

Existence of Allah in the Divine Religions: A Comparative Study

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ABSTRACT

The concept of the existence of Allah occupies a significant position in the theological frameworks of the major divine religions. This research explores a comparative analysis of the perception of divine existence in Islam, Christianity, and Judaism. Islam unambiguously emphasizes the absolute oneness, transcendence, and incomparability of Allah, grounded in the Qur'anic revelation. Christianity, while affirming monotheism, conceptualizes the divine through the doctrine of the Trinity, distinguishing its theological narrative. Judaism upholds a strict monotheistic attitude, asserting the singularity and invisibility of God as reflected in the Torah. Through an analysis of primary scriptural sources and classical theological interpretations, this paper identifies both convergences and divergences in the understanding of divine existence among these faiths. Despite doctrinal variations, all three religions uphold the belief in a Supreme Being who is omniscient, omnipotent, and the ultimate source of creation and moral order. The aim of this study is to remove the confusion about Allah and establish existence of Almighty Allah everywhere. This comparative study also seeks to contribute to the broader discourse on interfaith dialogue by emphasizing shared principles while respecting theological particularities. Finally, it highlights the universality of the human quest for the Divine across religious traditions.

Introduction and Background

From the beginning of the world, the concept of the existence of Allah has been established among the people. This world was not created just like that; the one who created this world is Almighty Allah. The word Allah is Isme Alam or the Proper Name. It has no singular or plural form. By this name is meant only the Great Being, who is unique, eternal, and omnipotent. In this regard, it is said in *Tafseer al-Khazen*, "The word Allah is Isme Alam. It is specific to Allah alone. By this name Allah is distinguished. It is not derived from any root and has no partner in it. This is the accepted opinion. The proof of this is the word of Allah. "فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا. "He is the Lord of the heavens, the earth, and all that is between them. So, worship Him and be patient in His worship. Do you know someone with the same name?" So, the word Allah is not applied to anyone other than Allah". According to the most scholars, the word Allah is not derived from any particular metal and does not have any exact synonym in Arabic. Apart from this, it is not possible to translate the word accurately into any other language. On the other hand, in Semitic languages such as Hebrew, Syriac, Aramaic, Himalayan, and Chaldean languages, the word used to express the meaning of God or God is generally formed by combining the three letters Alif, Lam, and Ha. *الاه* in Syriac, or *لاها* and in the Hebrew *الوه* is just a variant of that root. But *لاها* or *الاه*, both words are used for deities other than Allah. In the pre-Islamic period, the word Allah was used among Arab peoples. They knew that man was the obedient servant of God. Keeping the name of Abdullah among them bears proof of this but they also had the idea that their deities were partners of Allah and they helped them to get close to Allah. The holy Qur'an describes their fanciful idea as follows:¹ "مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ" "We worship them because they will bring us near to Allah those who are scholars". They think that the word *الله* is

derived from *اله*, their argument is first. The word *اله* meant both God's right and God's rejection. Later on. The word *اله* when transliterated into *الله*, is used only in the case of Ma'bude Haq (حق معبود). Finally, the word *الله* becomes specific for *معبود حق*. In this context, the statement of Mufassir Abu Hayan Al-Andalusi is worth mentioning. He said that, *اسم الله الجلالة (الله) علم مرتجل لا يطلق إلا على المعبود بحق و هذا عند* "Allah is the name of a glorious being, which applies only to the true Lord. Most of the scholars maintain that"²

After briefly describing the phonetic analysis and usage of the word Allah, we will now discuss its usage and nature of existence in the major religions of the world. Before this, it is necessary to briefly discuss the classification of the prevailing religions. Religions in the present world are divided into two categories. Religions practiced among Hebrew Arabs, Assyrians, and Phoenician peoples are called Semitic religions. Among these religions, the main ones are Judaism, Christianity and Islam. Followers of these religions believe in divine guidance brought by the prophets of Allah. Religions that were not practiced among the Hebrew Arabs and Phoenician peoples, rather, they were invented in different nations of the world are called non-Semitic religions. It is again divided into two parts: One, Arya or Arian; Two, Anarya or non-Arian. This religion originated with the rise of the Aryan race. They settled in Iran and North India from 1500 to 2000 BC. These Aryan religions are again divided into Vedic and Non-Vedic. Hindus and Brahmins belong to the Vedic religion. Sikhism, Buddhism, and Jainism are non-Vedic religions. These religions were not introduced by any prophet or messenger. Zoroastrianism is considered an Aryan and non-Vedic religion but its followers claim it as divine religion. It is difficult to say how correct this claim is. However, if we analyze the features of divine religions, they cannot be termed as divine religions by any means. Fire worship is recognized as the main worship in this religion. But there is no provision for fire worship in any divine religion. It has been labelled as sectarianism and its severe punishment has been introduced." Non-Aerial religions are Confucianism, Taoism, and Shinto. These religions originated in China and Japan. These religions are nothing but a set of moral principles. The concept of God's existence is completely absent from it." What is the concept of Allah in the above Semitic Aryan and Non-Aryan religions, it is not possible to judge without a close observation of the practical life of the followers of these religions. Apart from this, many followers of these religions do not even know what concepts related to Allah are written in their scriptures. For this, it is necessary to analyze the nature and nature of God's existence described in the holy books of these religions.

A brief discussion on this is given below Almighty Allah is our Lord, Creator, Owner, Sustainer, Peacemaker, etc. Belief in Almighty Allah is the first condition for being a believer. A person can never be a believer if he does not believe in Allah wholeheartedly. Along with believing in Allah, it is obligatory to believe in His attributes. Denial of any of Allah's attributes makes a person a disbeliever. There is no contradiction between the celestial religions regarding belief in Allah and the memorization of His attributes. All religions have acknowledged Allah with all His attributes. But there is a difference in how to address Almighty Allah. Different names are used to refer to the creator according to language and caste. For example, the one Lord is called Allah in Arabic, God in English, Tuhan in Indonesian, Creator in Bengali, Ishwar in Sanskrit, and Khoda in Urdu and Persian. In Judaism, the creator is called Jehovah or Yahuah instead of Allah. The Creator is addressed by both these names in the Torah. On the other hand, in Christianity, God is addressed by different names. In various places in the Bible, the Creator is called God or Lord. In Islam, the creator is called Allah. The word Allah is used in many places in the Holy Quran to identify Allah. Allah is the ethnic name of Allah. Calling Allah as God or Lord is prohibited in Islam. Because these words are used in plural form and Allah cannot be plural. In short, although there is no contradiction in the celestial religions regarding the existence of Allah and all his attributes, there is a contradiction in what name Allah will be called. The concepts of existence related to Allah in the divine religions have been beautifully presented and explained in my writings.

Nature of Existence of Allah in Judaism

The Jews are the oldest one of the Semitic nations. In the holy Qur'an they are called Jews and Bani Israel. For the guidance of this nation, Musa (A.) was sent from Allah. He preached to them the instructions of the Torah sent by Allah. He commanded them to obey and worship one and only Allah instead of many gods. As a result, this religion is founded on divine guidance. If we review the Torah and the scriptures of this religion, it can be seen that الله, or the creator is one and unique. But they call the creator Jehovah or Yahua instead of Allah. The name can be found in the following verse in the Old Testament of the Bible. For example, On that day, by means of a hired shaver in the region of the river, even by means of the king of Assyria Jehovah will shave the head and the hair of the feet and it will sweep away even the beard itself."³ In the above verse, the word Jehovah is used to mean 'Lord' or Allah. In addition, the English translation of the Bible has been translated as Lord. For example, in the following verse of the King James Version of the Old Testament of the Bible, Jehovah is called Lord. For example, on the same day shall the shave with a Yahuah razor that is hired, namely, I by them beyond the river, by the king of Assyria, the head and the hair of the feet; and it shall also consume the beard.⁴ The word Lord mentioned in the above verse is used in the sense of Allah; which is the equivalent of Yahuah in Hebrew. Now the word Yahuah needs to be explained. In this context, Abbas Mahmud Al-Akkad wrote that it is not possible to accurately determine the root letter of the word Yahuah. But it is of conscience. That is, the word was originally: ياهو. This word was taught to the nation of Israel to remember Allah. It is said that he was the first to name God Yahuah.⁵ Robert Smith expresses a similar view to al-Akkad regarding the word Yahuah. According to him, the English word Lord is the equivalent of the Hebrew Yahuah. Hebrew was written without the letter علة حرف until 500 BC. Then the letter حرف علة entered the language. As a result, the word Yahuah becomes باهوفنا (Jehovah). From this point of view, the word ياهو or باهوفنا means Lord or God.⁶

Different names are used to refer to the creator according to language and caste. For example, Allah is the great single in Arabic, God in English, and Tuhan in Indonesian Creator in Bengali, God in Sanskrit, Khoda in Urdu and Persian. Now the question is, is Yahuah (يهوه) the Jewish word for God in Hebrew? In answer to this question, it can be said that the attributes described by the Jews of يهوه cannot be recognized as the attributes of God by any religious person. These attributes of God are nothing but imaginary ideas. The famous historian Val Dewanet gives an account of the word يهوه. That is when the Jews conquered Canaan, they resorted to the mythical gods of the Canaanites, and they began to worship them by building images of those gods. In 1931 AD, the statue of this god was found in Canaan. This portrait is called ياهو or ياه.⁷ Thus, يهوه meant an idol made by the Jews which they imagined to be the image of God. They regard يهوه as the creator of war, good and evil, good and bad.⁸ Hebrew-speaking Jews living in Palestine and Jerusalem referred to Rab or Elah as يهوه, but Arabic-speaking Jews living in the Hijaz during the Jahili period called Elah 'Allah'. Ancient Arabic poetry can be cited as the best proof of this.⁹ Whatever the Jews call God Rab, but what is the nature of Allah in their religion? Is he unique? In this context, we will review their religion below. Since the main foundation of Judaism was founded on revelation, the main creed of this religion was Tawheed, for the establishment of Tawheed, Prophets, and Messengers came to earth. Musa A. and the prophets before him were sent to Bani Israel to preach and establish the Oneness of God. Allah revealed the Torah to him. What is described in this holy book about the existence, nature, and attributes of Allah is as follows:

1. Then Allah said, O Children of Israel! I am God your Lord. I brought you out of slavery in Egypt. You shall not set up any gods in my place."¹⁰

2. Idolatry is forbidden thus; you shall take no other god besides me. You shall not make for yourself an idol; Do not set the likeness of anything in the heavens or on the earth or under the earth, and you will not bow down to them, nor visit them. For I alone am the Lord, your Lord.¹¹
3. I am the only Lord and there is no saviour but me.¹²
4. I am God, there is none but me; I am the Lord and there is no one like me.¹³
5. I am the Lord. There is no one but me; there is no god but me.¹⁴

The monotheism or Tawheed of Allah is proved from the commentary described in the above Bible Old Testament and Torah. However, the monotheism of God is absent in Judaism today. After the death of Moses, the Jews forgot Tawheed and plunged into idolatry.¹⁵ History is its witness. In the pre-Islamic period, the Jews built an idol and placed it inside the Kaaba and started their worship. The statue depicted a ram ready for slaughter by Ibrahim's side. They also worshiped a son god called Teraphim. Besides, worship of other gods was also common among them. In this way, in the history of Judaism, Musa (A.) Partisanism mixed with introduced monotheism, and the religion transformed into paganism and nature worship like Hinduism. The Jews have turned the monotheism of God into a dualistic instrument. A community of them did not hesitate to portray Uzair (A.) as the son of Allah.

The latest divine book Al-Qur'an has highlighted their sayings like this, وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ

لِلْحَايِفِينَ. النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ. "The Jews say, 'Uzair is the son of God', and the Christians say, 'Messiah is the son of God'¹⁶. An analysis of the activities of contemporary Jews shows that they are comfortable accepting a single God as well as the Holy Land of Palestine as their Lord. Although this is not the opinion of all Jews, it is intended to state the opinion of a Jewish general. In this context, the modern religious researcher, Ahmad Shalabi writes that this is evident from a description in the book

للحايفين (Envy the Frightened) written by Yayil Dayan, daughter of army Chief Moshe Dayan. In that book, the author mentions his advice to the son of a Jewish warrior named Ifri. He (Ifri) once forbade his son to go to the shrine and advised him to give importance to a new god. That God is the land of Palestine. In this context, writer Yail Dayan describes the incident as follows:

Once the son of the Jewish hero Ifri came back from the synagogue where few people used to go to that place of worship. Father Ifri addressed his son and said, "Once upon a time when we Jews lived in Russia and other countries, we needed to follow religious education and preserve our religion." Judaism was the only recourse for us to sympathize with one another and to hate those who were inferior to us. But what is more important to us today is land acquisition. Oh boy! You are an Israeli, not just a Jew. And I have left my clothes, my luxuries, my relatives, and God in Russia and am relying on a new Lord here. And that is the fertile land of Palestine, the natural environment, and the wonderful aesthetic orchards loaded with oranges. Can't you feel it? Saying this, Ifri took a handful of earth and placed it in his son's hand, and said, hold this earth tightly, feel it, and taste its taste. If you pray to someone in the sky, you can do it only for rain on this land, but it is not necessary to do it for our spiritual peace and dignity. Remember! This is very important to me. You will not go to any place of worship a second time.¹⁷ From the above events, the current Jewish concept of God can be easily guessed. This incident proves more clearly that they have forgotten the true Lord. They want to occupy the land of Palestine to influence the people of the whole world, through imperialist aggression and Judaization. That is why they have made this land a big god.

Concept about Existence of Allah in Christianity

Christianity is an ancient religion among the Semitic religions. In the world according to the Christian concept, followers of their religion number of two hundred cores. Christianity is named after Jesus Christ. He preached the message of Tawheed to his followers. He taught them that there is no god but Allah, He is a Messenger sent by Allah. It is necessary to analyze what name Allah is called in this religion. English translations of the Bible show that they call Allah God and sometimes Lord.¹⁸ As the Bible was revealed in Syriac, Al-Wahi is used as a counterpart of the word Allah in Syriac. Such as Jesus, the name he called out

to Allah when crucified was, *الوي، الوي، سبقتني لما* - meaning, 'O my Lord! O my Lord! Why did you leave me?' By whatever name Allah is called, this religion was based on monotheism. This is the root of divine religion the basics of Jesus After the ascension to the fourth heaven, Christians destroyed monotheism, the main foundation of this religion, and gave birth to Trinitarianism. Studying the Bible it is shown that Isa (A.) never claimed to be God. Basically, no such claim can be found anywhere in the Bible where he says, 'I am God' or worship me, and there are several verses in the Bible that express the opposite meaning. The concept of God given in the Bible is as follows:¹⁹

- You shall fear Allah your Lord, worship Him alone.²⁰
- The Spirit of God is upon me because he has appointed me to preach good news to the poor.²¹
- I remove all evil by the power of God. And the kingdom of God has come to you.²²
- Let your mind not be troubled any longer. Trust in God, trust in me too. There are many places to stay in my father's house. If not, I would have told you, because I am going to prepare a place for you.²³
- But these things are written so that you may believe that Jesus Christ is the Son of God. And believe and live through Him.²⁴
- God revealed the world with such love that he gave one only begotten son so that whoever believes in him should not perish. For God did not send the Son into the world to judge the world, but let the world be saved by him.²⁵
- You have heard that I told you, I am leaving. I will come back to you again. If you love me, you will rejoice that I am going to my father, because my father is greater than I.²⁶
- I can do nothing by myself; I judge as I hear, and my judgment is right. Because I don't want to do anything of my own accord; but I want to do the will of the Father who sent me."²⁷
- And what you are from me is not my word; rather, those words are from the father who sent me."²⁸

Perception about Existence of Allah in Islam

Islam is also one of the Semitic religions. It is the world's only pure monotheistic universal religion. Currently, the number of its followers in the world is 167 crore 84 lakh. According to the beliefs of this religion, God is only known as Allah. In the holy Qur'an Allah's brief introduction is presented as follows: *وقُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَمَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ* "Say, He is Allah, the One and only. Allah is the One and Only. He did not beget anyone, nor was He born from anyone. There is no equal to Him".²⁹

The identity of Allah is summarized in the above short Surah of Al-Quran. Five attributes of Allah are mentioned here. These five attributes are specific only to His being. Nothing in the universe has this quality. These five qualities are-

- a. Allah is One, Unique and Unique. He alone is the sole ruler director and manager of the universe. He has no share in any creation of the universe;
- b. He is impatient. The meaning of this word is that he is a single being who does not look to anyone to fulfill his lack; rather, everything in the universe is waiting for him to fulfill their lack. That is why all worship and obey Him;
- c. He gave birth to no one;
- d. He was also not born from anyone. That is, he is not the father of anyone; and no one's child. He is eternal and eternal. He has no equal;
- e. He has no equal. This means that there has never been and will never be anyone who is equal to Allah or equal in status or can rise to the same level as Him in terms of his qualities, actions, and powers.³⁰

In Islam, the creator is called Allah. This word used in the Arabic language is generally better and has the correct meaning than the word God used in the English language for the creator. The word God can be pluralized by adding an s, but the word Allah is not a singular or plural. Again, adding *dess* to the word God makes it feminine. But the word Allah has no masculine or feminine gender. It does not change gender. If you add the word *Ten* before the word God, it means a false god, but the word Allah is a unique

various situations such as adversity, suffering, success, failure, etc. they are this creator is called by different names in the terminology of his religion. Allah, God, Jehova, Creator Ahuramazda, by whatever name the Creator is called, He answers the call of all. He is the Supernatural Omnipotent, Omniscient, Ever-Existing. There are many religions in the world today. Recently Mr. David B. a British researcher named Barrett (David B. Barrett) has been able to determine the number of religions in the world today by conducting a global survey and research. According to the statistics given by him, there are about 43,000 religions in the world. Some of these religions are divine religions, some are prehistoric, high and low caste and some are group religions, national and universal religions. There are also some other agnostic, tribal, and eternalist religions. Regardless of the number of religions, almost every religion has a belief in God. In some religions, the idea of God or Creator, which is at the heart of religious consciousness, has been manifested as an invisible force. Again, in some religions, it is expressed in the image of objects. The main purpose of religion is to know and realize the infinite, to improve the way of life, and to free suffering from hatred and enmity. So, Ishwar, Bhagavan, Jehova, Allah, God by whatever name this manifestation of the Infinite is addressed, He resides in the heart of every religion. In this continuity, the concept of God being immortal and indestructible and his future judicial role over all creation is presented in one way or another in the philosophy of each religion.³⁷ Other religions in the world believe in agnosticism. Such as Buddhism and Confucianism. Agnosticism means 'we know nothing about God.' So, no comment can be made about it. According to these religions, man knows nothing about the existence of anything behind the perceptible objects. As a result, despite acknowledging God in these religions, silence has been adopted about him. As Buddha deva was asked about God he remained silent about it. Al-Qur'an has adopted a neutral and tolerant policy regarding whatever name the Creator is called in different terms in different religions. Through this policy, respect for other religions has been shown and bonds of communal harmony and harmony have been strengthened. As declared in the holy Quran, *وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ* "Do not revile those whom they invoke besides Allah because they are trespassing, will also insult Allah out of ignorance".³⁸

Conclusion

No man can be a believer without believing in Allah. The first condition of faith is to believe in Allah with all His attributes. People can get salvation in this world and hereafter only if they believe in Allah. He is our Creator, Lord, Peacemaker, Merciful, etc. We cannot live on earth without the grace of Allah. Similarly, without the mercy of Allah, we will not get the hereafter and liberation. Just as it is a duty to worship the Creator and to forbid His orders, the name by which the Creator is addressed is also a very important matter. As it can be seen from the above discussion, the contrast in this matter can be preserved in the celestial religions. This proves that Allah should be addressed by the name Allah and not by any other name. So, Allah should not be called God or Lord. Our goal is to be freed in the hereafter by worshiping Allah with pure belief.

Note & References

- ¹ Al-Quran, 39:3
- ² Al Andalusi, *Al-Bahrul Muhit*, Vol. 1 (Beirut: Darul Fikr, 1420 Hijri), P. 80
- ³ The Holly Bible: Isaiah 7:20
- ⁴ The Holy Bible: Isaiah 7: 20
- ⁵ Abbas Mahmud al-Akkad, *Allah* (Qaira, Matbaatul Hind, 2005 AD), P.74
- ⁶ Smith: *God and Man is Early Israel* (London: Cambridge University press, 2 February 2009) P.35
- ⁷ William James Durant, *Qissatul Hadarah*, Vol. 2 (Lebanon: Darul Jil, 1408 Hijri), p. 34
- ⁸ Dr. Ahmad Shalabi, *Muqaranatul Adyan, Al-Yahudiyyah* (Cairo: Maktabatun Nahdah Al Misriyyah, 1992 AD), P. 190; Dr.Muhammad Belal Hossain, *Tulonamulok Dharm* (Dhaka: Bangladesh Islamic Law Research and Legal Aid Centre,2022), P. 230
- ⁹ Tushihiko, *Allah Wala Insan Fil Qur'an*, Arabic translation:Dr. Helal Muhammad al-Jahd, P. 177-178
- ¹⁰ And God spoke all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. Cf. Bible: Exodus, 20: 1-3

- ¹¹ Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I am the Lord thy God I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. Cf. Bible: Exodus, 20: 4-5
- ¹² I am the lord and there is none else, there is no God beside me: I girded thee, though thou hast not known me: Cf. Bible: *Isaiah*, 45: 5
- ¹³ Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Cf. Bible: *Isaiah*, 46: 9
- ¹⁴ I am forming the light, and create darkness: I make peace, and create evil: I am the lord does all these things. Cf. Bible: *Isaiah*, 45: 7
- ¹⁵ Prof. Kazi Ayub Ali. *An Introduction to Islamic Culture*, P. 59
- ¹⁶ Al-Quran, 9: 30
- ¹⁷ Dr. Ahmad Shalabi, *Al-Yahudiyyah*, *Ibid*, P. 204
- ¹⁸ In Christian theology the name of God has always had much deeper meaning and significance than being just a label or designator. Christian belief states that the name of God is not a human invention, but has divine origin and is based on divine revelation. Respect for the name of God is one of the Ten Commandments, which some Christian teachings interpret to be, not only a command to avoid the improper use of God's name but a directive to exalt it through both pious deeds and praise. This is reflected in the first petition in the Lord's Prayer addressed to God the Father: "Hallowed be Thy Name. Cf. Systematic Theology by Louis Berkhof, 1996, Pp. 47-51; Mercer Dictionary of the Bible by Watson E. Mills, Roger Aubrey Bullard 1998, P. 336, *The Ten Commandments: Interpretation: Resources for the Use of Scripture in the Church* by Patrick D. Miller 2009, P. 111; *Theology of the New Testament* by Georg Strecker, 2000, P. 282
- ¹⁹ At noon the whole country was covered with darkness, which lasted for three hours. At three o'clock Jesus cried out with a loud shout Floi, Eloï lema sabachtani? Which means 'My God, My God why did you abandon me?' Cf. *Mark*, 15: 34
- ²⁰ Thou shalt worship the Lord thy God, and him only shalt thou serve. Cf. Bible, *Luke*, 4: 8
- ²¹ The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty then those are bruised. Cf. Bible: *Luke* 4:18
- ²² But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. Cf. Bible: *Luke* 11:20
- ²³ Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if it were not so, I would have told you. I am going to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. Cf. *John*: 14: 1-3
- ²⁴ But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. Cf. *John*: 20:31
- ²⁵ Cf. *John*: 16
- ²⁶ Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the father: for my father is greater than I. Cf. *John*: 14:28
- ²⁷ *Ibid*.
- ²⁸ He that loveth me keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. Cf. *John*: 14:24
- ²⁹ Al-Quran, 112:4
- ³⁰ Allama Maududi, *Tafhimul Qur'an*, Translation: Abdul Mannan Talib, Volume 19 (Dhaka: Adhubik Prokashoni, 2000 AD), P. 316
- ³¹ Md. Rafiqul Islam, *Dr. Zakir Naik Lectures in its entirety* (Dhaka; Peace Publications, 2009 AD), P. 135
- ³² *Tafhimul Qur'an*, Volume 19, P. 307
- ³³ Al-Quran, 57:3
- ³⁴ Al-Quran, 59:24
- ³⁵ Al-Quran, 2: 48
- ³⁶ Al-Quran, 21:22
- ³⁷ Dr. Abdullah Numsaq, *Al-Buziyyah*, p. 152-153; اتفقت معظم الروايات البوذية على أن بوذا لا يقرر العقائد ولا يهتم بها، لأنه كان يؤسس مذهبه على الأسس التجريبية والروحية والطرق المؤدية إليها، وكان لا يعتمد على معونة أخرى ينتظر الحامها أو نورها، وإنما يعتمد على الجهود العلمية والعملية لا أكثر ولا أقل الأخلاقية، وعلى التجربة الروحية والطرق المؤدية إليها، وكان لا يعتمد على معونة أخرى ينتظر الحامها أو نورها، وإنما يعتمد على الجهود العلمية والعملية لا أكثر ولا أقل. *Qissatu Bujha*, Vol. 3, p. 48-49
- ³⁸ Al-Quran, 6:108