

never resemble a liar who makes false claims of prophethood. This is unlike some minor issues, where the words of one who speaks the truth may be confused with the words of the liar. But with regard to prophethood, the matter has to do with guidance or misguidance of people, and their ultimate fate (in paradise or hell). It is well known that the one who is truthful in his claim of prophethood is one of the most perfect of people, and the one who makes a false claim to that effect is one of the most ignoble, mendacious and evil of people. By virtue of the wisdom of Allah and His mercy towards His slaves, Allah has decreed that there should be a difference between them, so that the matter will be clear to anyone who can think rationally.

Then 'Eesâ (ﷺ) told them that the law of the Gospel is a law that is easy, as he said:

﴿and to make lawful to you some of the things which had been forbidden to you﴾. This indicates that most of the rulings of the Torah were not abrogated by the Gospel; rather it completed them and confirmed them.

﴿I have come to you with a sign from your Lord﴾ that proves my truthfulness and that you are obliged to follow me. This refers to the signs mentioned above. What all of this means is summed up in the words: ﴿so fear Allah﴾ by doing what He has enjoined and refraining from what He has forbidden. ﴿and obey me﴾, because obedience to the Messenger is obedience to Allah.

﴿Verily Allah is my Lord and your Lord, so worship Him﴾. 'Eesâ (ﷺ) referred to the concept of the oneness of divine Lordship (tawḥeed ar-ruboobiyah) which is acknowledged by everyone, in order to affirm the oneness of divinity (tawḥeed al-uloohiyah), which is denied by the polytheists. Just as Allah is the One Who created us, granted us provision and bestowed upon us blessings both apparent and hidden, He should be our (only) object of worship, to Whom we turn in love, fear and hope, calling upon Him and seeking His help, and to Whom we devote all kinds of acts of worship. This is a