



AMMANI BELIEFS

VOLUME II

SHAIKH MIR ASEDULLAH QUADRI

AMMANI BELIEFS

VOLUME (2)

Written By

SHAIKH MIR ASEDULLAH QUADRI

Sahih Iman Publication

Copyright © SAHIH IMAN 2019

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means without the prior written permission of the publisher, nor be otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition being imposed on the subsequent purchaser.



PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

This book provides details about Amman Interfaith Message in which Christians and Jews have been declared as 'believers' on par with Muslims. We have discussed this issue and have clarified the Amman Message is based on misinterpretations of Quranic verses and Ahadith. It is an important read for all Muslims. We are positive that all books in this series will be very useful for Muslims.

CONTENTS

HOW PEOPLE ARE MISLED BY AMMAN INTERFAITH MESSAGE	1
AMMAN INTERFAITH MESSAGE	4
MISINTERPRETATION OF AHADITH	8



HOW PEOPLE ARE MISLED BY AMMAN INTERFAITH MESSAGE

Prince Ghazi bin Mohammad, the special envoy of King Abdullah II of Jordan, and his Team were entrusted to work on a Project titled "**Common Ground between Islam and Buddhism**", launched on May 12, 2010. This Project was based on a book written by a Shia author Reza Shah Kazemi, Research Fellow at the Institute of Ismaili Studies, London, and introduced by contributions from Dalai Lama, Prince Ghazi and Dr. Hashim Kamali.

The project was based on the following important review points which have been placed as link on the official '**A Common Word**' Website.

(a) After a number of meetings in Jordan between HH the 14th Dalai Lama and HRH Prince Ghazi bin Muhammad, a **true and profound** "Common Ground" between Islam and Buddhism was recognized.

(b) Although Buddhism is clearly non-theistic, the ultimate Reality affirmed by Buddhist thought, and the supreme goal sought by it, is **proposed** to correspond closely with the Essence (al-Dhāt) (Unity) of God in Islam.

(c) The Islamic scholars should attempt to help **Muslims to see Buddhism as a True Religion or Deen**, and Buddhists to see Islam as an authentic Dharma.

A closer look of the above, will lead anyone to conclude that Buddhists, the followers of Buddhism are being treated as "**Believers**" **on par with Muslims**.

Hindus also declared as 'believers'

A Hindu-Jewish Religious Leadership Summit was held in Israel during February 17-20, 2008 in which it was declared that Hindus are covered in the people who believe in one God. There is a commonality between Judaism and Hinduism since both believe in one Supreme God.



The Summit declared that Hindus' worship of their innumerable Devataas by making their idols, is not idol worship.

Following was the declaration of the Summit

"It is recognized that One Supreme Being in its formless and manifest aspects has been worshiped by Hindus over millennia. The Hindus relate to only One Supreme Being when they pray to a particular Devataa. This does not mean that Hindus worship 'idols'. They worship **devataas** who are manifestation of the One Supreme Being."



The above picture shows a Newspaper clip dated February 26, 2009 reporting that in a Hindu Conference, Arshad Madani, President of Jamiatul Ulema-e-Hind has declared that 'Hindus are not unbelievers'. In the same Conference he declared that Ahle Sunnah Wal Jama'a among Muslims are Mushrikeen.

The 'Common Ground' logic may also be applied by Ammanis for the Makkan Pagans of Prophet's (صلى الله عليه و آله وسلم) time, to declare them "believers" by another Amman Message since they also believed in one God.

It is in Quran - وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ [If you ask them who created them, they (the Pagans) would surely say Allah]. (**Az-Zukhruf - 87**)

It is Quran - قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ [Say, Who is it that gives you all sustenance from the sky and earth, governs sight and hearing, brings forth life from the dead and death from the living and plans the affairs of man? ' They (the Pagans) will all say Allah"] (**Younus - 31**)

First Amman Message claimed all Muslim sects are "believers", irrespective of their conflicting un-Islamic beliefs. Branding **Amman Message** as Ijma (consensus) of 72 deviated sects, they are compelling innocent Muslims to believe in schools of thoughts of all Sects as real Islam.

The Second Amman Message titled "**Amman Interfaith Message**" claimed Christians and Jews as "believers" in spite of their polytheistic beliefs.

It is in Quran - وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۗ ذَلِكَ قَوْلُهُمْ ۗ أَنَّى يُؤْفَكُونَ ۗ بِأَفْوَاهِهِمْ ۗ يُضَاهِنُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۗ قَاتَلَهُمُ اللَّهُ ۗ أَنَّى يُؤْفَكُونَ [The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!] (**At-Taubah - 30**)

The third Amman Message came in shape of a document titled "**A Common Word**", in which they initiated a dialogue with Christians and Jews to unite them with Muslims as "Believers".

Under a Project titled "**Common Ground between Islam and Buddhism**" Buddhists are being treated as 'Believers on par with Christians, Jews and Muslims, even though Buddha explicitly rejected the concept of a Creator (Almighty God) and denied endorsing any views on creation of this Cosmos. Buddhists believe in the existence of **Devas** (Gods) (Super Beings in Higher Realms) but they (the gods), like humans, are said to be suffering in **Samsara** (life), and Buddha is portrayed as a teacher of gods and superior to them.

The Islamic Message of Allah (عَزَّ وَجَلَّ) never changed from Adam (عليه السلام) till Prophet Mohammad (صلى الله عليه و آله وسلم).

It is in Quran - قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ [Say (O' Muslims), We believe in Allah and that which has been sent down to us and that which has been sent down to Abraham (Ibrahim - عليه السلام), Ishmael (Ismael - عليه السلام), Isaac (Is-haq - عليه السلام), Jacob (Ya'qub - عليه السلام), and to Al-Asbât (the twelve sons of Jacob - Ya'qub - عليه السلام), and that which has been given to Moses (Musa - عليه السلام) and Jesus (Isa - عليه السلام), and that which has been given to the **Prophets** from their Lord. We (the Muslims) make no distinction between any of them, and to Him we have submitted (in Islam)].' (Al-Baqara - 136).

AMMAN INTERFAITH MESSAGE

Parallel to the Amman Message, King Abdullah II also launched **Amman Interfaith Message in 2005**.

Under Amman Interfaith Message, the King has declared Christians and Jews as believers on par with Muslims.

According to Amman Interfaith Message, there are three Central Ideas which are common to **Islam, Christianity and Judaism**, as follows.

- (i) Belief in the Unity of God
- (ii) Worship and devotion to God
- (iii) Love and Justice towards Human Beings

Thus, the Amman Interfaith Message claims that Jews, Christians and Muslims believe in the Unity of God (or one common God).

This is a blatant lie and misrepresentation of facts. Look at what Muslims believe.

It is in Quran - قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ [Say (O'Prophet - صلى الله عليه و آله وسلم) Allah is one. Allah is independent. He

does not have children. Nobody has given birth to him. Nobody can match Him or equal Him". (Al-Ikhlās - 1- 4).

As against the above Islamic belief, the Christians believe in 3 Gods; the Father God, the Son of God and the Holy Ghost. Similarly, the Jews believe that Prophet Ezra (Uzair - عليه السلام) is the son of God.

Two Quranic verses (Aal-e-Imran 64, and Al-Hujurat 10) were quoted on the official Website of Amman Interfaith Message in support of their claim that Jews and Christians are believers on par with Muslims.

However, only **part of the verse # 64 of Surah Al-e-Imran** is mentioned. Then **verse 10 of Surah Al-Hujurat** is mentioned to mislead people that Christians, Jews and Muslims are brothers in faith. This kind of interpretations are political ploy to fool innocent Muslims.

We have explained below the correct understanding of the above verses.

(i) It is in Quran - قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ [Say: "O People of the Book! come to common terms as between us and you : That we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)] (Aal-e-Imran - 64).

The entire verse is asking Christians and Jews to come back to the right belief, from their belief of **Trinity**. Muslims are commanded to ask Christians to refrain from their belief in 3 Gods; the Father God, the son of God and the Holy Ghost. The verse specifically describes this fact and clarifies "that we (Muslims) worship none but Allah (عَزَّ وَجَلَّ); that we associate no partners with Him; that we erect not, from among ourselves Lords and patrons (like their belief in three Gods) other than Allah (عَزَّ وَجَلَّ)".

The verse further states that "If then they turn back, (then you O' Muslims) say you bear witness that we are Muslims (and they are not believers)".

It is abundantly clear that the above verse does not call Christians as believers. As a matter of fact, it is demanding Christians and Jews to become believers like Muslims by renouncing their self concocted Trinity theory.

(ii) It is in Quran - إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ [The Believers are but a single Brotherhood: So make peace and reconciliation

between your two (contending) brothers; and fear Allah, that ye may receive Mercy.] (Al-Hujraat - 10).

The above verse is from Sura al-Hujraat. Right from the start, this Sura deals with Muslims. There is no mention of Christians and Jews here. The word "Mominoon" has been used in this verse for Muslims. The verse explains that if two Muslims (Momineen) have a conflict of any kind, it is important that we make peace and reconciliations between them. Here Muslims are declared as brothers in faith.

The Amman Interfaith Message misinterprets the above verse to claim that Christians and Jews as "Momineen" just like Muslims. (Astaghfirullah).

Some Ammanis present the following verses to claim Christians and Jews as 'believers on par with Muslims'. They claim that on the basis of these Quranic verses, they cannot do 'takfeer' of Christians and Jews (declare them as unbelievers).

(1) It is in Quran - إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مِنَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ - [Lo! Those who believe (in that which is revealed to you O' Muhammad - صلى الله عليه و آله وسلم), and those who are Jews, and Christians, and Sabaeans - whoever believes in Allah and the Last Day and work righteous - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.] (Al-Baqara - 62)

(2) It is in Quran - كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ - [You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are perverted transgressors.] (Aal-e-Imran - 110)

They also claim that since they do not know who, among the Christians and Jews are 'Momineen', therefore, they do not want to do 'Takfeer' of anyone among them. They are preaching that Christians and Jews of the present day should not be regarded as unbelievers. In other words, they should be treated as "believers" on par with Muslims.

Look at them, how they are fooling around by misinterpreting the Quranic verses. Read the following Hadith.

It is in Hadith - It is narrated on the authority of Abu Huraira (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) observed: By Him in whose hand is the life of Mohammad (صلى الله عليه و آله وسلم), he who among

the community of Jews or Christians hears about me, but does not affirm his belief in that which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell Fire. (Muslim Book 1, Hadith # 284)

Therefore, the correct understanding of the Quranic verses (al-Baqra 62, and Aal-e-Imran 110) mentioned above is; the people who had Sahih Iman during the life times of their Prophets and beyond until the advent of Prophet Mohammad (صلى الله عليه و آله وسلم) will be rewarded as per their good deeds. Like the Jews who really believed in their Prophets' teachings, as it was taught to them by their prophets during their life times and later, before the advent of Prophet Mohammad (صلى الله عليه و آله وسلم), will get reward for their righteous deeds. Similar is the case with Christians. However, after the advent of Prophet Mohammad (صلى الله عليه و آله وسلم), they are required to believe in the Sharia brought by Prophet Mohammad (صلى الله عليه و آله وسلم). If they reject, they will be treated as Kafirs/Mushrikeen.

Read following Quranic verses to understand this issue in its right perspective.

(1) It is in Quran - وَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ [Indeed those who say: 'Allah is the third of the Trinity' became unbelievers. There is but One God. If they do not desist in what they say, a painful punishment will afflict those of them that disbelieve.] (Al-Ma'ida - 73)

In the above verse, Christians are clearly regarded as Unbelievers (Mushrikeen) who will enter Hell for painful punishment. There is Ijma (consensus) of all Muslim scholars on this for the past 1400 years. Meaning, for all practical purposes, Christians are treated on par with other non-believers (like Hindus) in the Court of Allah (سبحانه و تعالي) because of their polytheist trinity beliefs.

If Christians and Jews change their faith and believe in the existence of one God (not in Trinity), as described in Quran, and also believe in Prophet Mohammad (صلى الله عليه و آله وسلم) as the seal-of-Prophets and obey the Islamic commandments, then they can be treated as "Believers".

(2) It is in Quran - وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۗ ذَلِكَ قَوْلُهُمْ ۗ وَأَنَّى يُؤْفَكُونَ ۗ بِأَفْوَاهِهِمْ ۗ يُضَاهِنُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلٍ ۗ قَاتَلَهُمُ اللَّهُ ۗ أَنَّى يُؤْفَكُونَ [The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the

unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!] (At-Taubah - 30)

The above Quranic verse says "Allah's (عَزَّ وَجَلَّ) curse be on Christians and Jews", then how come King Abdullah II of Jordan calls them "Believers on par with Muslims"? Definitely this is against the commandments of Quran and Ahadith.

MISINTERPRETATION OF AHADITH

Ammani Scholars have allowed Christians and Jews to come to Muslim mosques for worship as per their religious beliefs. Meaning, they want to convert all Muslim mosques into Churches / temples to facilitate worship by the followers of other religions. To justify their stand, they misinterpret a Prophet's (صلى الله عليه و آله وسلم) Hadith in which some Christians were allowed to pray in Prophet's (صلى الله عليه و آله وسلم) mosque in Madina. **Let us briefly discuss this Hadith to know facts.**

It is in Hadith - A Christian Najran delegation came to Medina at the time of the afternoon prayer and entered the Masjid-e-Nabawai, when Prophet (صلى الله عليه و آله وسلم) and sahabah were still busy in the afternoon prayer, the Christians turned to the East and prepared to worship. Some companions, (after the Salah) wished to prevent them worshipping, (but) the Prophet (صلى الله عليه و آله وسلم) commanded that they be left alone and permitted to worship.

[Tabarî, Ibn Kathir, Razî, Qurtubî; Surah Aal-e-Imran, 3/1-61; Part of these commentaries dealt with the beginning of the Surah, and some with the 61st verse, known as the Mubahala verse). (Hamidullah, The Prophet of Islâm, trans : Salih Tug, Ankara 2003, I, 920; Saricam, The Prophet Mohammad (صلى الله عليه و آله وسلم) and His Universal Message, 278.]

Important points related with this Hadith

(a) Prophet (صلى الله عليه و آله وسلم) was busy in Asr prayers, when the delegation arrived.

(b) The Christians entered Prophet's (صلى الله عليه و آله وسلم) mosque without taking any prior permission, turned to the East and prepared to worship.

Some companions, after the completion of Asr prayers, wished to stop Christians from prayers. But the Prophet (صلى الله عليه و آله وسلم) commanded **'they be left alone'** and allowed them to finish their prayers.

(c) It is obvious that the Prophet's (صلى الله عليه و آله وسلم) primary aim was to invite these Christians to Islam.

(d) For this purpose, negotiations were continued for three days, while the Prophet (صلى الله عليه و آله وسلم) gave them time to know the facts of Islam by their own eyes by remaining in the mosque and observing Muslim prayers.

We will discuss briefly, what happened between the Prophet (صلى الله عليه و آله وسلم) and this delegation during their 3-days stay.

Najran was a big area of land at a distance of seven trip stages southwards of Makkah towards Yemen. It included seventy three villages. It took a fast-rider, one day ride, to get there. (**Fath Al-Bari 8 / 94**). Its military forces consisted of a hundred thousand fighters.

The delegation's arrival was in the year 9 Hijri. It was comprised of sixty men. Twenty-four of them were from noble families.

The following three, out of twenty-four, were at one time, leaders of Najran.

(i) **Al-'Aqib**, who was in charge of prince-hood and government affairs. His name was 'Abdul Maseeh.

(ii) **As-Saiyid** under whose supervision were the educational and political affairs; his name was Al-Aiham or Sharhabeel.

(iii) **Abu Haritha bin 'Alqamah** was the third. He was **bishop** to whom all religious presidency and spiritual leadership belonged and were in his charge.

The delegates met the Prophet (صلى الله عليه و آله وسلم) and exchanged inquiries with him; but when he invited them to Islam and recited the Quran to them, they refused.

(Look here, the primary purpose of the Prophet (صلى الله عليه و آله وسلم) was to invite them to Islam. He never declared that the mosque is a common place where Muslims and Christians can pray on a permanent bases - as

has been interpreted by Ammani scholars. Also Prophet - صلى الله عليه و آله - وسلم is not treating them as believers on par with Muslims. He is emphasizing them to accept Islam.

The Christian delegation asked the Prophet (صلى الله عليه و آله وسلم) what he thought about 'Isa (Jesus), (عليه السلام). The Prophet (صلى الله عليه و آله وسلم) delayed the answer the whole day till the following Quranic verses were revealed to him.

It is in Quran - [Verily, the likeness of Jesus (عليه السلام) before Allah (عز وجل) is the likeness of Adam (عليه السلام). He created him from dust, then (He) said to him: 'Be!' – and he was.]

[(This is) the truth from your Lord, so be not of those who doubt.]

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ [Then whoever disputes with you concerning him (Isa - عليه السلام) after (all this) knowledge that has come to you, (ie. Isa - عليه السلام) being a servant of Allah, and having no share in Divinity) say: (O' Prophet - صلى الله عليه و آله وسلم) 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie.] (Aal-e-Imran - 59 - 61).

When it was morning, the Apostle of Allah (صلى الله عليه و آله وسلم) told them what 'Isa (عليه السلام) was in the light of the above revealed verses.

He left them a whole day to consult and think it over. So when it was next morning and they still showed disapproval to admit Allah's (عز وجل) Words about 'Isa (عليه السلام) or to embrace Islam, the Prophet (صلى الله عليه و آله وسلم) suggested **Mubahala**, that is, each party should supplicate and implore Allah (عز وجل) to send His Curse upon him or them if they were telling lies.

After that, the Prophet (صلى الله عليه و آله وسلم) came forward wrapping Al-Hasan (رضي الله تعالى عنه) and Al-Husain (رضي الله تعالى عنه) under his garment whereas Fatimah (رضي الله تعالى عنها) was walking behind him. Seeing that the Prophet (صلى الله عليه و آله وسلم) was serious and prepared to face them firmly, they went aside and started consulting.

Al-'Aqib and **As-Saiyid** said to each other : 'We shall not supplicate. For, I swear by Allah (عز وجل), if he is really a Prophet and exchanges curses

with us, we will never prosper nor will the descendants of ours. Consequently neither us nor our animals will survive it.'

Finally they made their mind to resort to the Apostle of Allah's (صلى الله عليه و آله وسلم) judgement about their cause. They came to him and said: "We agree with you what you have demanded." The Apostle of Allah (صلى الله عليه و آله وسلم) then formalized the agreement and ordered them to pay *Al-Jizya* (tribute) and he made peace with them for the provision of two thousand garments, one thousand of them to be delivered in **Rajab**, the other thousand ones in **Safar**. With every garment they had to pay an ounce (of gold). In return they will have the covenant of Allah (عز وجل) and His Apostle (صلى الله عليه و آله وسلم). He gave them freedom to live peacefully in their land.

They asked the Prophet (صلى الله عليه و آله وسلم) to appoint a trustworthy person to receive the money agreed upon for peace, so he sent them the trustworthy man of the nation **Abu 'Ubaidah bin Al-Jarrah** (رضي الله تعالى عنه) to receive the amounts of money agreed on in the peace treaty.

The above details clearly show that the Prophet (صلى الله عليه و آله وسلم) did not approve Christians as believers on par with Muslims (as Ammani scholars Taher-Ul-Qadri and others are claiming).

Also it is most likely that the delegation was allowed to stay in the mosque as, till then, there was no provision made, no special building was constructed, to house large delegations.

In addition, the Prophet (صلى الله عليه و آله وسلم) insisted them to accept Islam as per the commandments of Allah (عز وجل). This is different from what the propagators of Amman Message are doing. They are mixing up religions by misinterpreting this Hadith.

Also, there is no single occasion during or after Prophet Mohammad (صلى الله عليه و آله وسلم) when Muslims were allowed to participate in Non-Muslims' religious festivals and their worship, as Minhaji Ammanis (followers of Dr. Qadri) and some other sects are doing in the name of Interfaith.

When Najran delegation refused to accept Islam, Prophet (صلى الله عليه و آله وسلم) invited them for Mubahala. They were scared to enter into Mubahala, therefore they conceded for an agreement with the Prophet (صلى الله عليه و آله وسلم) to remain as Islam's protectorate on payment of a nominal amount.

Soon Islam started spreading in Najran, and those who accepted Islam, did not have to pay **Al-Jizya** that usually non-Muslims paid. It was reported that **Al-Aqib** and **As-Saiyid** embraced Islam as soon as they reached Najran on their journey back home. It is also said that the Prophet (صلى الله عليه و آله وسلم) sent to them Hadhrat Ali (رضى الله تعالى عنه) too, for the collection of charities and tribute. (Fath Al-Bari 8 / 94, 95; Za'd Al-Ma'ad 3 / 38 - 40)

The story of Najran people is not complete unless a later episode is mentioned here; when the Prophet (صلى الله عليه و آله وسلم) sent Khalid ibn al-Walid (رضى الله تعالى عنه), to the tribe of Al-Harith ibn Ka'b, of Najran. The Prophet (صلى الله عليه و آله وسلم) ordered Khalid (رضى الله تعالى عنه) to call on those people to accept Islam and to give them a period of three days to make up their minds. If they accepted Islam, Khalid (رضى الله تعالى عنه) was to accept that from them. If they refused, he would fight them. When Khalid (رضى الله تعالى عنه) arrived there, he sent his emissaries all over the place, calling on the people to accept Islam. They accepted Islam without any hesitation and it looked they were waiting for someone to encourage them, as by then, they were convinced about the truth of Islam.

Khalid (رضى الله تعالى عنه) stayed there for some time to teach the people Islamic faith and deeds. He wrote to the Prophet (صلى الله عليه و آله وسلم) about the results of his mission, and the Prophet (صلى الله عليه و آله وسلم) wrote back asking him to return to Madinah bringing a delegation from that tribe. When they arrived in Madinah and spoke to the Prophet (صلى الله عليه و آله وسلم), he asked them : 'How did you achieve your victories in pre-Islamic days?' They said : 'We used to stick together and allow nothing to divide us into groups. We also never started any injustice.' Prophet (صلى الله عليه و آله وسلم) said : 'You are telling the truth.'

It is abundantly clear that the above Hadith is misquoted and misinterpreted by Taher Ul Qadri and other Ammani scholars to fool innocent Muslims.

In view of this overwhelming evidence in Quran and Ahadith, we fail to understand how come the King of Jordan and his so called Ammani scholars claim that Christians and Jews are believers (Momineen).