheer, 2020). Consequently, he escaped to Bombay and sailed to the port of Mocha, Yemen. He later arrived in Mecca after walking for more than a thousand kilometres from Yemen.

He arrived in Mecca in 1862. According to Muhammad Haramain (2019), he moved to Mecca because of the British government's actions against Muslims in India. The British arrested Muslim scholars for disturbing the British colonial process.

Mecca is not only Islam's holiest city but also known as the haven for Muslim rebels fleeing repression. For others, Mecca is a transit point on the way to Cairo, Java and other destinations. Conversely, for Rahmatullah Al-Kairanawi, Mecca became his permanent home (Rosie Bsheer, 2020).

He gained respect from the Meccan Community because he is a prominent religious scholar and was honoured by the Mufti of Mecca, Sheikh Ahmad Zaini Dahlan. In 1869, he opened *Madrasah Al-Saulatiyyah*. It is the first *madrasah* concept in the Saudi Arabian education system (Ulyan Nasri, 2019).

According to Wan Haslan Khairuddin & Indriaty Ismail (2013), Rahmatullah Al-Kairanawi has written many books such as:

1. *Izalah Al-Auham*. It is Rahmatullah Al-Kairanawi's first book which discusses the refutation of Christian propaganda in order to protect Muslims from it. The *Izalah Al-Auham* contains 564 pages and has been translated to the Urdu language and entitled as *Dafi' Al-Asqam*.
2. *Izalah Al-Shukuk*. This book is a collection of answers to 29 questions from Christian missionaries. Rahmatullah Al-Kairanawi wrote it in 1852 in the Urdu language and it contains 1,116 pages. The discussion in this book proves the prophecy of the Prophet Muhammad SAW and the distortions in the Bible.
3. *Al-I'jaz Al-Aisawiy* or *Al-I'jaz Al-Masihi* or *Musaqqilah Al-Tahrif*. This book is in the Urdu language, written in 1854. It contains 773 pages which discuss the distortions and arrogations in the Bible.
4. *Ahsan Al-Ahadith fi Ibtal Al-Tathlith*. This book has 70 pages and is in the Urdu language. It is a collection of textual arguments and logical arguments to refute the doctrine of Trinity. Rahmatullah Al-Kairanawi wrote this book in 1850.

5. *Al-Buruq Al-Lami'yah*. This book is in the Arabic language and it discusses the proof of the prophecy of the Prophet Muhammad SAW based on verses from the Bible. However, this book is missing.
6. *Ma'dal I'waj Al-Mizan*. This book has the answers and criticisms from Rahmatullah Al-Kairanawi on the second version of *Mizan Al-Haq*. It is in the Urdu language and this has also gone missing.
7. *Taqlib Al-Mata'in*. This book is in Arabic and has the answers and criticisms from Rahmatullah Al-Kairanawi on the book *Tahqiq Al-Din Al-Haq* by the priest. This book is missing.
8. *Mi'yar Al-Tahqiq*. There are answers and criticisms from Rahmatullah Al-Kairanawi on the book *Tahqiq Al-Iman* written by the priest, Safdar Ali who converted from Islam to Christianity. This book is missing.
9. *Al-Bahth Al-Sharif fi Ithbat Al-Nasakh wa Al-Tahrif*. This book is in Arabic. It has 56 pages where it discusses the distortions and arrogations in the Bible.

Rahmatullah Al-Kairanawi's teachers are Delhi Naqshabandiya Sufi Shahwaliulla, Maulana Imam Bkash Sahbal, Mufti Saad Allah and his father as his first teacher. The local administration recognizes him as he was requested by the Islamic scholars to take up the missionary challenge (Seema Alavi, 2015).

## 3.2 The Book of *Izhar Al-Haq*

### 3.2.1 Introduction

*Izhar Al-Haq* is one of Rahmatullah Al-Kairanawi's books. He has written many other books such as *Izalah Al-Auham*, *Izalah Al-Shukuk*, *Al-I'jaz Al-Aisawi* and *Ahsan Al-Hadith fi Ibtal Al-Tathlith* (Wan Haslan Khairuddin et al., 2013). Ahmad Deedat is one of the best Muslim scholars in the study of religion and was inspired by *Izhar Al-Haq*. Methodologies of Ahmad Deedat in the study of religion were influenced by Rahmatullah Al-Kairanawi (Aemy Elyani Mat Zain & Jaffary Awang, 2018).

*Izhar Al-Haq* is the best reference in the discussion about Islam and Christianity because it is a response to the famous missionary in Agra, Karl Gottlieb Pfander and his book *Mizan Al-Haq* (Maziah Mustapha & Mohd Abbas Abdul Razak, 2019). The controversy between Rahmatullah Al-Kairanawi and Karl Gottlieb Pfander is presented as the most central incident in Christianity and Islam controversies in the 19<sup>th</sup> century (Oddbjorn Leivik, 2010).

According to Atif Suhail Siddiqui (2020), Karl Gottlieb Pfander was born in 1803. He was a German missionary who preached in Armenia, India and Turkey. Pfander started his missionary activities at the age of 17 for the Basel Society in Basel, Switzerland. In 1822, Basel missionaries arrived in India, which gave Pfander the opportunity to preach Christianity there.

Pfander's mission is an inspiration to Christian missionaries and served as a model of work among them (Thomas S.R.O Flynn, 2016). According to Atif Suhail Siddiqui (2020), Pfander learnt Arabic and Persian languages and wrote *Mizan Al-Haq*, *Tariq Al-Hayat*, *Hal Al-Ishkal* and *Remarks on the Nature*.

Moreover, Pfander shows his strong desire to translate the Bible into the Arabic language in his diary entries dated 8<sup>th</sup> and 9<sup>th</sup> September 1810 (Wonjoo Hwang, 2019). David D. Grafton (2009) assumed *Mizan Al-Haq* as an apologetic work against Islam and would become the most prominent piece of Protestant missionary literature utilised by Christian missions in the Middle East throughout the 20<sup>th</sup> century. According to Wonjoo Hwang (2019), *Mizan Al-Haq* has been translated into five languages in 1910.

Karl Gottlieb Pfander and *Mizan Al-Haq* assumed hadith as fiction, Islam as a system of falsehood, Islamic theology as superstition and refute Muslims who reject Christianity. There is no comprehensive refutation of *Mizan Al-Haq* until the emergence of Rahmatullah Al-Kairanawi (Maurits S. Hassankhan et al., 2016). Rahmatullah Al-Kairanawi challenged Karl Gottlieb Pfander to a debate on 10<sup>th</sup> April 1854 at the Agra Bazaar and it was attended by high-ranking diplomats and *ulama*.

Rahmatullah Al-Kairanawi and Karl Gottlieb Pfander dealt with issues of the abrogation of the Christianity scripture and the prophecy of Muhammad in the debate (Rosie Bsheer, 2020). However, the main topics in the debate are the Christian scripture, the doctrine of Trinity, the prophecy of Muhammad and the inspiration of the Quran (Avril Ann Powell, 2003).

Rahmatullah Al-Kairanawi and Pfander used reasoning and historical critical methods to respectively prove the superiority of Islam and Christianity (David D. Grafton, 2009). Nevertheless, the debate between Rahmatullah Al-Kairanawi and Pfander did not conclude because at the end of the debate, both sides claimed victory. According to David D. Grafton (2009), Pfander did not continue the debate because he was not prepared and unfamiliar with the quotations by Rahmatullah Al-Kairanawi from David Freidrich Strauss views.

According to Maurits S. Hassankhan (2016), Pfander did not continue the debate because Rahmatullah Al-Kairanawi disagreed with Pfander's attempt to use Quran verses to prove that the Bible in circulation at the time of the Prophet Muhammad SAW is authentic.

Consequently, Rahmatullah Al-Kairanawi established *Izhar Al-Haq*, as a response to *Mizan Al-Haq* and the debate (David D. Grafton, 2009). According to Oddbjorn Leivik (2010), *Izhar Al-Haq* was produced at the instigation of the Ottoman Sultan, Sultan Abdul Aziz and appeared in 1864 in Turkey and Saudi Arabia.

*Izhar Al-Haq* became one of the most widely circulated Muslim works about Christianity. Rahmatullah Al-Kairanawi made a brief reference to the Gospel of Barnabas as an early document foretelling the advent of the Prophet Muhammad SAW in *Izhar Al-Haq* (Oddbjorn Leivik, 2010).

### **3.2.2 Chapters of *Izhar Al-Haq***

Generally, *Izhar Al-Haq* dealt with issues such as the invalidity of the doctrine of Trinity, the alleged corruption and abrogation of Biblical texts and the claim that the Old Testament and the New Testament have been falsified (Oddbjorn Leivik, 2010). There are six chapters in *Izhar Al-Haq*. The six chapters are:

1. Chapter One: Explanation of the Old Testament and the New Testament.
2. Chapter Two: Distortion in the Bible.
3. Chapter Three: Abrogation in the Bible.
4. Chapter Four: Pervert in the Trinity Concept.
5. Chapter Five: Proof of the Divine Origin of the Quran.
6. Chapter Six: Proof of the Prophecy of the Prophet Muhammad.

There are eight important things highlighted by Rahmatullah Al- Kairanawi to readers of *Izhar Al Haq*:

1. Opinions from Protestant scholars about the Bible represent Christianity whereas opinions from famous Muslim scholars represent Islam.
2. Opinions from Protestant scholars have been chosen because the Protestant sect is more dominant than the Catholic sect in India.
3. Changes, additions or reductions that have been made by Protestant scholars on the contents of the Old Testament and the New Testament.
4. Refutation of wrong opinions on the Prophets and wrong faiths about Allah.
5. Harsh words used by Rahmatullah Al-Kairanawi towards opponents are in order to make a clear statement on the opponents' fault.
6. Opinions of the *Al Masih* sect are Rahmatullah Al-Kairanawi's arguments against Protestant scholars.
7. Protestants argue with weak opinions about Islam against Islam.
8. Readers must be careful of opinions by Rahmatullah Al-Kairanawi from his translated works (in English, Persian, Arabic, and Urdu) because the contents of translations may be controversial.

Generally, the contents of chapter one explains the Old Testament and the New Testament. According to Rahmatullah Al-Kairanawi (1864), the Bible refers to all the books of the Old Testament and New Testament together. The word Bible originated from a Greek word which means treatise or document (Michael D. Coogan, 2011).

Chapter one has four main topics. The first topic is an explanation about names and numbers of books in the Old Testament and the New Testament. The first topic has four sub-topics; the first division of the Old Testament, the first division of the New Testament, the second division of the New Testament and the second division of the Old Testament (Wan Haslan Khairuddin et al., 2013).

The second topic is about books rejected by the Protestants. Rahmatullah Al-Kairanawi (1864), expressed that the present Pentateuch (Torah) is not the book of Moses because there is no historical evidence on the existence of the Pentateuch and the Old Testament after the invasion of Jerusalem by Nebuchadnezzar 4.

Rahmatullah Al-Kairanawi (1864), also discussed the status of the Books of Joshua, Judges, Ruth, Nehemiah, Job, David, Proverbs, Ecclesiastes, Song of Solomon, Daniel, Esther, Jeremiah, Isaiah, and the four Gospels; Mathew, John, Mark and Luke. Meanwhile, the next topic discussed the contradictions and errors in the Biblical text. Rahmatullah Al-Kairanawi (1864), listed 125 contradictions and 110 errors in the Biblical text (M. Muslimin, 2011).

The last topic in chapter one is a discussion on the Christianity claim that the Bible, the Old Testament and the New Testament are revealed and written by men who were inspired by God. Nevertheless, Rahmatullah Al-Kairanawi (1864), rejected the claim and he listed 17 arguments to refute them.

Chapter two discusses the human distortion of the Bible. According to Rahmatullah Al-Kairanawi (1864), there are two types of biblical distortions; explicit and implicit. First, explicit distortions are the changes in the texts either through alteration, addition, or omission. Second, implicit distortions are deliberate misinterpretation without textual change. There are three topics deliberated in chapter two.

The first topic is about the alteration in the texts of the Bible. Rahmatullah Al-Kairanawi (1864), listed 35 alterations in the Bible. For example, the periods from Adam to the Flood differs between the Hebrew version which is 1,656 years, Greek version which is 2,362 years and Samaritan version which is 1,307 years. Then, Rahmatullah Al-Kairanawi listed 45 additions in the texts of the Bible. One of the examples in the book of Genesis 36:31 contains the following:

*“And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel”.*

(Genesis 36:31)

According to Rahmatullah Al-Kairanawi (1864), these words are not the words of Moses because the speaker belonged to the period after the Israelites had formed the kingdom. Based on history, the first king of this kingdom is Saul. However, Saul reigned 356 years after the death of the prophet Moses. Meanwhile, the last topic discusses the omissions in the texts of the Bible, where Rahmatullah Al-Kairanawi (1864), listed 20 of them.

For example, according to Rahmatullah Al-Kairanawi (1864), the words “their sister” have been omitted in the Hebrew version, but not in the book of Exodus 6:20. He also discusses the contention among Christian scholars and lists five of them in *Izhar Al Haq*.

Chapter three is the discussion on abrogation in the Bible. There are two categories of abrogation. First, the law abrogated by the next prophet and second, abrogation of law by the same prophet (Rahmatullah Al-Kairanawi, 1864). In this chapter, Rahmatullah Al-Kairanawi listed 21 examples for the first category and 12 examples for the second category.

One example of the first category is the regulation of the High Priest. According to Rahmatullah Al-Kairanawi (1864), there are specialised regulations assigned to the family of Aaron but these regulations are declared as abrogated in Christianity Law. An example of the second category is about Abraham and his son. God asked Abraham to slay his son as a sacrifice to the Lord, but this command is abrogated before he performed it. This story is mentioned in the book of Genesis Chapter 22 (Rahmatullah Al-Kairanawi, 1864).

Chapter four discusses the refutations of the doctrine of Trinity. Rahmatullah Al-Kairanawi listed 12 important points in the introduction to help readers to access the truth. This chapter has three main topics. The first explains the doctrine refuting Trinity using logical evidence. He lists seven logical evidences in the first topic.

For example, the unity between divine and human existence causes the son to be deficient. The son cannot self-exist and is required to be a second person. He will always exist through a creator. The son needs to be created and a creation cannot be the creator or God (Rahmatullah Al Kairanawi, 1864).

Secondly, the discussion on the concept of Trinity is refuted by the words of Jesus Christ. There are 12 evidences from his words that refute Trinity such as in the book of Matthew 23: 9-10 where he said:

*“And call no man your father upon earth. For one is your Father which is in heaven. Neither be ye called master for one is your Master even Christ”.*

(Matthew 23: 9-10)

This verse shows that God is one and Jesus is a messenger of God (Rahmatullah Al- Kairanawi, 1864). Then, the last topic in chapter four is about refutations on verses of Christ’s divinity. Rahmatullah Al-Kairanawi (1864), lists four arguments against Christian statements that Christ is the son of God.

In one of the examples, Rahmatullah Al-Kairanawi (1864), states that the verses in the Bible saying that Christ is the son of God, such as in Matthew 26:63, Matthew 3:17 and John 4:9 are not valid since these verses contradict with 60 verses in the Gospels where Christ is the son of man.

Chapter five on the other hand, discusses the proof of the divine origin of the Quran. There are four topics in this chapter. The first topic discusses the characteristics of the Quran as the Word of God. There are 12 characteristics that act as evidence of this.

According to Rahmatullah Al-Kairanawi (1864), the Quran explains about obligatory rituals, legal prohibitions, investigation to virtue, repudiation of worldly desire and preparation for the Hereafter. These subjects are proofs that the Quran has a high standard of eloquence.

Meanwhile, the second topic discusses Christianity's objections to the Holy Quran. Rahmatullah Al-Kairanawi (1864), lists five objections from Christianity about the Holy Quran, in which he counters back all five of them.

The third topic is the discussion about the authenticity of hadith. Only six collections of hadith are proven to be *Sahih* or authentic by a group of majorities in Islam called the *Ahli Sunnah Wal Jamaah*. Rahmatullah Al-Kairanawi (1864), explains three important points on hadith. The points include the historical view of the hadith collections, three types of hadith and the distinction between Quran and hadith.

The last topic discusses Christianity's objections to hadith. Rahmatullah Al-Kairanawi lists five objections from Christianity about hadith, however, he opposes these objections with his answers in *Izhar Al Haq*. Chapter six explains the proof of the prophecy of the Prophet Muhammad SAW. This chapter has two topics, but it still has an elaborate discussion about the Prophet Muhammad SAW.

The first topic discusses the evidence that shows Muhammad as a Prophet of Allah. Rahmatullah Al-Kairanawi (1864), lists six main issues to discuss the prophecy of Muhammad. These issues are from Islamic perspectives. He also lists 18 evidences from the Bible and Christianity perspectives about the prophecy of Muhammad.

The second topic in chapter six are explanations by Rahmatullah Al-Kairanawi in order to protect the Prophet Muhammad SAW and other Prophets from unfair Christianity statements.

### 3.3 Methodology of Rahmatullah Al-Kairanawi in the Study of Religion

#### 3.3.1 Introduction

The main source of methodologies in the study of religion in Islam is the Quran. The Quran not only provides divine guidance but also dispenses references and information about religions, religious beliefs, norms and basic principles related to various aspects of life (Kemas Abdul Hai, 2017). Hence, based on the Quran, Muslims can devise the methodology of the study of religion to understand other religious traditions (Muhammad Azizan Sabjan, 2009).

There are many verses from the Quran that discuss other religions like Christianity, Judaism, and the worship of idols (Mun'im Sirry, 2014). For example, according to Sayyid Abdul A'la Maududi (2007), verse 72 of Surah Al-Maidah expresses, Christianity claims Jesus as a God:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ﴾

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۗ﴾

(Al-Quran. Al-Maidah 5:72)

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۖ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ

﴿لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

(Al-Quran. Al-Maidah 5:73)

Meanwhile, verse 73 of the same *surah* discusses the doctrine of Trinity in Christianity. These verses provide evidence that the study of religion is one of the topics in the Quran.

The second source in the study of religion is hadith. The Prophet Muhammad SAW uses the approach of the study of religion in his preaching to Muslims and non-Muslims (Norsaadah Din @ Mohamad Nasirudin et al., 2018). For example, it is hadith that explains that the difference between the fasting of a Muslim and an *Ahlu Kitab* is *sahur*:

﴿فَصَلُّ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ، أَكَلَةُ السَّحْرِ﴾

(Hadith. Imam Muslim. #1096)

According to Wan Haslan et al. (2013), in general, methodologies of the Quran and hadith in the study of religion or faith is through critical thinking. Many Muslim scholars including Rahmatullah Al-Kairanawi are influenced by the Quran and Hadith. Methodologies of Rahmatullah Al-Kairanawi in the study of religion was inherited and developed by Ahmad Deedat and then passed on to Zakir Naik (Aemy Elyani Mat Zin & Jaffary Awang, 2018).

In general, Rahmatullah Al-Kairanawi applies the *Al-Maw'zah Al-Hasanah* concept in his writing of *Izhar Al-Haq* (Wan Haslan Khairuddin & Indriaty Ismail, 2013). According to Fatimah Syarha Mohd Noordin (2019), *Al-Maw'zah Al-Hasanah* means good advice, good warning or good teaching.

The term, *Al-Maw'zah Al-Hasanah* is defined as showing good examples, or reminding people with the Quran and peacefully responding to refutation. According to Wan Haslan Khairuddin et al. (2013), Rahmatullah Al-Kairanawi never uses curse words and holds on to arguments from the Bible and references from authentic Christian scholars.

### 3.3.2 Historical Method

Generally, history is interpreted as a number of circumstances and events that occurred in the past and that really happened to individuals and society. Thus, history refers to a picture of the past about the activities of human life as social beings that are arranged based on facts and interpretations of the objects of the past (Muhammad Hifdil Islam, 2019).

According to Michael Stausberg (2016), religious phenomenon is a historical occurrence located in its own spatial and temporal context. Within the study of religion, historians emphasize documented sources of evidence (George Chryssides & Ron Geaves, 2014). Meanwhile, Jorg Rupke (2011), expresses within the study of religion that history depends on emic narratives. It has to deal with a hermeneutic circle. It is based on earlier narratives and it must insert detailed evidence into new narratives.

The historical methodology is one of the methodologies used by Rahmatullah Al-Kairanawi in *Izhar Al-Haq* due to the influence of the Quran. The utilisation of the historical methodology in the Quran is to explain other religions mainly Christianity and Judaism (Fred M. Donner, 2011).

According to Irfan Ali (2013), many Quran verses discuss the stories of the previous prophets. For example, Wan Haslan et al. (2018), stated that the story of Jesus is mentioned in the Quran in detail from his birth to his death in order to expose the real facts regarding Jesus's story due to Christians being dishonest about it.

The historical methodology is widely used in the first chapter of *Izhar Al-Haq* where Rahmatullah Al-Kairanawi discusses the definitions and divisions of the Old Testament and the New Testament. According to Rahmatullah Al-Kairanawi (1864), there are 38 books in the first division of the Old Testament and nine books in its second division.

As for the New Testament, there are 20 books in the first division and seven books in its second division. However, Rahmatullah Al-Kairanawi (1864), notes that there are contradictions among Christian scholars on the Old Testament and the New Testament.

According to K. Scott Oliphint (2017), contradictions among Christian scholars on the Old Testament and the New Testament are one of the reasons Christian scholars attend numerous conferences to examine and confirm the status of books. There are seven Ecumenical Councils to confirm the authenticity of the Bible (Mario Baghos, 2018).

The first main council convened in Nicaea city in 325 C.E. (Dorling Kindersley Limited, 2018), and the second council in Laodicea, one year after the first conference (Chosen People Ministries, 2017). In 397 C.E., Christian theologians and religious scholars met again in another main conference called the Council of Carthage (Steve Christie, 2019). Later, three more councils convened in Trullo, Florence and Trent (Rahmatullah Al-Kairanawi, 1864).

Rahmatullah Al-Kairanawi (1864), refuted the claim by Christians that the Pentateuch is an authentic book of Moses based on historical methodology. According to M. Muslimin (2011), Rahmatullah Al-Kairanawi argues that the Pentateuch does not reach the level of a Holy Book because its history is doubtful.

The history of the Pentateuch is unknown except for 18 years after King Josiah became king. The script of the Pentateuch was founded by a priest, Hilkiah (n.a, 2012) but this Pentateuch and the Old Testament were destroyed and disappeared during the invasion of Jerusalem by Nebuchadnezzar (Rahmatullah Al-Kairanawi, 1864).

Baruch de Spinoza, the Jewish Dutch philosopher assumed Ezra is the author of the Pentateuch and as the second coming of Moses. However, the Pentateuch written by Ezra met the same fate as Nebuchadnezzar during the invasion of Jerusalem by Antiochus IV, a famous king who conquered Jerusalem (Philip Y. Yoo, 2017).

Besides that, the historical methodology is also used by Rahmatullah Al-Kairanawi in discussing the authenticity of hadith. Rahmatullah Al-Kairanawi (1885), expressed that Islam sets a high standard of accuracy in reporting hadith. Muslims apply a high standard in reporting hadith because false hadith is one of the phenomena that occur after the death of the Prophet Muhammad SAW (Dr Abdul Hayei, 2008).

Conversely, the Christianity or oral tradition does not enforce similar standards like Islam. According to Rahmatullah Al-Kairanawi (1885), the history of the collection process of hadith starts from the companions of Prophet Muhammad SAW. However, the process of writing hadith did not occur to avoid any possible mixing with Quranic text (Suriani Sudi et al., 2016).

However, the disciples of the companions or *Tabi'in* collect hadith based on the standard arrangement of the *Ahli Fiqh* (Rahmatullah Al-Kairanawi, 1864). Then, some Muslim scholars like *Imam Malik* developed a standard on hadith writing and compiled his collection known as *Muwatta'* (Muhammad Habibi Siregar, 2014).

*Imam Bukhari* and *Imam Muslim* added new disciplines in the process of collection and writing of hadith (Ghassan Abdul Jabbar, 2020). Both of them accept the collection of hadith *Sahih* and do not allow any hadith that is not qualified as *Sahih* (Ibrahim Adham Mohd Rokhibi et al., 2019).

According to *Portal MyHadith Jakim*, to determine the qualification of a hadith's authenticity, there are several conditions to be met such as continued *sanad*, a fair narrator or *perawi*, a habit narrator, no oddities and no defects on the hadith.

### 3.3.3 Analogical Method

According to *Cambridge Dictionary Online*, analogy or *Qiyas* in Arabic is the comparison between things that have similar features and are often used in an explanation about a principle or idea. The basis of the analogical method is comparison as it explores the unknown using a known object (Jiaofang Pan 2021).

The analogical methodology is applied in the Quran as arguments on the divinity of Jesus. For example, verse 59 from *Surah Al-Imran* explains that the creation of Jesus and Adam is similar (Irfan Alli, 2013).

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾

(Al-Quran. Al-Imran 3:59)

Arguments of Rahmatullah Al-Kairanawi in the refutation of Trinity is influenced by the analogical methodology. According to Don Thorsen (2020), Christianity attributes God with three things. First, the attribution of divinity to other than God. Second, the attribution of divinity to angels and lastly, the attribution of divinity to man. However, Rahmatullah Al-Kairanawi refuted the doctrine of Trinity using the analogical method.

Rahmatullah Al-Kairanawi (1864), made an analogy on Trinity with the existence of stone and man. A stone laid beside a man does not show that man and stone are united together in one existence. Each part is a separate entity from each other because one is different from two or three or others. Anything that is more than one cannot be considered as one (Sara Leila Hussein, 2014). Claiming that singularity and plurality are one at the same time is irrational and illogical.

Another Christianity argument is Jesus Christ as the son of God (Bart D. Ehrman, 2014). Christianity argues that Jesus Christ has divine characteristics and he can be everywhere at the same time (Theodore Austin Sparks, 2013). The analogical methodology is applied by Rahmatullah Al-Kairanawi to refute the Christianity argument that Jesus Christ is the son of God.

According to Rahmatullah Al-Kairanawi (1864), the existence of stone is not human and that stone must be stone forever therefore, the existence of Jesus is not God thus, Jesus must be human forever.

It is unrealistic for one thing to have two different characteristics at the same because two opposites cannot concurrently exist together (Rahmatullah Al-Kairanawi, 1864). For example, light and darkness, blackness and whiteness, warmth and coldness, wetness and dryness, visibility and invisibility, and motion and immobility. All of these examples cannot exist together.

### 3.3.4 Empirical Method

The empirical methodology is the utilisation of empirical facts and experimental knowledge like science, mathematics, the environment and geography to express the truth or falsehood of religions (Mohd Faizal Abdul Khir, 2017). The Quran applies the empirical method in the story of the Prophet Ibrahim.

Prophet Ibrahim prohibits worship of idols because idols cannot affect human life or protect humans from damage (Kamarul Azmi Jasmi, 2019). *Surah As-Saffat* from verse 91 until 95:

﴿ فَرَاغَ إِلَىٰ آلِهِتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ۝ مَا لَكُمْ لَا تَنْطِقُونَ ۝ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ۝ ﴾

﴿ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ۝ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴾

(Al-Quran. As-Saffat 37:91-95)

Rahmatullah Al-Kairanawi (1864), applied the empirical methodology in *Izhar Al-Haq* when discussing the distortion and abrogation in the Bible. For example, verses four and five from chapter eight, the Book of Genesis explains about the ark dock on the mountain (David E. Pratte, 2016):

*“And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month, in the tenth month on the first day of the month, were the tops of the mountains seen.”*

(Genesis 8:4-5)

According to Rahmatullah Al-Kairanawi (1864), these verses contradict with physics since an ark cannot dock on the mountain in the seventh month like the Genesis 8:4 if the top of the mountain appears on the first day of the tenth month as stated in Genesis 8:5.

Another example is the contradiction of the Bible with geographical facts. The verse from the Book of Joshua explains about the borders of the land given to the sons of Benjamin (n.a, 2017):

*“And the border was drawn thence and compassed the corner of the sea southward”.*

(Joshua 18:14)

The word “sea” is inaccurate since based on Geography, there is no sea southwards of Jerusalem. (Rahmatullah Al-Kairanawi, 1864).

The next example is the error in chapter 19 from the Book of Joshua about the explanation of the borders of Naphtali:

*“And reacheth to Asher on the west side and to Judah upon toward the sun rising”.*

(Joshua 19:36)

Verse 36 in chapter 19 from the Book of Joshua is wrong because verse 36 contradicts with geographical fact. The land of Judah extends towards the south (Rahmatullah Al-Kairanawi, 1864).

The empirical methodology is also applied by Rahmatullah Al-Kairanawi in the discussion of the Pentateuch. He refuted the Pentateuch as the Book of Moses because Moses never used the first person for himself in any statement or verse in the Pentateuch (Monika Bajic, 2016).

However, there were many phrases of “*God says*” or “*Moses says*”. The third person pronoun shows that Moses is not the author of the Pentateuch, rather the author is someone else among Moses’s followers or another third person. (Rahmatullah Al-Kairanawi, 1864).

Rahmatullah Al-Kairanawi applied the empirical argument to refute verses in the Book of Numbers 1:45-47:

*“So were all those that were numbered of the Children of Israel, by the house of their fathers, from twenty years old and upward all that were able to go forth to war in Israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. But the Levites after the tribe of their fathers were not number among them”.*

(Numbers 1:45-47)

Verses 45 until 47 are inaccurate because the verses contradict with geographical facts. Based on geographical facts, Palestine is 200 miles in length and 90 miles in breadth. The number of Israel here is bigger than that (Rahmatullah Al-Kairanawi, 1864).

### 3.3.5 Analytical Method

The analytical methodology is the criticism of religious scriptures (Ghulam Haider Aasi, 2004). According to Mohd Faizal Abdul Khir (2017), the analytical methodology identifies the contradictions between verses in the same religious scriptures. Contradictions in religious scriptures are strong evidence that the religion is false.

Rahmatullah Al-Kairanawi applied the analytical methodology in the discussion on the contradictions and errors in the Biblical text. The analytical methodology is one of Rahmatullah Al-Kairanawi's methodologies in the study of religion as he uses Bible verses as arguments to refute Christianity teachings (Maziah Mustapha & Mohd Abbas Abdul Razak, 2019). For example:

*“Jehoiachin was eighteen years old when he began to reign”.*

(Second Book of the Kings 24:8)

However, in the Second Book of the Chronicles 36:9 says:

*“Jehoiachin eight years old when he began to reign”.*

(Second Book of the Chronicles 36:9)

There is a contradiction between the two verses above regarding Jehoiachin's age during the reign.

Another example is:

*“And the Lord did that thing on the morrow and all the cattle of Egypt died but of the cattle of the children of Israel died not one”.*

(Exodus 9:6)

However, verses 20-21 from Exodus chapter nine contradicts with the above verse:

*“He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses. And he that regarded not the word of the Lord left his servants and his cattle in the field”.*

(Exodus 9:20-21)

The first statement expresses that the cattle of Egypt died, however, the second statement expresses that they did not (Rahmatullah Al-Kairanawi, 1864).

Next example, is a contradiction in the Second Book of the Chronicles between chapter 28 verse one and chapter 29 verse one. According to Rahmatullah Al-Kairanawi (1864), one of the two verses is wrong. The following are the two verses:

*“Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem”.*

(Second Book of the Chronicles: 28:1)

*“Hezekiah (the son of Ahaz) began to reign when he was five and twenty years old”.*

(Second Book of the Chronicles: 29:1)

Then, one of the alterations in the Biblical text is the contradiction between the period of Adam and the Flood. According to Rahmatullah Al-Kairanawi (1864), three versions of the Bible discuss the Adam period and the Flood but statements from the three versions differ.

In the Hebrew version, the Adam period and the Flood is 1,656 years. Meanwhile, in the Greek version it is 2,262 years and the Samaritan version is 1,307 years (Luke VanderBerghe, 2019).

According to Rahmatullah Al-Kairanawi (1864), the discussion on the Flood period until the Prophet Abraham period are as follows:

1. Hebrew version            292 years
2. Greek version            1,072 years
3. Samaritan version        942 years

Meanwhile, Rahmatullah Al-Kairanawi (1864), stated three opinions on the Adam period until the period of Jesus Christ:

1. Hebrew version            4,004 years
2. Greek version            5,872 years

### 3. Samaritan version 4,700 years

Rahmatullah Al-Kairanawi applied the analytical methodology to highlight the contradiction between the Gospel of Matthew and the Gospel of Luke about the genealogy of Joseph. Matthew 1:16 describes Joseph as the son of Jacob:

*“Jacob begat Joseph”.*

(Matthew 1:16)

Meanwhile, according to Luke 3:23, Joseph is the son of Heli:

*“...the son of Joseph, who was son of Heli”*

(Luke 3:23)

Based on the analytical methodology, Rahmatullah Al-Kairanawi claimed there are contradictions, errors, alterations, additions, and omissions in the Biblical texts due to distortions in them. The analytical methodology is a strong argument to refute Christianity teachings and claims because it uses arguments based on Biblical texts (M. Muslimin, 2011).

#### 3.3.6 Questioning Method

The questioning method is part of Rahmatullah Al-Kairanawi's methodologies in the study of religions. The questioning methodology is the refutation of the teachings of other religions through questioning. The Quran applies the questioning method to open the minds of religious followers to think logically and deeply (Mohd Faizal Abdul Khir, 2017).

Christian arguments refuted by Rahmatullah Al-Kairanawi using the questioning methodology mainly discussed the contradictions and errors in the Biblical texts. For example, according to Rahmatullah Al-Kairanawi (1864), verse seven in the Book of Numbers highlights a contradiction between historical facts.

Israel kills all the men from *Midian* and the young girls from *Midian* became servants during Moses's lifetime (Charles Giuliani, 2018):

*“And they warred against the Midianites, as the Lord commanded Moses and they slew all the males”.*

(Book of Numbers 31:7)

Based on verse seven, chapter 31 of the Book of Numbers, Rahmatullah Al-Kairanawi questions how the Midianites could conquer Israel for only seven years while the Midian's glory lasted for 100 years.

Rahmatullah Al-Kairanawi (1864), applied the questioning methodology on verses in Matthew 16:17-19 about Peter as the best of Jesus's disciples as Peter obtained honour from Jesus when he was given the keys of the kingdom (Sophia Institute for Teachers, 2019):

*“Blessed art thou Simon: and I say also unto thee. That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven”.*

(Matthew 16:17-19)

However, according to Rahmatullah Al-Kairanawi (1864), Christian scholars like St Augustine gave a bad impression of Peter. Peter is an arrogant, self-important, conceited person who lacks humble reliance in God as he is convinced that his faith will never be shaken and his commitment is stronger than others (Stephen J. Binz, 2015).

Rahmatullah Al-Kairanawi (1864), raises the question; is it not strange and ridiculous that a man with bad qualities is promised the key of the kingdom of heaven?

Another example is about the passage in Matthew:

*“Jehorem begat Uzziah”.*

(Matthew 1:8)

According to Rahmatullah Al-Kairanawi (1864), the verse is erroneous due to Uzziah is the son of Ahaziah, not the son of Jehoram. Jehoram is the grandfather of Uzziah (Norman Gelb, 2010). Matthew does not list down the names of the three generations before Uzziah (Hank Hanegraaf, 2012).

However, the Second Book of the Chronicles does list them down (Yigal Levin, 2017). Rahmatullah Al-Kairanawi (1864), raises the question about Uzziah’s name as being doubtful because in the Second Book of the Kings and the Second Book of the Chronicles, he is named as Ozias.

Rahmatullah Al-Kairanawi also applied the questioning methodology to criticise the Catholic Church. According to Rahmatullah Al-Kairanawi (1864), Protestants claim that Catholics have changed the Latin translation based on the Catholic Church’s understanding. He raised the question on whether the Catholics have any way to refute the Protestant’s claim.

Meanwhile, the Roman Catholic Church argues that wine and bread have physically changed to the blood and body of Jesus (Lawrance Joseph, 2021). Rahmatullah Al-Kairanawi (1864), asked Christians two questions to deny the Roman Catholic Church’s claim:

1. What is the punishment to those who kill and slay Jesus Christ many times every day?
2. Who in the world will be safe from Christians if God himself cannot save Christians?

According to Matthew 19:16-17:

*And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me god? There is none God but one, that is, God: but if thou wilt enter into life, keep the commandments”.*

(Matthew 19:16-17)

The verses explains that Jesus refutes Trinity and acknowledges one God. Rahmatullah Al-Kairanawi (1864), questions how Jesus could allow them to ascribe him to God, address him and create man with his own hands in Matthew 19:16-17.

### 3.3.7 Supposition Method

According to Mohd Faizal Abdul Khir (2017), the supposition or assumption methodology is the utilisation of assumptions to differentiate between true or false religion. If the assumption contradicts with religious teachings, it means the religion is false. One of the examples in the Quran is from surah *Al-Anbiya*’ verses 98-99:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبٌ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ ۚ لَوْ كَانَ هُؤُلَاءِ آلِهَةً

﴿مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ﴾

(Al-Quran. Al-Anbiya’ 21:98-99)

These verses explain that if idols are true Gods, they should not be in Hell.

Rahmatullah Al-Kairanawi applied the assumption methodology in discussing the errors in the calculation of the Israel number. Christians claim, the number of Israel people fighting in the Book of Numbers 1:45-57 is more than 600,000 excluding men, women and children of the Levi tribe, all women of the other tribes from Israel and all men who are under twenty years old (Roy E. Gane & R. Dennis Cole, 2016).

Rahmatullah Al-Kairanawi (1864), assumes if 600,000 is a true number, it will become a unique number in human history because Israel's populations grew despite being oppressed and murdered by the King of Egypt.

Then, Rahmatullah Al-Kairanawi refers to Adam Clarke, Thomas Hartwell Horne, Thomas Scott and Nathaniel Lardner's views about the distortion of the Bible (Sara Schulthess, 2016). He focuses on corruptions of the Biblical texts and distinguishes three categories; alterations, omissions and interpolations (Sara Schulthess, 2016).

Western scholars' statements are evidence that the distortions in the Bible are true and Rahmatullah Al-Kairanawi (1864), assumes that Christians change some passages in the Bible because some Bible passages do not contradict with Islam.

One of the Christian's belief is that wine and bread have changed to the blood and body of Jesus (Pope Michael, 2011). Rahmatullah Al-Kairanawi (1864), refutes this belief with an assumption. If the bread made by priests suddenly changed to the body of Jesus, who is the son born by Mary? There are two assumptions; first, her son is the real Jesus and second, her son is another man, not Jesus.

Christianity argues that God is composed of three persons otherwise known as the Godhead and that these persons are independent of each other, have their fullness of deity and have equal natures but distinct in one person (Charles E. Farhadian, 2015). If that Christianity claim is true, Rahmatullah Al-Kairanawi (1864), assumes that every three persons have different souls and cannot exist alone. One person requires the other two persons for his existence.