

TRUTH REVEALED (IZHAAR – UL – HAQQ)

It is said, "If you told a lie big enough and often enough, people would eventually believe it." Sometimes we may believe things either because of tradition, or a popular and influential person claims it to be true, or perhaps a respected but ill-equipped scholar is presenting it as truth. *We assume that they have investigated the subject and know, fully well, what they are talking about.*

But the time has come for us to responsibly do our own research, rather than depending on others to do it for us. If a person wants to visit a doctor for a particular health problem he will make sure that he goes to the right doctor who is an expert in his field. When we shop for perishable items like fruit, we are very careful about our selection, avoiding those items that are spoilt or bruised. We want the best foods to nourish our physical bodies. How much more do we need to be concerned about spiritual issues which have eternal consequences!

A great scholar said, "It is no sin to doubt some things, but it may be fatal to believe everything". *Before readily accepting any statement or opinion, we need to be certain they are true. All claims should be questioned. Sometimes people want to accept things because they like it.* Another great philosopher said, "Nothing is easier than self-deceit. For what each man wishes, that he also believes to be true." If we want to be honest with ourselves we need to put our beliefs to the test and scrutinize and then see whether they stand. If they fail, we should know they are just opinions which are not based on the facts and evidences and the opinions held as true do not correspond to reality.

With this intention in mind, let us discuss the following crucial issues. There are five fundamental issues of Christianity that are misunderstood by Muslims due to a lack of clear understanding and knowledge of the Bible. These five issues are:

(1) The Bible (Torah, Zabur and Injeel) (2) The concept of God (3) The Sonship of Jesus (4) The Crucifixion of Jesus and 5) Sin and Salvation (Eternal Life)

1 - The Bible

What is the Bible?

The word Bible comes from a Greek word 'Biblios' which means "the collection of books." So the Bible is not just one book, but it is a collection of many books. These books were written by more than 40 people in three different languages (Hebrew, Aramaic and Greek) over a period of 1500 years on three different continents (Asia, Africa and Europe).

The Bible explains a detailed account right from the creation of the Universe and Adam and Eve through the times of Jesus Christ and His followers. That includes detailed information about Adam and Eve, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Twelve Tribes of Israel, Moses, Joshua, Samuel, David, Solomon, many more prophets, and about Jesus.

Most Muslims do not realise that the Bible includes the writings of all the prophets. They think that Christians read only 'the gospels' while the Jews read the Torah. But Christians read all the writings of the prophets in the Bible and believe them as

the inspired word of God. When Muslims reject the Bible they are actually rejecting the prophets.

Torah, Zabur and Injeel

Muslims say that the Bible has been corrupted and that the authentic Bible (Torah, Zabur and Injeel) does not exist. Muslims, from their childhood, are taught that the Bible which consists of the Torah (The Law) given to Moses, Zabur (Psalms) given to David and Injeel (Gospel) given to Jesus, has been corrupted.

We want to ask our Muslim brothers and sisters a few simple questions: "How did you come to know that the Bible has been corrupted? Where did you get that information? Have you researched it yourself and come to that conclusion, or have you accepted it just because somebody has said it?" The same principle applies to any other issue.

Before accepting anything as truth we need to investigate for ourselves whether or not the information is true. If the Bible is proven to be corrupted, then we need to disregard it. However, if it is proven to be true, then we need to accept it and believe it. Let's see whether or not the Bible is really corrupted.

(A) What the Quran says about the Bible:

Islam came 600 years after Jesus Christ through Muhammad in Arabia. The Quran affirms the existence of the Bible, i.e. (Torah) the Law given to Moses, Zabur (Psalms given to David) and Injeel (Gospels of Jesus Christ). Let us see what the Quran has to say about these books:

(1) The Torah that was given to Moses and the Gospels of Jesus Christ are the Scriptures that the Jews and Christians possessed at the time of Muhammad:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

Those who follow the Messenger (Muhammad), the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. (Surah 7:157 Pickthall translation)

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ
عَلَى الْكَافِرِينَ

And when there cometh unto them (Jews), a scripture (the Quran) from Allah, confirming that in their possession. (Surah 2:89 Pickthall translation)

The above verses from the Quran tell us that the Jews and Christians possessed the Torah and the Gospels. These verses do not say that Jews and Christians used to possess them in the past and that now they are lost. Rather, the Torah that was given to Moses, and the Gospels of Jesus Christ, are the scriptures that were **with them** (the Christians and Jews) and **in their possession** at the time of Muhammad.

(2) The Quran teaches that all the scriptures should be respected in the same way:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ رَسُولِيهِ
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

O ye who believe! Believe in Allah and His Apostle, and the scripture which He hath sent to His Apostle and the scripture which He sent to those before (him). Any who denieth Allah, His Angels, His Books, His Apostles, and the Day of Judgement, hath gone far, far astray. (Surah 4:136 Yusuf Ali)

قُلْ أَمَّا بِاللَّهِ وَمَا أَنْزَلَ عَلَيْنَا وَمَا أَنْزَلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail,

Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the Prophets, from their Lord: **We make no distinction between one and another among them.** (Surah 3:84 Yusuf Ali translation)

A Muslim is not supposed to deny any of God's books and make distinctions between the revelations of God, but most of the Muslims deny the Bible and make distinctions.

(3) The Quran says that it confirms and explains more fully the previous scripture:

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

This Quran is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book. (Surah 10:37)

Thus, the Quran sees itself as the guardian of the message of all scripture:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ

To thee We sent the scripture in truth, confirming the scripture that came before it, and guarding it in safety. (Surah 5:48 Pickthall translation)

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ
بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

And that We have revealed to thee of the Book is the truth, confirming what IS before it; God is aware of and sees His servants. (Surah 35:31)

(4) The Quran expects the people of the Book to stand fast by the revelation which was given to them:

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا
أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
طُعْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

Say: "O People of the Book! Ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." (Surah 5: 68)

How can the Jews or Christians stand fast by the Law and the Gospel, if the Law and the Gospel have been corrupted or abrogated? The above verses clearly tell us that the Quran came to confirm the previous scriptures and not to substitute or abrogate them. Again, the

assumption of the Quran is that the scriptures that the Christians and Jews have are the reliable Word of God. This means another book (the Quran) is confirming the uniqueness and significance of the previously revealed scriptures as the Word of God (Torah, Zabur and Injeel). It is like saying, "Hey people, listen. I have come to confirm the Torah, Zabur and Injeel. Whatever is written in them is true and I am confirming it".

(5) A Muslim is instructed, when arguing with a Jew about clean/halal food, to ask the Jew to bring his proof from the Law of Moses.

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ فَلْ قَاتِلُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ

Say: "Bring ye the Law and study it, if ye be men of truth." (Surah 3:93)

How can he (the Jew) bring the Law and study it to determine the truth if it is said to be corrupted or abrogated? The previous scriptures must be reliable to make such a command. The same assumption is also seen in the following verse:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

And they say: "None shall enter Paradise unless he is a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful." (Surah 2:111)

(6) The scripture that existed before the time of Muhammad was to be consulted by either Muhammad or his Arab contemporaries if they were in doubt about the message that had been given to Muhammad:

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَفْرُقُونَ الْكِتَابَ مِنْ
قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

If thou were in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee. (Surah 10:94)

If the previous scriptures – the Torah, Zabur and Injeel (Bible) have been corrupted, then how it is that Allah is commanding Muhammad to go and consult those who have been reading those books? Does Allah not know that those books have been corrupted or changed?

Thus these earlier scriptures must have been preserved for such a command to have been given.

(7) Finally, the Quran itself states that God would make sure that the Bible would be protected from corruption:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have, without doubt **sent down THE MESSAGE (Zhikra)**; and We will assuredly guard it (from corruption)." (Surah 15:9)

The fact that this includes the Bible (Torah, Zabur and Injeel) is made clear in the following citations:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"And before thee We sent none but men, to whom We granted inspiration: If ye realise this not, ask of those **who possess THE MESSAGE (Zhikri)**." (Surah 16:43)

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"Before thee, also, the messengers We sent were but men, to whom We granted inspiration: if ye know this not, ask of those **who possess THE MESSAGE (Zhikri)**." (Surah 21:7)

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِّلْمُتَّقِينَ

"In the past We granted to Moses and Aaron **the Criterion (al-Furqana) (for judgment)**, And a

Light and a Message (Zikra) for those who would do right." (Surah 21:48)

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرثُهَا عِبَادِيَ
الصَّالِحُونَ

"Before this, We wrote in the Psalms, after **THE REMINDER (Zhikri)**: `My servants, the righteous, shall inherit the earth.'" (Surah 21:105)

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ
هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ

"We did aforetime give Moses the Guidance, and We gave the Book in inheritance to the Children of Israel - **A Guide and A REMINDER (Zhikraa)** to men of understanding." (Surah 40:53-54)

These passages establish that the revelation given to Moses, David, and the Book which Jews and Christians possessed at the time of Muhammad had been sent down by God and that He had promised to preserve the message. If a Muslim says that the Bible has been corrupted, it means that God had failed to guard His message from corruption, breaking his promise of insuring its preservation.

(B) Muhammad and the Torah

You have read (above) what the Quran has to say about the Bible (Torah, Zabur and Injeel). Now let's see what Muhammad has to say about it:

Sunan Abu Dawud, Book 38 (Kitab al Hudud, ie. Prescribed Punishments), Number 4434 states:

Narrated Abdullah Ibn Umar:

A group of Jews came and invited the Apostle of Allah (peace-be-upon-him) to Quff. So he visited them at their school.

They said, "Abul Qasim, one of our men has committed fornication with a woman; so pronounce judgment upon them" They placed a cushion for the Apostle of Allah (peace-be-upon-him), who sat on it and said, "Bring the Torah." It was then brought in. He then withdrew the cushion from beneath him and placed the Torah on it saying, "I believed in thee and in Him Who revealed thee."

He then said, "Bring me one who is learned among you." A young man was brought in. The transmitter then mentioned the rest of the tradition of stoning similar to the one transmitted by Malik from Nafi' (No. 4431)."

Does this not mean the Torah was accepted as not being corrupted in the days of Muhammad?

From this hadith we learn the following lessons:

1. That the prophet Muhammad had an authentic copy of the Torah which was widely used during his time. The Jews did not protest that Muhammad's copy was any different than their own. In fact, it probably was a copy from the Jews, since Muhammad or the Arabs could not read it themselves. This copy was God's infallible word. There was no corruption in the Scriptures, Allah's inerrant Word. (Surah 10:94)

2. The very fact that he called for the Scriptures for reference should be an example to every Muslim today. We notice that the prophet withdrew the cushion from beneath him and put the Torah on it. This is how every devout Muslim should treat Allah's Holy Scriptures.

3. The very fact that the prophet said, "I believed in thee and in Him Who revealed thee" should be an exhortation to all of us to believe in the entire Bible, following his example. Don't get silly and say, "But dear Christian Friend, we don't have the

authentic, original Torah." Do you know better than Prophet Muhammad? He himself asserted his belief in the Holy Scriptures which were handed down from generation to generation.

(C) Evidence from the earliest biographies of Muhammad

Some people might even say that these books Torah, Zabur and Injeel (Bible) were safe at the time of Muhammad but they were corrupted later.

Muhammad lived during the 6th/7th century A.D. We have Bibles from before, during and after this time. Archaeological evidence confirms that the Torah and Gospel mentioned in the Quran are the same books that are found in the Bible today.

This fact is also confirmed by Ibn Ishaq, who wrote the earliest biography (Sirat) of Muhammad. He clearly identifies the Gospel mentioned in the Quran as what Christians call the 'New Testament'.

"Among the things which have reached me, about what Jesus the Son of Mary stated in the Gospel which he received from God for the followers of the Gospel, in applying a term to describe the apostle of God, is the following. It is extracted from **what John the Apostle set down for them when he**

wrote the Gospel for them from the Testament of Jesus Son of Mary.” (Ibn Ishaq's "Sirat Rasulallah", translated as "The Life of Muhammad", by A. Guillaume, Karachi: Oxford, 1998, pp. 103-104, bold added)

Here we see Ibn Ishaq referring to the Apostle John and the Gospel that he wrote: "This is simply what Christians call the Gospel according to John and it is part of the New Testament."

We have seen that neither the Quran nor Muhammad says that the Bible (Torah, Zabur and Injeel) was corrupted. It has been taught for generations that the Torah, Zabur and Inzeel are corrupted and cannot be trusted yet there is no evidence. This seems to be a fabrication created to lead Muslims away from the truth. Can anyone show a clear-cut, unambiguous and unequivocal statement to the contrary?

(D) The origin of the corruption idea

The early Muslims did not believe that Torah, Zabur and Injeel (Bible) were corrupted as Muslims believe it to be today. Today's Muslims have no evidence that the early Muslims believed that the Torah, Zabur and Injeel (Bible) were corrupted.

In the first four centuries after Muhammad (600-1000 AD) there was no Muslim theologian that seriously contended that the Gospel texts were not authentic. It was only with Ibn-Khazem (who died at Cordoba in 1064 A.D), that the charge of falsification was born.

In his defence of Islam against Christians, **Ibn-Khazem came up against the contradictions between the Quran and the Gospels.** One obvious example was the Quranic text, "They slew him not and they crucified him not." (Surah 4:156) "Since the Quran must be true," Ibn- Khazem argued, "it must be the conflicting Gospel texts that are false. But Muhammad tells us to respect the Gospel. Therefore, the present text must have been falsified by the Christians." His argument was not based on historical facts, but purely on his own reasoning and on his wish to safeguard the Quran. Once he was on this path, nothing could stop him from pursuing this accusation. In fact it seemed the easiest way to attack the opponents. "If we prove the falsehood of their books, they lose the arguments that they take from them." This led him eventually to make the cynical statement: **"The Christians lost the revealed Gospel except for a few traces, which God has left intact as an argument against them."**

Later, writers took up the same reasoning, enlarged it and embellished it. The alleged falsification of the Bible was thus asserted by Salikh Ibn-al-Khusain (died 1200 A.D.), Ahmad at-Qarafi (died 1285 A.D.), Sa'id Ibn-Khasan (died 1320 A.D.), Muhammad Ibn-Abi-Talib (died 1327 A.D.), Ibn-Taimija (died 1328 A.D.) and many others. **From then on, it became a fixed ingredient of Muslim scholars.**

Many great Muslim teachers **DO NOT** believe the Bible has been corrupted and ACCEPT the authenticity of our PRESENT New Testament texts.

Ali al-Tabari (died 855 A.D.) accepted the Gospel texts.

Amr al-Ghakhiz (869 A.D.) accepted the Gospel texts.

Bukhari (810-870 A.D.) accepted the Gospel texts (he gathered some of the earliest tradition of Islam quoting the Quran itself to support his belief in the text of the Bible. (Surah 3:72, 78)

Al-Mas'udi (956 A.D.) accepted the Gospel texts.

Abu Ali Husain Bin Sina (1037 A.D.) accepted the Gospel texts.

Al-Ghazzali (1111 A.D.) accepted the Gospel texts (probably the greatest Muslim scholar and he lived after Ibn-Khazem but did not accept his teachings).

Ibn-Khaldun (1406 A.D.) accepted the Gospel texts (he lived after Ibn-Khazem and did not accept his teachings but rather believed the earlier Islamic teachers).

Sir Sayyid Ahmad Khan, founder of the Aligarh College, said: "In the opinion of us Mohammedans, it is not proved that corruption (tahrif-i-lafzi)...was practiced."

Fakhruddin Razi, on the authority of Ibn Abbas, a nephew of Muhammad, "The Jews and early Christians were suspected of altering the text of the Taurat and Injil; but in the opinion of eminent doctors and theologians it was not practicable thus to corrupt the text, because those Scriptures were generally known and widely circulated, having been handed down from generation to generation."

Muslims still need to answer the question: Why do you believe that the Bible has been corrupted, when neither Muhammad nor the early Islamic scholars believed that it was corrupted? And they need to decide whether they are going to believe what the Quran, Muhammad and the early Islamic scholars believed or what Ibn-Khazem claimed.

Finally a great quote from another Islamic Scholar:

Since the "authorized" scriptures of Jews and Christians remain very much today as they existed at the time of the Prophet, it is difficult to argue that the Quranic references to Tawrat and Injil were only to the "pure" Tawrat and Injil as existed at the time of Moses and Jesus, respectively. If the texts have remained more or less as they were in the seventh century CE, the reverence the Qur'an has shown them at the time should be retained even today. Many interpreters of the Qur'an, from Tabari to Razi to Ibn Taymiyya and even Qutb, appear to be inclined to share this view. The wholesale dismissive attitude held by many Muslims in the modern period towards the scriptures of Judaism and

Christianity do not seem to have the support of either the Quran or the major figures of tafsir. Further research is required to explore the complexities associated with the doctrine of tahrif and the social, political and intellectual contexts in which this doctrine developed within Islam.

(The Charge of Distortion of Jewish and Christian Scriptures by Saeed, Abdullah Muslim World; Fall 2002, Vol. 92 Issue 3/4, p. 419)

Thus the Bible can be accepted as the inspired, infallible, inerrant Word of God.

Dear reader, I want you to analyse the facts and make your decisions based on those facts.

Now let's turn to the topic The Concept of God in Islam and Christianity.

2 – The Concept of God in Islam and Christianity

The Quran says that God is one and only and there are no partners with Him and whosoever adds partners with God is committing 'shirk' or 'Sin' which cannot be forgiven.

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

They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying, a painful doom will fall on those of them who disbelieve. (Surah 5:73)

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ الْهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah.?" He will say: "Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine.

For Thou knowest in full all that is hidden. (Surah 5:116)

Muslims accuse Christians of believing that God is 'the third of three' and warn:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ
مِّنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ
وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَكَفَى بِاللَّهِ وَكِيلًا

"O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not Three. Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender." (Surah 4:171 Pickthall translation)

In Yusuf Ali's translation he deliberately interprets the word "three" as "Trinity".

Here we come across a serious difficulty because the Quranic belief of the Trinity is not that which

Christians hold to. The Quran says that the Christian Trinity is God, Son and Mother (Maryam). However, Christians are horrified at the suggestion that Jesus was the result of intercourse between God and Mary. Christians have never held this as truth. The Bible does not say that God took a wife and then had a son, Jesus. Nor does it present the idea of a Trinity that is made up of the Father, the Mother and the Son. Jesus never said that His mother was God. This is total blasphemy.

The Quran does not reject Jesus as the "Son of God" in the Biblical sense; but it rejects a false teaching which Christians condemn as well. The phrase "Son of God" is never used in the Bible in the carnal, human sense (we will read more about this in the next topic).

We need to really understand the concept of God as presented in the Bible. Nowhere in the Bible is it said, "God is third of three" or "God is three". Throughout the Bible we find that God is One. (Deuteronomy 4:35 and 6:4; Mark 12:29; John 17:3; I Corinthians 8:4, 6)

If, throughout the Bible, it has been said that there is only One God, then what is the fuss all about? It has to do with the misunderstanding about the concept of God, even in the Christian circles. Nowhere in the Bible does it say that God is three, or one-third of three, or the three people are, God, Mary and Jesus, which is blasphemy.

A) The Biblical Concept of God

What is the concept of God according to the Bible?
Here is how a Bible scholar explains it:

The Biblical concept of God is that there is one eternal being - indivisible, infinite. This "one being" of God is shared by three co-equal, co-eternal persons; the Father, the Son, and the Holy Spirit.

It is necessary here to distinguish between the terms "being" and "person." It would be a contradiction, obviously, to say that there are three beings within one being, or three persons within one person. So what is the difference? We clearly recognize the difference between being and person every day. We recognize *what* something is (substance), yet we also recognize individuals within a classification (being). For example, we speak of the "being" of man---human being. A rock has "substance or being"---the being of a rock, as does a cat, a dog, etc. And we know that there are personal attributes as well. So, we recognize both "what" (substance and being) and "who" (individuality) when we talk about a person.

The Bible tells us there are three classifications of personal beings - God, man, and the angels. What is personality? It is the ability to have emotion, will, to express oneself. Rocks cannot

speak. Cats cannot think of themselves over against others, and, say, work for the common good of "cat kind." Hence, we are saying that there is one eternal, infinite being of God, shared fully and completely by three persons, Father, Son and Holy Spirit. One *what* (*Substance or being*), three *who's* (*Individuality or persons*).

NOTE: We are *not* saying that the Father is the Son, or the Son is the Spirit, or the Spirit is the Father. It is very common for people to misunderstand the doctrine as to mean that we are saying, Jesus is the Father. The doctrine of the Trinity does not in any way say this!

The three Biblical doctrines that flow directly into "the river that is the Trinity" are as follows:

1. There is one and only one God, eternal and immutable.
2. There are three eternal Persons described in Scripture - the Father, the Son, and the Holy Spirit.
3. The Father, the Son, and the Holy Spirit are identified as being fully Deity - that is, the Bible teaches the Deity of Christ and the Deity of the Holy Spirit.

Dr. James White
(<http://vintage.aomin.org/trinitydef.html>)

In another way, I am a being with one centre of consciousness, and my being or substance is "human being". God is a Being and His Being or Substance is "God Being" and He exists eternally with three centres of consciousness as Father, Son and Holy Spirit. If I say that God is One and also three that will be a contradiction, or if I say God is three and also one then it will be a contradiction but if I say that God is One in substance, essence and nature and exists with three centres of consciousness or persons that is not a contradiction. Yes it is hard to understand, but it is not a logical contradiction.

So when we see the Quranic scriptures we realize that Quran is not talking against the orthodox Christian belief of God, but a different kind of heretical concept about which even Christians do not agree.

(B) Three Divine and Eternal beings in the Quran

The **first** is God Himself and the **second** the Quran speaks of is the **Word of God**. It is referred to as the Word or Command of creation.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

For anything which We have willed, We but say the Word, "Be", and it is. (Surah 16:40)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Verily when He (God) intends a thing, His Command is "Be," and it is! (Surah 36:82)

In regard to verse 36:82 above, in *"The Holy Qur'an / Translation and Commentary"* by Yusuf Ali, footnote No. 4028 says this about God's Word: *"The moment He (God) wills a thing, it becomes His Word or Command, and this thing forthwith comes into existence."*

The Biblical accounts likewise demonstrate that things are created by means of the Word of God. Now if creation is by the Word of God, then it is obvious that the Word itself could never be created, since it is the agent by which creation comes into being. For this reason most Muslim scholars agree that the Word of God is uncreated. Thus if the Word of God is uncreated and eternal, then it certainly is of divine essence. From this reasoning, we explain to our Muslim friends that Jesus is not only of human nature, but also divine nature, since both the Bible and Quran refer to him as Word of God.

As I have earlier explained, Ibn Ishaq makes mention of the Gospel of John in "Sirat Rasulallah", translated as "The Life of Muhammad". This Gospel of John says:

"In the beginning **was the Word, and the Word was with God, and the Word was God.** All things were created through Him; and apart from Him not one thing was created that has been created. The Word became flesh and took up residence among us. We observed His glory, the glory as the One and Only Son from the Father, full of grace and truth." (John 1:1, 3, 14)

The Word (Kalima) of God became a person and came to this earth as Jesus.

The **third** one the Quran speaks of is the **Spirit of God**, or the Spirit from God.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي
قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ
أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُقْلِحُونَ

For such He (God) has written faith in their hearts and strengthened them with a Spirit from Himself. (Surah 58:22)

In "*The Holy Qur'an / Translation and Commentary*" by Yusuf Ali, footnote No. 5365 describes this "*Spirit from Himself*", or Spirit from God as "*the divine spirit which we can define no more adequately than we can define in human language, the nature and attributes of God.*"

“The Spirit Himself testifies together with our spirit that we are God’s children.” (Romans 8:16)

And so, in the Quran as well, we find evidence that points to a divine threesome -- God, God's Word, and God's Spirit -- each different, yet of the same divine essence, inseparable from one another.

(C) Philosophical Necessity of a Triune God

By definition, God should be a morally perfect being. A morally perfect God should love because it is better to love than to be unloving. Therefore, God must be a perfectly loving God. Now if God loves, then love requires two beings, one is an object and the second is a subject. A morally perfect God should also be self-sufficient because if He is not self-sufficient then he will be in need of something. If He is in need of something then He cannot be self-sufficient, and if He is not self-sufficient then He cannot fit to be in the position of God. Therefore God should be a loving God and self-sufficient God.

If God is love, then whom did He love before He created the universe and its creatures? Since love requires one as an object and a second as a subject, if God had to create something to show

His love, then He would not be self-sufficient as He had to create something to express His love, thereby revealing His need of creation. The necessity of the creation rules out the position of God being God, because God is supposed to be self-sufficient.

Here the Christian concept of the Triune nature of God makes perfect sense because God is a being with three centres of consciousness and exists eternally as The Father, The Son and The Holy Spirit. They love each other as they have existed for all eternity. This shows that God is a morally perfect being and self-sufficient.

Dear reader I want you to know that no genuine Christian believes that God is the combination of Allah, Mary and Jesus. The Triune nature of God is God the Father, Jesus and the Holy Spirit. It is very hard to understand the triune nature of God but it is not a contradiction. Even in Islam the nature of Allah is incomprehensible. The Christians believe whatever is revealed in the scriptures and in the light of the Scriptures, Logic, and Philosophy, the triune nature of God makes perfect sense.

3 – Jesus, the Son of God

Muslims say that Jesus is not the Son of God, He is only a prophet. Allah does not beget nor was He Himself begotten.

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say: He is God, the One and only; God the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him. (Surah 112: 1-4)

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

How can He have a son when He hath no consort? He created all things, and hath full knowledge of all things. That is God, your Lord! There is no God but Him, the Creator of all things. (Surah 6:101)

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانِثُونَ

They say: "(Allah) hath begotten a son": Glory be to Him - Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him. (Surah 2:116)

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

And exalted is the Majesty of our Lord: He has taken neither a wife nor a son. (Surah 72:3)

According to the above verses, Allah could not have a Son because He did not have a wife or consort. The Quranic scriptures make it clear that the only possible way that Allah could have a son would be by having a wife or through intercourse. When Christians say that Jesus is the Son of God, Muslims understand it to be only in the biological sense, and so they assume that Christians believe that God took a wife and that through intercourse he had a son.

I would like to clarify, once again, that Christians do not believe that Jesus Christ is the Son of God in the biological sense. Christians also DO NOT believe that God took a wife and through sexual intercourse with her had a son. I ask Muslims to show one single scripture from the Bible where it says that God married somebody or had sexual relationship with a woman and as a result Jesus was born. No genuine Christian believes in such kind of a relationship. Then in what sense Jesus is the Son of God?

Let me explain it in a different manner. Muhammad had an uncle whose name was Abdul Uza, but in the Surah 111:1 he is called Abu Lahab, meaning 'the father of a flame'. Does this mean that he gave birth to a flame? A wayfarer is

called, Ibn as-sabeel, 'son of the road.' (Surah 2: 177) likewise, this does not mean that the road has a wife. There are many other similar examples, such as: Om ul-Kitab, 'the mother of books' (Surah 13:39; 43:4) Om ul-Qurah, 'the mother of cities'. (Surah 6:92; 42:7) Muhammad's cousin Ali was called Abu Turab, 'the father of dust'. A disciple of Muhammad was named Abu Hurairah, 'the father of a cat', because he was very fond of cats.

Just as these examples can be understood through common sense, we request Muslims to interpret Bible passages about Jesus the Messiah without assuming that there was a physical relationship. The Bible never says that Jesus is the Son of God in the biological sense, nor do Christians believe in that kind of a relationship between Jesus and God.

Isa Kalimatullah: Jesus the Word of Allah

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا
 الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ
 مِّنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ
 وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
 وَكَفَى بِاللَّهِ وَكِيلًا

"O People of the Book! Commit no excesses in your religion: nor say of Allah aught but the truth.

Christ Jesus the Son of Mary was a messenger of Allah, *and His Word (Kalimatuhu)*, which He bestowed on Mary, and a spirit proceeding from Him (*Ruhun-Minhu*): so believe in Allah and His messengers. Say not 'three': desist." (Surah 4:171)

This verse, while stating that Jesus is but a messenger of God, emphatically states that He is **the Word of God** since the phrase *Kalimatuhu* refers to God's very own personal word. This passage also affirms that Jesus is a Spirit from God, which we will expound upon later.

To further substantiate the fact that Jesus is *the Word of God*, we quote from Muhammad Ayub's book, *The Quran and Its Interpreters*, vol. II. *The House of Imran*:

Tabari, an Islamic scholar quotes (on the authority of Al-Suddi) a debate between the Christians of Najran and Muhammad in which Muhammad was asked what he thought of Jesus, to which he answered: "He is the servant of God, *His Spirit and Word*." (p.184)

Another scholar, Sayyid Qutb, stated that "'Messiah' is an alternative expression for the word, but in reality, he (Jesus) *is the word*." (Ibid., p.151)

Dr. Hasbullah Bakry in his book *Nabi Isa dalam Al-Quran* ("Jesus the Prophet in The Quran")

p.109 declares: "The Prophet Jesus is called 'Kalimatu Allah' (the word of God) because *he is the incarnation of the word of God* which was signalled to Mary to bear the Prophet Jesus."

Both religious communities agree that the Word of God is eternally inseparable from Him, since God has always existed with the ability to express His divine will through His Word. This would make Jesus eternally inseparable from God, since the Quran, alongside the Bible, concurs that Christ is the Word Incarnate:

"In the beginning was the Word and the Word was with God *and the Word was God*. He was in the beginning with God. All things were made through Him, and without Him was not anything made that has been made...The Word became flesh and dwelt among us, full of grace and truth..." (John 1:1-3, 14a)

Hence, to say that Christ is merely a creature indirectly assumes that the Word of God is created. This is blasphemous since both Muslims and Christians affirm that God eternally existed with all His qualities and attributes. He has never been in need of acquiring anything since God is immutable.

Therefore, by acknowledging this fact, Muslims are forced to conclude that Jesus is the Eternal Word of God.

Muslims state that the meaning behind the title "Word of God" simply implies that Jesus was created by God's command; that he was a by-product of God's Word *Kun Fayakun*, "Be and it is." They cite Surah 3:59 to prove their case:

"The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be": and he was."

Once again this argument is unfounded since, if the title was given solely to imply the creation of Jesus then, as the verse suggests, Adam should also be called the Word of God. Yet nowhere in the Quran, or Hadiths for that matter, is Adam ever referred to by such a title. This illustrates quite conclusively that the title, when applied to Christ, means *much more* than what the Muslims say.

We are then logically forced to arrive at the same conclusion that the Apostle John comes to in the prologue of his Gospel; namely that Jesus, being the Eternal Word of God, is the complete manifestation of the Godhead in human form and the ultimate and final revelation of divinity. (John 1:1-3, 14, 18)

The Birth of Jesus

When Muslims are asked why Jesus was born in a unique, miraculous way they say: "Christ's

conception in Mary's womb without the aid of a man was an awesome display of God's ability to do anything He chooses to by divine utterance of His word, *Kun Fayakun*, "Be and it is." In the Islamic thought process, the virgin birth does not and should not suggest that Christ was or is divine.

To point out the problem of comparing Adam's creation with the birth of Jesus, it must be stressed that it was necessary for Adam to be created without a mother or father. The very fact that he was the only man on earth at the time of his creation renders it impossible for him to be conceived in the natural fashion of sexual reproduction. The same logic applies to Eve since she was the first woman.

However, why was it necessary for Christ to be conceived in such supernatural fashion when God had already put into motion the natural reproductive cycle of human birth? Why did God override his own laws of sexual reproduction and intervene personally by causing Jesus to be born from a virgin?

If the Muslims argue that this was meant as a sign for mankind to illustrate God's awesome power and glory, the counter argument would be that this would represent a rather inadequate display of God's omnipotence. The reason for such

inadequacy is that the virgin birth cannot be verified by conventional means. It must be accepted by faith alone, since no one was present to see the angel's annunciation of the virgin birth to Mary.

The Quran itself testifies to the fact that there were those who even accused Mary of being unchaste. It was chiefly due to another supernatural act which her innocence was upheld:

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا
يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا
قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

"At length she brought the (babe) to her people, carrying him (in her arms). They said: 'O Mary! Truly an amazing thing hast thou brought! O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!' But she pointed to the babe. They said: 'How can we talk to one who is a child in the cradle?' He said: 'I am indeed a servant of Allah: He hath given me revelation and made me a prophet...'" (Surah 19:27-30)

Abdullah Yusef Ali, Quran translator and commentator, wrote in his footnote to this story:

"What could Mary do! How could she explain? Would they, in their censorious

mood, accept her explanation? All she could do was point to the child, who, she knew, was no ordinary child. *And the child came to her rescue.* By a miracle he spoke, defended his mother, and preached to an unbelieving audience." (1: p.750, f. 2482)

This still does not address the necessity of the miraculous birth of Jesus. To seek an answer we must refer back to the Bible:

"And Mary said to the angel, 'How shall this be, since I have no husband?' And the angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; Therefore the child to be born **will be called holy, the Son of God.**'" (Luke 1:34-35)

The reason for the virgin birth is that Jesus is the Son of God. Being the Son of God, this was the only befitting manner for Him to enter into time and space.

Furthermore, Christ came down as the final sacrifice for sin. But in order for Christ to pay the price of sin fully and satisfy the infinite holiness of God, Jesus had to take on a human nature. This nature also had to be free from the stain of original sin, since all who are descended from the first man inherit a corrupt human nature. (cf. Roman 5:12-14; Genesis 8:21; Psalm 51:5, 58:3)

Therefore, the Saviour had to be born of a virgin. Had He not been born supernaturally by God's Holy Spirit, He would have then needed a Saviour to free Himself from sin.

Even the Quran says that Jesus was conceived by the Holy Spirit:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا
وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَائِلِينَ

And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants). (Surah 66:12)

But the big question to the Muslims is: "For Allah to have a Son does he require a wife or consort?" If Allah cannot have a Son without a wife or consort then is He incapable of something? Since Mary could have a Son without a consort is she more powerful than Allah?

4 – Crucifixion of Christ

Christians believe that Jesus Christ died on the cross on behalf of all mankind, taking the judgment that people deserve, and has redeemed us eternally from Hell. The crucifixion, death and resurrection of Christ are at the heart of the Christian belief. Everything that a Christian believes in and hopes for revolves around the death of Jesus Christ on the cross on behalf of the sinners. The Old Testament required a blood sacrifice for forgiveness of sin. In the New Testament, this has been accomplished by Jesus as that blood sacrifice.

Islam, on the other hand, denies the crucifixion and resurrection of Jesus. Muslims believe that God rescued Jesus from the schemes of the unbelievers and raised Christ to Heaven. The general Islamic view is that someone else was crucified in Jesus' place, with most Muslims saying that Judas Iscariot was the one whom the unbelievers killed.

According to this majority view of modern Islamic scholarship, Judas was made to look like Jesus on the night when Christ was to be crucified. They say the unbelieving Jews thought that they had crucified Christ when, in reality, it was Judas that they had killed.

The Quran says that Jesus Christ was neither killed nor crucified:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَّبُوهُ وَلَكِنَّ شُبُهَةَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا
بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

That they said (boastfully), "We killed Christ Jesus the son of Mary, the Messenger of Allah.;"- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- Nay, Allah raised him up unto Himself; and Allah is exalted in power, wise;- (Surah 4:157-158)

In spite of the Quranic claim that Jesus was not crucified or killed, there is no substantiation within the Quran itself that someone else, namely Judas, died in the place of Christ. All that the text says is that it was made to appear as if Christ had been crucified. How this was done remains unanswered.

To spark further controversy, there are other passages within the Quran which seem to indicate that Jesus did die. It is to such passages that we turn in order to precisely examine whether the

Muslim claims that Jesus did not die find substantiation within the Quran itself.

(a) Surah 3:144 says that all the Apostles before Muhammad have died. That includes Jesus.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

"Muhammad is no more than an Apostle: *many Were the Apostles that passed away Before him...*"
(Abdullah Yusuf Ali)

The term which Yusuf Ali translates as "*many were the Apostles,*" is the Arabic *al-russul* and is more precisely translated as "*THE Apostles.*" The phrase is inclusive and affirms that all the Apostles before Muhammad have passed away.

Sahih Al-Bukhari Volume 2, Book 23, Number 333 says that when Muhammad died Abu Bakr recited this verse. According to the context, when Muhammad died, many people were reluctant to believe that Muhammad died. They were still saying that he was alive. So Abu Bakr recited this verse and this verse silenced all of them.

Now if Jesus Christ was not dead, people would have at least hoped that since Jesus didn't die there might be a possibility for Muhammad to be alive. But by the recitation of Abu Bakr it was

clarified that, "All the Apostles before Muhammad died." If it does not include Jesus then it would have read, "All the Apostles before Muhammad died except Isa son of Maryam," but we do not find anything like this. Therefore Surah 3:144 proves that Jesus died.

(b) Jesus Himself says that He will die and rise up according to Surah 19:33.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

"So peace is on me the day I was born, the day that I die, And that day I shall be raised up to life (again)." (A. Yusuf Ali)

The word "again" is not in the Arabic text but is Ali's insertion. Compare Pickthall translation:

"Peace on me the day I was born, and the day I die, and the day I am raised to life."

Muslims who deny the death of Christ interpret the above verse as an incident that is going to happen in the future. They say, "Jesus will come again and he will die and then he will be raised up alive." But this kind of interpretation is problematic because the very same phrase is used of John the Baptist (Yah Yah) just a few verses earlier:

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

"So Peace is on him the day he was born, the day that he dies, and that day he will be raised To life (again)!" (Surah 19:15 Yusuf Ali)

According to Islamic belief, John the Baptist lived and died, and will be raised to dwell in paradise at the culmination of time. And yet certain Muslims have Jesus ascending to God before dying, destroying the chronological sequence of the passage.

The puzzling of Surah 19:33 can be seen from Yusuf Ali's footnote:

"... Christ was not crucified (iv. 157). But those who believe that he never died **should ponder over this verse.**" (Ali, *The Holy Quran* [The Holy Koran Publishing Company], p.774, f. 2485 emphasis ours)

One Muslim writer notes:

"No Muslim will shift the death of John (Yah Yah) to the future. All know that John died... since no one can now shift the death of John to the future, therefore no one can now shift the death of Jesus to the future. In fact there is not even one single passage throughout the Kuran showing that Jesus will return to die. The parallel statement with John who died, clearly shows that Jesus also died." (A.H. Obaray, *Miraculous Conception, Death, Resurrection, and Ascension of Jesus (Nabi-Isa) as Taught in the Kuran* [Kimberley, South Africa; Pub. By Author, 1962], p. 45)

Even more troubling is this passage taken from **Surah 19:31**:

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

"And He hath made me blessed wherever I am, and hath enjoined on me prayer and charity **as long As I live.**" (Yusuf Ali)

According to this reference Jesus is commanded to pray and give alms (*zakat*) until he dies. Therefore, if Jesus has not died, he must continue to give charity even now while in Heaven!

(c) Verses which talk about the Death of Christ:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ خُذْ هَذَا الصَّلَافَ الَّذِي كَفَرُوا بِكَ وَارْتَدَّ عَلَىٰ قَدَمَيْهِ فَأَخَذَهُ اللَّهُ مَخْتَالًا ۖ ذَرْبًا مِّنَ الذُّرَىٰ ۖ وَأَخْرَجَهُ اللَّهُ فِي هَذِهِ مَا يَخِيفُ ۗ أَلَمْ يَكْفُرُوا بِاللَّهِ عِيسَى ابْنِ مَرْيَمَ قَوْلًا ۚ وَمَنْ يُكْفِرْ بِاللَّهِ فَكَانَ فِي عَذَابٍ مُّهِينٍ ۗ

"Behold! God said: `O Jesus! *I will take thee (Arabic- **inni mutawaffeeka**) and raise thee to Myself* And clear thee (of the falsehoods) of those who blaspheme..." (Surah 3:55 Yusuf Ali)

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

"Never said did I to them Aught except what Thou didst command me to say, to wit, `worship God, my Lord and your Lord'; And I was a witness over them whilst I dwelt amongst them; *when thou*

didst take me up (Arabic- **tawaffaytani**) Thou wast the Watcher Over them, and Thou art a witness to all things." (Surah 5:117 Yusuf Ali)

The phrases "I will take thee" and "When Thou didst take me" are forms of the Arabic word *tawaffa*. The term is nearly always used in the Quran to imply one who is taken at death. In the first edition, Yusuf Ali, the translator of the Quran into English, translated the words as meaning *I will cause thee to die, but in the second edition he changed it to I will take thee.*"

Consider the translation of Surah 3:55 and Surah 5:117 by noted theologian, commentator and translator **Maulana Wahiduddin Khan**: "God said, 'O Jesus, I shall cause you to die and will raise you up to Me and shall clear you of the disbelievers.... '" (Surah3:55)

I told them only what you commanded me to, "Worship God, my Lord and you Lord." I was a witness to what they did as long as I remained among them, and when You did cause me to die, You were the watcher over them. You are the witness of all things..." (Surah 5:117)

"**Tawaffa**" almost always means death when God or angels are the subject as we see in the following Quranic verses:

وَالَّذِينَ يَتُوفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ
وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ
بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"If any of you *die* and leave widows behind, they shall wait concerning themselves four months and ten days..." (Surah 2:234 Yusuf Ali)

وَأَمَّا تُرَيُّوكَ بِعَضِّ أَلْسِنَتِهِمْ أَوْ نَتُوقِيكَ فَالْيَنَّا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ
عَلَىٰ مَا يَفْعَلُونَ

"Whether we let thee (O Muhammad) behold something of that which we promise or (whether we) *cause thee to die*, still unto Us is their return, and Allah moreover, is Witness over what they do." (Surah 10:46 Pickthall translation)

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْفَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ
سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ

"Whom the angels *cause to die* while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do." (Surah 16:28 Pickthall translation)

قُلْ يَتُوفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

"Say: The angel of death, who hath charge concerning you, *will gather you*, and afterward

unto your Lord ye will be returned." (Surah 32:11 Pickthall)

In light of the preceding examples and the linguistic evidence, we are left with the conclusion that the Quran in Surah 3:55 and 5:117 conclusively prove that Jesus died before ascending to heaven.

(d) There is additional support for this in a hadith in Sahih Bukhari:

Narrated Ibn Masud

As if I saw the Prophet talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood of his face and saying, "O Allah! Forgive my nation for they have no knowledge." Bukhari Vol. 4:683 (Dr. Muhammad Muhsin Khan's 9 volume translation)

The only one who was beaten and uttered such words was Jesus Christ, as He lay crucified on the cross of Calvary:

"There were also two other criminals that were led with Him to be put to death. And when they had come to the place called Calvary, there they crucified Him, and the criminals; one on the right and the other on the left. Then Jesus said, **`Father, forgive them, for they do not know what they do.'**" (Luke 23:32-34 NKJV)

(e) Then, what is the Interpretation of Surah 4:156-157?

But this still does not resolve the issue since the Quran in Surah 4:157 denies that Jesus was crucified. There are several possible solutions in trying to reconcile what appears to be a contradiction. On the one hand, the Quran seems to imply that Jesus was crucified and actually did die. Yet, on the other hand, the Quran explicitly denies that the Jews crucified or killed the Messiah. How then can Surah 4:156-157 passage be interpreted?

In a penetrating article on this subject some years ago, E. E. Elder remarked that 'the verse does not say that Jesus was not killed, nor was he crucified. It merely states that they (the Jews) did not kill or crucify him. This is true historically, although the responsibility was theirs, the Roman soldiers actually did the work ... But there is another sense in which neither the Romans nor the Jews crucified Jesus. At Pilate's judgment, Jesus answered ..." *Thou wouldst have no power against me, except it were given thee from above*".' (John 19:11) ... The Jews thought they killed Christ, though ' *they did not certainly kill him*'. **In fact, men could not kill the Messiah, only God**

could do that, in his mysterious purposes. There is a **parallel to this interpretation in Surah 8:17** when the Muslims were rejoicing over the victory at Badr and taking all the credit to themselves. **They were sternly reminded that man can do nothing of himself, a doctrine that became deeply rooted in Islam.** (Jesus in the Qur'an, Geoffrey Parrinder, Oneworld: 1995)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى
وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

'Ye did not kill them but God killed them, and when thou didst throw, it was not thou but God who threw. (Surah 8:17)

The Jews wanted to kill Jesus because many people were following Him. They believed that if they let the people follow Jesus then, within no time, all the people would be followers of Jesus and there would be nobody to follow or listen to the Jewish authorities. This would cause them to lose their position and power since so they wanted to kill Jesus Christ. The Romans killed Jesus because they thought that by acting for the Jewish authorities the Jews would be pleased with the Roman government. But in reality, it was neither

the Jews nor the Romans that killed Jesus. It was God who laid the sins of mankind upon Jesus. Jesus took the punishment and judgment of the whole world and His blood was the sacrifice for mankind's sin. Jesus came to fulfil the Law (Torah).

(f) Popular Islamic theory – Substitution theory

Many Muslims believe that Jesus did not die on the cross, but that Allah changed someone else's face to appear like Jesus. People thought that the other person, whose face was changed to look like Jesus, was actually Jesus and they crucified him. This theory is known as the substitution theory.

Substitution theory makes God a deceiver:

The popular Islamic view that someone else was crucified in the place of Jesus does not make sense and, most importantly, it would make God a deceiver. If Jesus was taken up by God, and someone else's face was changed to look like Jesus, then the people would have been deceived into believing that the person that was crucified was Jesus when, in fact, God had taken him up. All the people, the Jews, and the followers of Jesus

believed that the one who was nailed to the cross was Jesus. After this, the disciples of Jesus went out into all the world and preached the message of the cross, that Christ was crucified. These disciples and countless others willingly laid down their lives to preach the gospel message – the message that Jesus died to save the world from its sinfulness.

As a result of this, the Gospel of Jesus Christ spread all over the world, and millions and millions of people came to believe in Christ who was crucified. If it was not really Jesus Christ my question is: "Who has deceived all these people?"

The 'substitution' theory (that someone else died instead of Jesus) makes God out to be the source of the greatest deception in religious history. The irony is that it is this theory which is perhaps the greatest of all historical delusions, one which has hundreds of millions of Muslims bound in unbelief.

Substitution theory is against the eyewitness report and historical evidence:

Today if someone said, "Gandhi was neither shot nor killed but simply vanished. Somebody else was killed in his place," what would be the reaction of the present generation? Would anybody agree with

that person? The reasons why people would not agree with him are because he is neither an eyewitness, nor are his views supported by the report of the eyewitnesses.

The substitution theory is not credible because **firstly**, it is contrary to the exact record of the eyewitness testimonies that it was "Jesus of Nazareth" who was crucified. (Mat 27; Mark 14; Luke 23; John 19)

Secondly, these substitution legends are contrary to the earliest extra-Biblical, Jewish, Roman and Samaritan testimonies about the death of Christ. Although there are many such reports, here are some of them:

(1) Josephus, the first century Jewish historian (A.D. 37-100), wrote "There was a wise man that was called Jesus...Pilate condemned him to death by crucifixion."

(2) A Roman historian named Cornelius Tacitus (A.D. 55 - 117) wrote the "Annals," a history book covering the reign of four Roman emperors succeeding to Caesar Augustus. These Annals speak of "Christ

being executed under Pontius Pilate during the reign of Tiberius."

(3) The earliest reference made to Christ outside of the N.T is by **Thallus, a Palestinian historian**, in A.D.52. He spoke of the "darkness which accompanied the crucifixion of Christ."

(4) Mara bar Serapion (A.D. 73), a **Syriac manuscript** in the British Museum, has a question: "What advantage did the Jews gain from executing their king? It was just after that their kingdom was abolished."

(5) In the **second century, Justin Martyr** referred to the "Acts of Pontius Pilate" under whom "nails were fixed in Jesus' hands and feet on the cross; and after he was crucified, his executioners cast lots for his garments."

(6) The **Jewish Talmud**, speaking of Jesus' "execution," declares that "on the eve of Passover Yeshua [Jesus] was hanged."

In spite of the fact that all of these writers were opponents of Christianity, they confirm that Jesus of Nazareth was crucified under Pontius Pilate.

Thirdly, there is not a single first century testimony to the contrary by friend or by foe of Christianity. The earliest substitution legends were not from the first century, and none of them were based on any documented evidence of eye witnesses or contemporaries of the events.

Dear reader, truth should correspond to reality. Every claim should be substantiated by the factual evidence. I have presented here enough evidence to prove the death of Christ. I want you to carefully look at the evidence and see whether it makes sense to believe that Jesus was crucified, or to just simply say that Jesus vanished and someone else was crucified in his place, for which there is no evidence.

5 – Why is it necessary for Jesus to die on the Cross?

It is the desire of each and every person to have Eternal Life in Heaven when they die one day. But every person who believes in God knows that there is nothing in them that would make them worthy or eligible, to enter into heaven as they are sinners. Yet at the same time, they have a fear of facing God. The reason Jesus died on the cross is to remove the very thing that has separated mankind from God and it is sin. Since God is Holy and He is a God of justice, He cannot overlook sin and it must be punished. So Jesus took the punishment that we deserve because of our sin and reconciled us with God so that we can enjoy the relationship and have eternal life.

Let's see what the Bible and Quran has to say about sin.

(a) Sin is universal

The Bible says that "there is no one righteous, not even one; there is no one who understands, there is no one who seeks God. All have turned away; together they have become useless; there is no

one who does good, there is not even one."
(Romans 3:10-12)

"For all have sinned and fall short of the glory of God." (Romans 3:23)

Even Quran says that all the people on the earth are sinners:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ
إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

"And if Allah were to seize mankind for their wrong-doing, **He would not leave on it (the earth) a single moving (living) creature**, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment)."
(Surah 16:61 Hilali-Khan)

وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ
لَهُمْ مَوْعِدٌ لَّن يَجِدُوا مِنْ دُونِهِ مَوْثِقًا

"And your Lord is most forgiving, owner of Mercy. **Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.** But they have their appointed time, beyond which they will find no escape." (Surah 18:58 Hilali-Khan)

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرهَا مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا

"If Allah were to punish men according to what they deserved, **He would not leave on the back of the (earth) a single living creature**: but He gives them respite for a stated term: when their term expires, verily Allah has in His sight all His servants." (Surah 35:45)

According to the above verses, all are sinners, which also correspond to the reality of each and every person's life. The Bible also says that all have committed sins and are subject to the judgment of God. The question is then: "Why have we gone against God? And why are we always doing things that are not pleasing to God? What is there in us that leads us against God?"

The answers to all these questions direct us to the original problem which is, we are sinners by "NATURE". We sin because we have a sinful nature. Question is: Where did we get this nature from?

The Bible says: "Therefore, just as sin entered the world through one man, and death through sin, in this way, death spread to all men, because all have sinned. Nevertheless, death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression. He is the prototype of the coming One." (Romans 5:12, 14)

So the damaging consequences of Adam's sin, including an inherited tendency to sin, were passed on to all of Adam's descendants and all mankind became sinners. Since all are sinners, all are subject to the judgment of God.

But the Bible also says: "For God loved the world in this way: He gave His One and Only Son (Jesus Christ), so that everyone who believes in Him will not perish but have eternal life. For God did not send His Son into the world that He might condemn the world, but that the world might be saved through Him." (John 3:16-17)

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23)

(b) Original Sin in Islam

In the Bible, in Genesis chapter 3, Adam and Eve committed sin and it was through them that sin entered the human race. All the generations became sinful because of Adam. We have all inherited this sinful nature. But Muslims object to this and believe that no one bears the sins of others; and that every person should bear their own sins. They say that, "Since we do not bear the

sins of others, we also do not take part in the sin committed by Adam, so we are not born with a sinful nature.”

Quran on Original sin:

With this background in mind, we now turn our attention to the Islamic data to see whether the Quran and the Hadith literature deny original sin and whether these sources say that humans are born pure. We begin by looking at the following Quranic text:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ
فَلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“But the Satan made them both fall from it, and caused them to depart from that (state) in which they were; and we said: Get forth, some of YOU being the enemies of others, and there is for you in the earth an abode and a provision for a time. Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the merciful. We said: Go down, ALL OF YOU, from hence; but verily there cometh unto you from Me a guidance; and whosoever followeth My guidance, there shall no fear come upon them neither shall they grieve.” (Surah 2:36-38)

The above text expressly shows that Adam's sin had a negative impact on all future generations of mankind since in Arabic the YOU in both 2:36 and 38 is plural (referring to more than two), as opposed to dual. We know that the plural in the case of Surah 2:38 cannot be referring to Satan since he stands condemned to hell and will not follow the guidance which will come from Allah. It is therefore apparent that the plural is addressed to all of mankind. Humanity suffered expulsion due to Adam.

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

God said, 'Go forth, **some of you** will be enemies of **others**. And for you there is an abode on the earth and a provision for a time.' (Surah 7:24)

Here is how renowned Sunni exegete Ibn Kathir explained (Surah 2:38-39)

Allah informs of His warning to Adam, his wife and Satan, THEIR OFFSPRING, when he ordered THEM to descend from Paradise. He says he will send messengers with Scriptures, signs and proofs... (*Tafsir Ibn Kathir, Part 1, Surah Al-Fatihah Surah Al-Baqarah, ayat 1 to 141, Abridged by Sheikh Nasib Ar-Rafa'i [Al-Firdous Ltd., London: Second Edition 1998], pp. 109-110; capital emphasis ours*)

The late Abdullah Yusuf Ali said something similar in reference to (Surah 2:36)

... Note the transition in Arabic from the singular number in ii. 33, to the dual in ii. 35, and the plural here [2:36], which I have indicated in English by "All ye people." **Evidently Adam is the type of all mankind, and the sexes go together in all spiritual matters.** Moreover, the expulsion applied to Adam, Eve, and Satan, and the Arabic plural is appropriate for any number greater than two. (Bold and underline emphasis ours)

Hadith on Original sin:

Narrated Abu Huraira: The Prophet said, "Adam and Moses argued with each other. Moses said to Adam. 'O Adam! **You are our father WHO DISAPPOINTED US AND TURNED US OUT OF PARADISE.**' Then Adam said to him, 'O Moses! Allah favoured you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. **Do you blame me for action WHICH ALLAH HAD WRITTEN IN MY FATE forty years before my creation?**' So Adam confuted Moses, Adam confuted Moses," the Prophet added, repeating the Statement three times. (*Sahih al-Bukhari*, Volume 8, Book 77, Number 611)

It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (may peace be upon him) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till

the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: **What turned you out from the Paradise WAS THE SIN OF YOUR FATHER ADAM.** I am not in a position to do that; ... (*Sahih Muslim*, Book 001, Number 0380)

The Hadiths mentioned above totally agree that Adam expelled mankind from paradise because of his sin.

The tradition further holds Eve responsible for causing God's curse to fall on all future generations of women:

Narrated Abu Huraira: The Prophet said, "Were it not for Bani Israel, meat would not decay; **and were it not FOR EVE, no woman would ever betray her husband.**" (*Sahih al-Bukhari*, Volume 4, Book 55, Number 611)

Hammam b. Munabbih said: These are some of the ahadith which Abu Huraira (Allah be pleased with him) narrated to us from Allah's Messenger (may peace be upon him), and one of these (this one): Allah's Messenger (may peace be upon him) said: Had it not been for Bani Isra'il, food would not have become stale, and meal would not have gone bad; **and had it not been FOR Eve, a woman would never have acted unfaithfully toward**

her husband. (*Sahih Muslim*, Book 008, Number 3472)

Another renowned exegete and commentator named al-Tabari narrated the following story regarding the fall of Adam and Eve:

According to Yunus - Ibn Wahb - Ibn Zayd (commenting on God's word: "And he whispered"): Satan whispered to Eve about the tree and succeeded in taking her to it; then he made it seem good to Adam. He continued. When Adam felt a need for her and called her, she said: No! Unless you go there. When he went, she said again: No! Unless you eat from this tree. He continued. They both ate from it, and their secret parts became apparent to them. He continued. Adam then went about in Paradise in flight. His Lord called out to him: Adam is it from Me that you are fleeing? Adam replied: No, my Lord, but I feel shame before You. When God asked what had caused his trouble, he replied: Eve, my Lord. Whereupon God said: Now it is My obligation **to make her bleed once every month**, as she made this tree bleed. **I ALSO MAKE HER STUPID, although I had created her intelligent (*halimah*)**, and must make her suffer pregnancy and birth with difficulty, although I made it easy for her to be pregnant and give birth. Ibn Zayd said: **Were it not for the affliction that affected Eve, the women of this world would not menstruate, AND THEY WOULD BE**

INTELLIGENT and, when pregnant, give birth easily. (*The History of Al-Tabari: General Introduction and From the Creation to the Flood*, translated by Franz Rosenthal [State University of New York Press (SUNY), Albany 1989], Volume 1, pp. 280-281; bold and capital emphasis ours)

According to the above references from the Quran and Hadith, it is quite clear that the penalty for the sin of Adam had come upon all humankind.

(c) Man is incapable of becoming pure by himself and by good works no one can enter heaven

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"O ye who believe! Follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, **not one of you would ever have been pure**: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things)." (Surah 24:21)

Now if Muslims are correct that man is born pure, then why would anyone need the grace of Allah to be purified? Aren't they pure to begin with? If Muslims contend that man becomes impure later on by disobeying Allah, then the obvious question

is: "What is it about a man's nature that causes him to do that which is evil, thereby necessitating his need to be purified by Allah?"

From Hadith:

Narrated Abu Huraira: I heard Allah's Apostle saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, "Not even you, O Allah's Apostle?" He said, "Not even myself, unless Allah bestows His favour and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah." (*Sahih al-Bukhari*, Volume 7, Book 70, Number 577)

Narrated Aisha: The Prophet said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will NOT make him enter Paradise." They asked, "Even you, O Allah's Apostle?" He said, "Even I, unless and until Allah bestows His pardon and mercy on me." (*Sahih al-Bukhari*, Volume 8, Book 76, Number 474)

The Quran, Sahi Hadith and the Bible say that man inherited sin through the sinful nature of Adam and the result of sin is death and eternal hell. We are sinners by nature and by deed, so we cannot escape the judgment of God. At the same time, according to the above verses, we cannot make ourselves pure by anything, not even through good works.

In this condition, the only way we could have hope would be if God would make a way for us. Since we are helpless, He Himself would have to provide a way to escape the judgment of sin. No human being can save another since he himself is in sin.

This is the reason that God sent Jesus Christ, who was born of a virgin, into the world. He did not share the blood of mankind, but was born pure and holy so that he could take on Himself the sins of the whole world and rescue us from eternal judgment.

Many Muslims believe that all the prophets are holy, but that is not true. Here is the list of the prophets who have committed sins and the references from the Quran:

Adam and Eve (Surah 2:36; 7:22-23)

Nuh (Surah 11:45-47)

Ibrahim Surah 26:82
Musa (Surah 28:15-26)
Daud (Surah 38:24-25)
Suleman (Surah 38:34)
Zakariya: (Surah 3:40-41)
Yuunus: (Surah 37:142; 21:87)
Muhammad (Surah 4:102-107; 9:43; 40:55;
48:1-2; 80:1-10)

The Quran explains that when God judged Satan and gave him time for the final judgment, during that time, Satan would mislead and lead the people into sin:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

(Iblis) said: "Then, by Thy power, I will put them all in the wrong;" (Surah 38:82)

The Muslim scripture further claims that Mary's mother prayed that Allah would protect both her daughter and grandson from the stain of Satan:

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ
مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ
وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَدَرَيْتَهَا مِنَ
الشَّيْطَانِ الرَّجِيمِ

When the wife of Imran said, 'Lord, I have vowed to Thee, in dedication, what is within my womb. Receive Thou this from me; Thou hearest, and knowest.' And when she gave birth to her she said,

'Lord, I have given birth to her, a female.' (And God knew very well what she had given birth to; the male is not as the female.) 'And I have named her Mary, and commend her to Thee with her seed, to protect them from the accursed Satan.' (Surah 3:35-36 Arberry)

In the Hadith it says that of all the persons that are born into this world, there has been no one whom Satan has not touched except Jesus and his mother Mary:

Narrated Said bin Al-Musaiyab: Abu Huraira said, "I heard Allah's Apostle saying, "There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, **EXCEPT MARY AND HER CHILD.**" Then Abu Huraira recited: "And I seek refuge with you for her and for her offspring from the outcast Satan" (3.36). (*Sahih al-Bukhari*, Volume 4, Book 55, Number 641; see also Volume 4, Book 54, Number 506)

Jesus and his mother are the only persons whom the Devil could neither touch nor get near:

In the whole of the Quran and Hadith, Jesus is the only person who is holy and pure.

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a **holy son** (Surah19:19)

Even the Bible affirms: "And Mary said to the angel, 'How shall this be, since I have no husband?' And the angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; Therefore the child to be born **will be called holy, the Son of God.**" (Luke 1:34-35)

As I have earlier explained, Jesus came down as the final sacrifice for sin. But in order for Christ to pay the price of sin fully and satisfy the infinite holiness of God, Jesus had to take on a human nature. This nature also had to be free from the stain of original sin, since all who are descended from the first man inherit a corrupt human nature. (cf. Roman 5:12-14; Genesis 8:21; Psalm 51:5, 58:3)

Therefore, the Saviour had to be born of a virgin to be without sin. Had Jesus not been born supernaturally by God's Holy Spirit, He would have then needed a saviour to free him from sin.

If two people were in a pit, they would need a person outside the pit to drag them out. Similarly,

we need a person who is holy, pure, and who is not a partaker of Adam's nature.

(d) Can a person die on behalf of others, Or Is a ransom sacrifice acceptable?

First, I will explain this from the Islamic point of view, and then I will share the Biblical point of view. Let me begin with the following Quranic passage:

Then We gave him the good tidings of a prudent boy; and when he had reached the age of running with him, he said, 'My son, I see in a dream that I shall sacrifice thee; consider, what thinkest thou?' He said, 'My father, do as thou art bidden; thou shalt find me, God willing, one of the steadfast.' When they had surrendered, and he flung him upon his brow, We called unto him, 'Abraham, thou hast confirmed the vision; even so We recompense the good-doers. This is indeed the manifest trial.' *And We RANSOMED him with a MIGHTY SACRIFICE*, and left for him among the later folk. 'Peace be upon Abraham!' (Surah 37:101-109 A.J. Arberry translation)

According to the above, Allah ransomed Abraham's son from being sacrificed by personally providing a mighty sacrifice. The only problem here is that the Quran doesn't identify what this mighty sacrifice was. Was it some kind of animal? Was it the ram

mentioned in the Bible, in the book of Genesis 22:13? The problem with appealing to the Bible is that the Genesis account is actually a foreshadowing of the death of Jesus Christ in place of sinners. And that very Lamb of God is Jesus Christ, which was foreseen by Abraham.

Let's see the evidence from the Hadiths:

Abu Musa' reported that Allah's Messenger (may peace be upon him) said: "When it will be the Day of Resurrection Allah would deliver to every Muslim a Jew or a Christian and say: That is your RESCUE from hell-Fire." (*Sahih Muslim*, Book 037, Number 6665)

Abu Burda reported on the authority of his father that Allah's Apostle (may peace be upon him) said: "No Muslim would die but Allah would admit IN HIS STEAD a Jew or a Christian in hell-Fire." 'Umar b. Abd al-'Aziz took an oath: By One besides whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (may peace be upon him). (*Sahih Muslim*, Book 037, Number 6666)

Abu Burda reported Allah's Messenger (may peace be upon him) as saying: There would come people amongst the Muslims on the Day of Resurrection with AS HEAVY SINS AS A MOUNTAIN, and Allah would FORGIVE THEM and He would PLACE IN THEIR STEAD the Jews and the Christians." (As far

as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (may peace be upon him)? I said: Yes. (*Sahih Muslim*, Book 037, Number 6668)

Please note that these traditions clearly say that Allah will forgive the sins of Muslims and spare them from hell by punishing Jews and Christians in their place!

This is a form of substitutionary atonement and vicarious atonement, with the difference being that instead of punishing one person, Allah punishes countless numbers of Jews and Christians in the place of Muslims!!!

Now let's turn our attention to the Bible and see why blood sacrifice makes sense:

Leviticus 17:11 tells us: "For the **life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh an atonement for the soul.**"

Hebrews 9:22 says: "Indeed, under the law almost **everything is purified with blood, and without the shedding of**

blood there is no forgiveness of sins.”

“God presented Him (Jesus Christ) as a sacrifice of atonement, through faith in his blood. He did this to demonstrate His justice” (Romans 3:25)

According to the above verses, we see that the life of the flesh is in the blood, and God gave it upon the altar to make atonement for our souls. It is the blood alone that makes atonement for souls, because the life of the flesh is in the blood. Everything is purified with the blood, and without the blood there is no forgiveness of sins. Therefore, God sent Jesus Christ as a sacrifice of atonement, and by having faith in Jesus Christ and what he has done on the cross for us, we can have forgiveness of sins and eternal life with God in heaven.

In Romans 3:25 it says God did this to demonstrate His justice. What does this mean? When we see the character and nature of God, He is balanced in all of His attributes. He is a God of mercy; kind, loving, compassionate, and also a God of justice. If we could weigh all of His attributes, they would be equally balanced.

Although God loves us very much, He cannot overlook the sinfulness of mankind. Though He is all-loving and merciful, He cannot overlook sin. So by sending Jesus Christ to this earth, God laid upon Him all the judgment and punishment that we actually deserved. Jesus took our judgment and punishment upon Himself so that we could experience all of His kindness, mercy and love. Our sins are laid upon Jesus Christ so that we can have free access to God and enjoy eternal life.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

That is why the Quran says, "Were it not for the grace and mercy of Allah on you, **not one of you would have ever been pure**: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things)." (Surah 24:21)

This is the reason God provided a RANSOMED SACRIFICE; to redeem Abraham's son:

'And We RANSOMED him with a MIGHTY SACRIFICE, and left for him among the later folk. 'Peace be upon Abraham!' (Surah 37:101-109)

Sin requires payment. It must be put away, eliminated, and destroyed, for it is an offense against a holy God. The payment is for the purpose

of satisfying God's judgment against sin. Repentance does not satisfy God's wrath *alone* -- sin must still be paid for.

Dear reader, I would like to ask you a question: "When you die, are you sure that you will be allowed to enter into heaven?" No matter how many good deeds we do, we still know that our sins are greater than our good deeds. We have clearly seen, according to the Bible and the Quran that good deeds cannot save a person. We need a Saviour, and that Saviour is Jesus Himself, who came to this earth to save us from our sins.

"For God so loved the world that he gave his one and only Son (Jesus), that whoever believes in him shall not perish but have eternal life. For God did not send his Son (Jesus) into the world to condemn the world, but to save the world through him." (John 3:16-17)

If you want your sins to be forgiven and have eternal life with God in Heaven for eternity, then I humbly request you to invite Jesus into your heart and accept what He has done for you on the cross.

You can pray this simple prayer:

Prayer: God, I admit that I am a sinner and I have sinned against You many times in my life. I have realized that I cannot save myself from hell and neither my good deeds can save me. I thank You for sending Jesus into the world to die for me on the cross in my place to take the judgment for sin that I deserved. Lord, I accept Your offer of forgiveness and everlasting life through Jesus. Jesus, I now transfer my trust from myself and the things that I have been trusting to save myself from hell and I place my trust entirely in You. Please forgive me for all my sins. I now turn away from my sins and I follow You. Amen

I humbly request you to read the Bible and make your own judgment.

Jesus Christ said, "You will know the Truth, and the Truth will set you free." (John 8:32)

The choice is yours.

Some helpful websites:

<http://www.answering-islam.org/>

<http://www.unchangingword.com/>

<http://www.answeringmuslims.com/>

<http://www.gotquestions.org/>

If you have any questions, please do write to us on:

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