بسم الله الرحمن الرحيم

In the Name of Allah, The Most Merciful, The Most Compassionate.

**NOTE: To find the script for a specific video, just search this document for: \*\*\***

**(\*\*\* BEGINNING OF 1st VIDEO\*\*\*)** [**http://www.youtube.com/watch?v=mjy0fuSaI7M**](http://www.youtube.com/watch?v=mjy0fuSaI7M)In this Video (you will see)

- How different is (the) Modern Historical Method from Hadeeth Methodology ?

- Upon applying the Historical Method to The Gospels, we see:

1. Problems in NT disqualify it as a trustworthy Historical Document:

• Internal contradictions that cannot be reconciled

• Anonymous authors

• These anonymous authors also speaking as if they are OMNISCIENT

• NO author was an EYEWITNESS

• The Gospels aren't even the original manuscripts

• It is confirmed that the NT has been altered

2. In theology, the NT contradicts the OT, an earlier "source" !

AND MUCH MUCH MORE ... ... ... (So let's start)

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# OUTLINE OF THESE 5 Videos

**In this discussion (over 5 videos) we will show how the Quran's denial of the Crucifixion:**

* Is **supported by**, and **confirms the OT**,   
  a theological "source" **earlier** than the Gospels.
* Is supported by, and confirms the words of **Jesus himself**.
* (and finally) **Vindicates Jesus** (PBUH) in the most important point: Being a true Prophet.

**This will be done in 5 sections / (or) videos:**

### (This current video:) (Examining) how to apply the Historical Method to the NT and (how to apply it) to the Quran (for this study).

### (Discussing) why (the Quran) denied the Crucifixion (and did not let the issue pass).

### (Answering the question:) Why would God allow "such confusion" ! (as mentioned in the Quran).

### "Cross examining" the witnesses: The 4 Gospels.

### - Investigating about other witnesses / texts (that may have disappeared, been suppressed, or otherwise) - (followed by the) General Conclusion.

# Introduction

## **A-** (Before starting this video we need to establish) **Logical Foundations:**

### Human Logic:

1. We maintain that "God created us in His image",  
   whereby the concepts that humans universally accept  
   concerning logic, justice, etc.  
   **conform to those of God**;  
   and not that God expects us to obey His will,  
   through an understanding   
   **different than what He created in us** !
2. We invite our viewers to judge our contention:   
   That arguments from Christian Theologians   
   are based on new **re-definitions** of words,   
   that no human being applies in normal life,   
   **including those Theologians themselves**,  
   such as: JUSTICE, HOLINESS, FORGIVENESS, MERCY, LOVE, etc.
3. - The Gospels contain **MOSTLY** "historical" accounts about the life of Jesus.  
    This naturally makes them the subject of close scrutiny by the Modern Historical Method.  
   - The Quran however, contains an extremely small percentage   
    of historical accounts ((contemporary to Prophet Muhammad PBUH)).   
    Its "bulk" is dedicated to spiritual teachings,  
    and details of religious practices and ordinances,  
    which lie **OUTSIDE** **the scope** of the Historical Method's analysis.
4. Precisely because the Quran is 600 years **"AFTER THE FACT"**   
   its denial of the Crucifixion can **BY NO MEANS** be taken   
   as a contemporary regular historical account **(LIKE THE GOSPELS)** ,  
   it must be taken:  
   - either as a **CHALLENGE** to the **TRUTHFULNESS**   
    of previous "witnesses" ((i.e. texts)) ,   
    which **CHALLENGE** we will expound in these 5 videos,  
   - or as a revelation, which is outside the scope of the Historical Method.

### Our Biblical Citations:

1. We will cite some Biblical verses, where we mean:   
   "**since YOU believe** this from the Bible...",  
   not that we **necessarily accept every such text**.
2. And we will cite other verses where we mean:  
   "since **WE BOTH believe** this point..."  
   We will not overload our videos by repeating this distinction:   
   Impartial listeners will easily spot the difference.

## **B- Long Discussion:**

This discussion turned out extremely long because as you will find out:

1. The problems of the Church's Theology are numerous,  
   their objections to the Islamic view are numerous too.
2. The Islamic arguments have many textual and logical proofs.
3. We decided to discuss as many points as possible,   
   for the sake of those seriously interested in the subject.

(Next we must note the:)

## **C- Importance of the Crucifixion in the Christian creed:**

Although Islam and Modern Christianity agree on many theological concepts,

such as the existence of God, the hereafter, angels, etc.

yet they also disagree strongly on many others,

which form the basis of Pauline Theology:  
Trinity, Divinity of Jesus, and Redemption through Sacrifice,

as well as the events of Crucifixion and Resurrection.

It must be noted that if **any** of the above points is proven false,

then all **PAULINE** theology breaks down.  
Paul himself recognized a side of this weakness when he said:   
*"And if Christ was not raised, ... your faith is vain"* [[1]](#endnote-1)

**{Big Debate Christianity V\_s Islam-Dave Hunt-Crucifixion is the Foundation of the Gospel.mp4}**

**(begin subs:)**

He says (Paul):

If Christ didn't die for your sins

you are yet in your sins.

The penalty hasn't been paid.

It's the **VERY FOUNDATION** of the Christian Gospel...

**{end subs: Big Debate Christianity V\_s Islam-Dave Hunt-Crucifixion is the Foundation of the Gospel}**

**{Costa-Declared son of God by event of ResurrectionHQDid Jesus rise from the Dead\_Debate\_Shabir Ally Vs TonyCosta}**

**(begin subs:)**

We cut parts from this clip, but did our best not to change the meanings

The Apostle Paul... he sums it up this way in his letters to the Corinthians:

*"And if Christ had not been raised ... your faith is futile"*

If there was no Resurrection,

then Christianity really is a sham at the end of the day.

**{end subs:**

**Costa-Declared son of God by event of Resurrection\_HQ\_ Did Jesus rise from the Dead \_ Debate \_ Shabir Ally Vs Tony Costa}**

And if there was no Crucifixion,  
as the Quran states,

then there was no Resurrection,

and many aspects of Christian Theology

-- not introduced BY **JESUS HIMSELF**,   
but **started decades** after his departure --

they break down

(Tony was incorrect to use the word "sham"

since Christianity will still contain a lot of truth).

And we notice that Pauline (or) / Modern Christian Theology boxed itself   
in a long chain of arguments, each **depending** on the others:

* Original Sin,
* Re-definition of God's Holiness,
* Re-definition of His Justice,
* Trinity,
* Divinity of Jesus,
* Redemption (through sacrifice),
* Crucifixion,
* Resurrection.

If **any** of these concepts is refuted, **all others** fall apart.  
  
(and at the beginning) We said "Modern Christian Theology",

to distinguish it from Early Christian beliefs,   
of which traces have mostly disappeared, no-thanks to the Church's censorship.

As a result, Christian Theologians cannot afford to **shake** the concept of Crucifixion,   
therefore they **need** to mount the strongest objection   
against the Quran's position, that Jesus was not Crucified:

*"Why believe the Quran - that Crucifixion didn't happen -   
and reject the ((so called)) "testimony" of several Gospels,   
historically closer, and all confirming it ?! "*

**{Jesus in the Bible and the Qur'an, Which Account Is Accurate\_ ( Q & A Session 4 of 4 ).mp4  
begin subs}**

just concerning to the concept of giving

credibility to a text or a situation

wouldn't you agree that within history

when studying a person or situation

credibility gets given to the answer that's closest

to the situation that happened to the person.

In the case of the Bible, 4 people,

even if they agreed only 2 or 3 times,

shouldn't they have more credibility than 1 man,

writing about the same situation 600 years

or even later after it ?

So in other words wouldn't the four guys

have more credibility

because they're closer to the actual situation?

**{End subs:**

**Jesus in the Bible and the Qur'an, Which Account Is Accurate\_ ( Q & A Session 4 of 4 ).mp4}**

This was somewhat a reference to the Modern Historical Method,   
(therefore, we begin by)

# Examining how to apply the Historical Method to the Gospels and to the Quran.

**About the Historical Method:**

Before we start this section, we must note two points:

1. When compared **attentively**, the Modern Historical Method [[2]](#endnote-2) and Islamic Hadeeth Methodology [[3]](#endnote-3) share the most important criteria of "criticism".

This realization prevents counterproductive illusions,   
where **some** followers among both the Islamic and the Modern side feel the other side to be "alien".

1. The transmittal of Hadeeth and Quran conforms to the criterion of the Modern Historical Method:   
   "**a culture that excels in oral remembrance"** [[4]](#endnote-4)More than that:  
   The early Arabic / Islamic culture is among the **best qualified** for this criterion).

Except for Islamic documents of Hadeeth and the Quran,

documents across history **never** contained formal descriptions about the **truthfulness of their authors**.

No data is inherently available for the Historical Method to **readily assess**

the **level of certainty** about the actual historical truth:

Much more analyses, deductions, analogies and extrapolations are needed,

frequently producing only theories or "best explanations".

Yes, the "Modern Historical Method" gives insights into history by analyzing "relics".

It also analyzes variations of **document copies** across history,   
and can sometimes suggest if a word may have been added or deleted,   
which documents may have been copied from others, etc.  
But in many combinations of circumstances, **especially the OT and NT**,  
- due to the lack of information about credibility of the authors, or even their identities,   
- and especially due to the partiality of the authors (their "tendency to introduce bias", according to the HM),   
the Modern Historical Method becomes more of an academic exercise to study documents as **mere documents**,   
than being a tool to **consistently** provide a confident idea about the **truth** concerning the **contents** of these documents.

**(1- Examining how to apply the Historical Method to the Gospels)**

1. **Problems with NT disqualify it as a trustworthy Historical Document**

Claiming the NT to be a **reliable HISTORICAL document** leads to confusion   
about the truth:  
The Christian Church proclaims the OT and NT were written "under inspiration

from the Holy Spirit". So Christians are supposed to "look the other way"

concerning Omniscient / Anonymous authors and other problems in the NT,

yet must continue to accept the NT as a **reliable HISTORICAL document** !  
Furthermore, Christian Theologians are **not consistent** when

* on one hand they attempt to apply the HM to the Quran   
  (which also purports to be divinely inspired),
* while on the other hand they ignore that same **HISTORICAL METHOD**
  + concerning writers of the Gospels **not being verified as eyewitnesses**,
  + concerning **IRRECONCILABLE** contradictions in the NT,
  + and concerning the NT's contradictions with the OT, an "earlier source" (of Theology)**.**

### NT internal contradictions disqualify it (as a trustworthy historical document):

Christian Theology claims the NT to be Divinely inspired,   
yet the NT **contradicts itself** beyond any possibility of reconciliation,   
even as a **non inspired** document !  
For example:

1. In the trial before Pilate, did Jesus:- **remain silent** while Pilate marveled (Mt 27:12-14, Mk 15:3-5),   
   - or **speak at length** (Jn 18:33-38)?
2. What was the **sign over Jesus' head** ?  
   - "This is Jesus the King of the Jews" (Mt.27:37)[[5]](#endnote-5)  
   - "The King of the Jews" (Mk.15:26)[[6]](#endnote-6)  
   - "This is the King of the Jews" (Lk.23:38)[[7]](#endnote-7)

- "Jesus of Nazareth the King of the Jews" (Jn 19:19)[[8]](#endnote-8)

These 4 differences seem trivial at first blush,   
but upon further thinking, they come out   
**ESSENTIALLY IMPORTANT** to our discussion: [[9]](#endnote-9)

Writing on a sign is  
- not a description of **different speeches**,   
 where the same speaker used a different vocabulary

- nor **a subjective opinion**,   
- nor **a perspective**,

- nor an **event described by different persons**,   
 whereby they are expected to use a **different vocabulary**.

The **writing** is **specific information**:

- There is but **1 Crucifixion**.

- There is but **1 person**   
 and only **1 sign** over his head,   
 thus one cannot claim that authors described different signs !

- The **writing** on a sign doesn't depend on **personal interpretation**.

Yet it is a fact that **some or all** NT writers **INCORRECTLY reported**

this **readily available** and **very specific** information:  
 **THE WRITING ON 1 SIGN**

Therefore these **DIFFERENCES** provide a **CONCRETE MEASURE**

of the **LARGE MARGIN OF ERROR** in the NT writers' testimonies of **ANY EVENT**.

This **LARGE MARGIN OF ERROR** may not be detrimental concerning a sign,

but is **UNACCEPTABLE** concerning core beliefs:

Having a **LARGE MARGIN OF ERROR** in texts,

which the Church **INTERPOLATES** to **DEDUCE** its Theology,

by also using **METAPHORS** and **ALLEGORIES**

when even these **DIFFERING** texts do not allow such deductions.

During our research in the NT for this series of videos,

we remained open for a parallel to the ideal journalistic integrity,   
but only found Omniscient - anonymous writers as if the NT was just a novel.

As a contrast, in Islamic Hadeeths we frequently see the expression

**"the narrator doubted" شك الراوي** ,

then the variant wordings follow, stated by the narrator himself.

1. **WHERE** were the women **during the Crucifixion?**
   * standing **by the cross** (Jn 19:25)[[10]](#endnote-10)
   * looking on **from a distance (**Mt 27:55 & Mk 15:40)[[11]](#endnote-11)
2. **How Many** (persons were by the tomb)?   
   (Were they) **Men or angels**?   
   were (they) **sitting or standing**?

* **1 angel** **sat** (Mt 28:2)[[12]](#endnote-12)
* a young **man sitting** (Mk 16:5)[[13]](#endnote-13)
* **2 angels sitting** (Jn 20:12)[[14]](#endnote-14)
* **2 men stood** (Lk 24:4)[[15]](#endnote-15)

1. When did the resurrected Jesus **appear to the 11 disciples**?

* in **Jerusalem** (Lk 24:33-37)
* on a mountain in **Galilee** (Mt 28:16-17)

1. The Gospels claim Jesus told them he will die   
   then be **raised after 3 days**.  
   Yet the Gospels relate the disciples   
   were **surprised to see him**(Mt 16:21-3, 17:22-3, 20:17; Mk 16:11,13,14; Lk 24:11,25; Jn 2:19, 16:16-32, 20:2,25).   
   Did they **ALL forget** his promise?  
   The answer is:  
   **There was no such promise**,   
   that "promise" was **fabricated** in the Gospels,   
   to lay a foundation for Jesus' divinity.

In our footnote, we attempted to list the most obvious contradictions.   
**We stopped counting after 34**[[16]](#endnote-16) (about 35) in (addition to the above 6)

Such contradictions **MAY** be overlooked

by **SOME** of the children listening to a **fairy tale**,

but they completely shatter the credibility

of persons claiming to be **witnesses to the truth**.

Christian apologists want these contradictions to be "unimportant",

while they are precisely what a proficient analyst cites

as the very **foundation** for **rejecting** testimonies.

### Anonymous authors:

#### The Gospels are "attributed" to the disciples but not written by them:

* None of the authors disclos**e who they actually are.**
* The Gospels' authors **never** say **"we"** or **"us",**  
  they say **"the disciples",** just like an **outsider** telling a **story about them.**
* Similarly, the authors of *"*Matthew*"* and *"*John*"*   
  never speak of themselves in the **first person "I" :**  
   Mat 9:9*:* "... Jesus ... saw **a man called Matthew** sitting ...   
   and he **said to him**, “Follow me.”   
   And **he rose and followed him**"   
   ((He's **SUPPOSEDLY** talking about **HIMSELF !** ))

In Luke and Acts, both attributed by the Church to Luke,   
the writer speaks in the 1st person ("I" and "we")   
but in both documents he **never specifies his own name.**

* Although Mark and Luke speak in the first person ("I"),  
  yet by unanimous consensus they **were not disciples**:   
  We researched and found no Christian critic contesting this,  
  Catholic, Protestant or other.
* (No need to take our word for it,) The **CATHOLIC ENCYCLOPEDIA CONFIRMS** that   
  the NT authors were **ANONYMOUS[[17]](#endnote-17).** ((See our footnotes))

So the Gospels had **anonymous authors,**   
yet despite that, most of their editions   
start by the **comforting** declaration:  
"The Gospel **ACCORDING TO** ..." !   
and receives the blanket endorsement of the Church:  
"Divinely Inspired".  
   
If you don't even know **WHO** wrote it,  
how can you say it is **"DIVINELY INSPIRED" ? ! ? !**Are these the **CRITERIA** to be "**DIVINELY INSPIRED"** :  
- to be **ANONYMOUS** ,  
- to belong to *"The Church"*,   
- and to write Gospels than will get its *"canonical"* approval ?

#### Each author of the 4 Gospels was anonymous, therefore:

(The following criteria of the HM shatter the Gospels' credibility:)

**Questions from the HM about the PRIME WITNESS(es of these authors):**

* The NT authors are not proven to be **prime** **EYE-**witnesses.
* How did the eyewitnesses convey their report to the author ?   
  (From a written personal document? from memory?)
* Did the author report from the **prime** witness   
  or from a **secondary** source (i.e. **NOT** from an eyewitness)?
* How well could the prime witness observe the event ?   
  (Was **HE/SHE** under emotional stress, therefore inattentive to details required   
  from an eyewitness ?)
* Was his physical location suitable to sight, hearing, touch ?   
  (or was he watching a crucifixion "from afar", or even "in absentia".)
* Were his senses equal to the observation   
  (or were his senses unreliable to even recognize a person   
  from up close -- by the tomb --  
  and was he influenced by hearsay that Jesus died,   
  so if Jesus shows up now, it means he has been "resurrected") ?
* Did he have the proper social ability to observe? (according to the HM)  
  (Was his expertise about dying on the cross better than Pilate's   
  who was surprised that Jesus died so soon) ?
* **WHEN** did the prime witness report to the author ?   
  (How much had he forgotten by then ?)  
  According to the HM, by 50 years "most eyewitnesses are **dead**   
  and those who remain may have **forgotten** relevant material". [[18]](#endnote-18)

But the **earliest** Gospels were written 40 to 50 years after Jesus,  
therefore according to the HM:

* The Gospel of "anonymous-Mark" would have been   
  **at best** extremely untrustworthy,   
  supposing it was written by an eyewitness,   
  which is not even the case !
* And the other Gospels fare much worse, being written later !
* Did the **primary** witness **ACCURATELY** report the event **as a WHOLE** ?  
  This criteria of the HM can never be **confirmed** for the Gospels :
* For example, the author of John described Mary seeing Jesus by the tomb,   
  the author was not there himself:  
  His testimony about many such facts is collected from others.

We do not know where each part of his collected testimonies starts,

nor where it ends, nor the source for each of these unknown parts !  
The testimony's **ACCURACY** is therefore **unknown**,   
**whether** as a whole or in part !

* Also the NT authors were **not prime witnesses**: there is unanimous   
  academic consensus that some Gospels were based on **OTHER documents** (e.g. Document Q [[19]](#endnote-19)).

(these questions about the eyewitnesses were all based on the HM)  
  
(Now, there are) **Questions from the HM about the AUTHOR/S:**

* What was his **intention** in reporting?   
  (John is specific: It is to **promote a belief**) (Jn 20:31[[20]](#endnote-20)).
* To what audience did he report?   
  (Since the authors were after promoting a belief,   
  then it benefited them to distort, for the "sake of the audience",   
  this is apparent when noticing the evolution of the Gospels   
  from Mark to John.)
* How indifferent was he to the subject, thus probably not intending distortion?   
  (NT authors were **not indifferent** and we see clear proofs of distortions.)
* Was he **"biased"** ? Did he have "motivation for providing some kind of bias"   
  (Yes, NT authors had an **agenda**:   
  To **promote a belief** about Jesus' **resurrection** and **divinity**.)
* Do the statements seem inherently improbable?   
  (NT contradictions **are** inherently irreconcilable, therefore improbable.)
* Are there inner contradictions in the documents?   
  **If this rule is to apply to ONLY ONE TEXT,   
  it should apply to the NT by excellence:  
  By far, the NT contains more contradictions   
  than any OTHER historical text available to mankind !**
* How was this **large document collected**?   
  (We have no clue concerning the NT.)

In addition to the above HM criteria,   
we will never know the following which are essential:

* On how many stages did the author hear his source?
* Did he memorize it all, and then wrote it later?
* If so, then how good was his memory?
* How truthful was that "anonymous" author?

#### What do we know about the anonymous authors ?

* We **DON'T know WHO** they were,

but we **KNOW WHAT** they were:  
The NT authors, translators, copiers, scribes, or current day publishers   
**falsely** present that the documents  
were the **words of the Disciples,**

as we will illustrate further on, in the example of Peter 1.  
  
Among other "identification" problems,   
whoever altered **Peter 1** cites a passage of the OT   
from a translation written a couple of **centuries** **AFTER** Peter's **DEATH** !  
This false claim, that the authors were disciples, makes readers think   
the source is **more trustworthy** than it **actually** is.

In Hadeeth Methodology,   
the person making such a claim   
is classified as "mudallis" مدلّـس :   
one who **"misleads"** about the **reliability** of his source.

He is **"weak",** his narrations become **untrustworthy**.  
And this applies whether he is the original author,   
a copier,  
a translator,   
a mere scribe,  
or a current day publisher.

* On many issues, it is proven that the NT authors **cannot ALL be telling the truth.**

In Hadeeth Methodology, **one or all of them**are classified as **untrustworthy** or even **"liars":**   
  
Their conflicting testimonies **may** be used   
to gain wisdom, or remedy matters of "the heart"   
such as sincerity, humility, etc.   
but such testimonies can never be used   
to **establish creed,** or **firm belief** about events,   
unless **confirmed** by other **trustworthy** narrators.  
"**Other trustworthy** narrators" are simply **not available** for the Gospels:  
There are 3 problematic Gospels, that's all.  
(We say 3 because two of them   
are confirmed by experts to share a common source: *"Document Q"* ).

* Understandably, the Modern Historical method cannot afford

to always apply the implications of the strict   
Islamic hierarchy of trustworthiness,

otherwise it will have to reject most accounts about human history,  
yet this does not deny the fact that **according to the HM criteria,**  
authors of the Gospels are **extremely unreliable,**   
because of the irreconcilable differences between them,  
as we saw and will continue to see further on (in this series of videos).

#### Worse than that: The authors suppressed their own names !

**Why** would **a DISCIPLE** suppress **his name?**If any Gospel was **actually** written by a **disciple**

he would have **surely** attributed it to himself,

but the fact that **every author suppressed** his own name

definitely indicates he had a **reason** to **HIDE his identity.**   
We accuse that he knew if he disclosed his identity,   
he would have been known as **"having a bias".**Fortunately for us, the author of John didn't foresee the implications to a  
critical age like ours, when he stated that his goal was to **spread his belief**:

"these are written **so that you may continue to believe**

that Jesus is the Messiah, the **Son of God**, and **that by believing** in him  you will have life by the power of his name." (Jn 20:30)[[21]](#endnote-21)  
It is understandable that a religious person would want to spread his faith,  
but when he speaks or writes, his goal must be **first to tell the truth**,   
then to spread his faith.  
But when the author of John contradicts the Gospels written before him,

each time depicting Jesus in a higher status than previous NT authors did,  
we can only accept that his **PRIMARY** goal was as he said:  
To spread his belief, **not to tell the truth**.

### Authors of the NT speak as if they are OMNISCIENT !

They do not specify the individuals providing their own information,

which severely undermines their reliability:

The credibility of any account   
hinges on features of the person who provided it.

"Anonymous" authors who are **also** "omniscient" disqualifies them further:  
This **COMBINATION** makes many NT accounts **TOTALLY** unacceptable:

* **Who "shadowed" Jesus** to report him

being carried by Satan from mountain to mountain?   
Who was with him ?

* **Who "shadowed" Juda**s to report him make the agreement about money**[[22]](#endnote-22)**?
* **Who "shadowed" Judas** when he hung himself ?

and when he **died AGAIN** ( ! ! ! ) by spilling his guts ?

* **Who "shadowed" Jesus** when he prayed   
  *"remove this cup from me"***[[23]](#endnote-23)**?  
  It was **NIGHT**, the disciples were **ASLEEP**,   
  and Jesus was "about a stone's cast" **AWAY.  
  Therefore** **who told the NT writer:**
* **The words** that Jesus prayed?  
  How can a **sleeping** person **hear** the words  
  from **afar**?
* That his **sweat** was like great **drops of blood**?  
  How can a **sleeping** person **SEE SWEAT** from **AFAR**, and in the **DARK** ?  
  And how can he furthermore **recognize** it looked like **drops of blood** ?  
  No person "**ASLEEP**" can recognize that much, **AT NIGHT** **!**   
  Or was it just a **dream** ?
* (and who told the NT writer) That the angel **strengthened** Jesus ?  
  Did a **sleeping** man, from **afar**, **hear** the angel saying, **STRENGTHENING**:  
   "God **heard you** and **WILL SAVE YOU**"  
  or "God **heard you** and **WILL NOT SAVE YOU**" ?
* And other enigmas begging the question   
  whether the Gospels are   
  **"witness accounts",**   
  or mere **"story telling"** within **forgeries**   
  aiming to **promote** a specific **doctrine** ?

### NO Gospel author was an EYEWITNESS:

#### Proof from the differing accounts about the Sign over Jesus' head: The **DIFFERING DESCRIPTIONS** of what was written on the sign gave us a measure of the large margin of error in the Gospels, but they also prove the Gospel authors were **not eyewitnesses**. - How could four *"eyewitnesses"* have such **VARIATIONS**

#### about a **few WRITTEN words ? LESS THAN TEN WORDS ! ! !** - They also disprove the claim that the Gospels were inspired by the Holy Ghost: If the same source "inspired" to four authors the contents of the sign, this "source" should have been consistent. And by the way, would four **EYEWITNESSES**

#### need to be **INSPIRED** about **WHAT THEY SAW** (on a sign) ?

#### Proof from the Greek language of the Gospels:

The Gospels were written in **Greek**,  
the language of Jesus and the disciples was **Aramaic**.   
Therefore whoever the NT authors were,   
they **never met** Jesus.  
  
For example 1 Peter was written in **Greek**,   
and in a literary form too **sophisticated**   
for the disciple Peter, a "**Galilean fisherman**".   
Furthermore, the author quoted the **Greek OT**,   
which was written a couple centuries **AFTER** Peter[[24]](#endnote-24) !!!

#### Proof because Mark and Luke are not mentioned among the disciples:

The Gospel of Mark cites the names of the disciples,  
but **Mark** himself is **not mentioned** among them,  
so he was not an eyewitness.

The Gospel of Luke also cites the names of the disciples,   
and **Luke** also is **not mentioned** among them,  
so he too was not an eyewitness.

#### Proof because Matthew and Mark did not mention their own names:

If the **authors** of **Matthew** and **Mark** were indeed eyewitnesses,   
they would have mentioned their names as recently explained.

#### It is hard to accept that "aging" disciples could have written any of the Gospels:

The **earliest** Gospels were written 40 to 50 years after Jesus.   
So if at the time of Jesus the disciples were around his same age,   
in their 30s, then the **EARLIEST** Gospel would have been written   
by a **70 to 80** year old disciple.   
But viewing life expectancy at the time,   
and the low medical knowledge and care,   
we have to "have faith" and accept:

* disciples **70 to 100** years and **older**,
* riddled with infirmities or even senilities,
* or probably already dead ( ! ) ,
* squeezing their memories,
* and writing Gospels in other than their **native language**,
* where they **do not mention** that they are the authors !

Christian apologists offer incredible responses such as:  
 - Oh they had **Greek secretaries** write the Gospels for them !  
 - They were in their teens when they were with Jesus !  
**NO:** Although the NT does use the words "young man", "young girl", "maiden",  
yet when it mentions the **DISCIPLES, it speaks explicitly of "MEN" :**  
"a **man** was standing", "he saw a **man**", etc.

it never describes the disciples as "young boys" or "young girls".   
Christian apologists do not quote **historical FACTS,**they just offer **conjecture, precisely as the Quran accuses.**  
By saying: "Oh he must have had a secretary" or "the disciples were boys"  
one may **appease questions** from the flock,  
but can never **establish authenticity** of Historical documents  
riddled with internal and external contradictions.  
Such explanations are as far-fetched as saying that:

a) Peter had the ability to **SPEAK IN TONGUES**,

Greek or other,

sophisticated or not ! !

b) And Peter was writing **UNDER INSPIRATION** of the holy spirit,

therefore knowledgeable about the contents of **FUTURE** translations of the OT ! !

(**Subsequent QUESTIONS**)  
So, since each author was **not an eyewitness**,   
this begs the following questions **(according to the HM)**:

* Who was his **source** for **each verse**?
* Was that source an eyewitness,   
  or did he have **another source**?
* How **truthful** was **each person**?
* How good of a **memory** did each person have?
* How was each person **affiliated**,   
  i.e. could he have had an "agenda", **"influenced by bias"** (according to the HM) ?
* Was there any **"social pressure"** affecting his writing (according to the HM) ?
* How **qualified** was the **first source**, to properly witness the event?

And many other crucial questions.

**Conclusion (about no author being an eyewitness):**  
Whoever **wrote** any of the 4 Gospels was **NOT an eyewitness.**  
**Even if** we apply good faith and do not accuse him of fabrication,   
we remain with the alternative that he only collected "**hear-say**" !

Most of us know the game "broken phone"   
and know how easily distortions occur: [[25]](#endnote-25)   
Whisper something to another person,   
let him whisper it to a third, and so on,   
then compare the final statement with the original.

But due to the "bias" of wanting to establish a doctrine,  
**we maintain** that **essential parts** of the Gospels were **forged**.

### The Gospels aren't even the original manuscripts:

They contain fabrications to further the Church's doctrine.

And the **fabrications** were performed somewhere among   
"a copy of a copy ... of a copy of a copy" (up to 10)

of four of the **most problem-ridden**,   
**self contradictory manuscripts in human history,**

most manuscripts dating **CENTURIES AFTER** the fact !

Christian Apologists misorient their listeners   
by stating Papyrus documents as a counter argument.

In a debate with Sami Zatari, James White said with confidence:

(Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari=Have you ever examined P52.mp4)

(begin subs)

we have a number of papyri that could not be   
a copy of a copy of a copy of a copy of a copy.

This is simply impossible

... (cut)

Have you ever examined P52, P75 and P66 ?

These aren't copy of a copy of a copy of a copy of a copy...   
ten generations down the road.

(end subs)

(Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari=Have you ever examined P52.mp4)

Well we had to examine that claim:   
**"could not be** copy of a copy..."

* P52 is 3.5 x 2.5 inches, the **size of a credit card.[[26]](#endnote-26)**On its 2 sides, it contains   
  the "**humongous**" amount of 114 **letters !**Its date is assessed as 100-150 CE,  
  bringing us back to the same problem of timing.  
  And we never saw a sign from the HM stating:  
  *"We accept Credit Cards"* containing 114 letters,   
  to establish authenticity of **OTHER voluminous** documents !Wikipedia states about P52:  
  "the proportion of the text of the Gospel of John ...   
  is necessarily **limited**,   
  so it is **rarely cited** in textual debate."   
  Apologists must be out of arguments, so as to break the norm   
  and "**cite**" 114 **letters** in a debate !
* P75 provides much more text   
  but worse problems for Apologists   
  since it is from the early **3rd Century.**
* P66 suffers the same problems of timing:   
  It is dated around the beginning of the same **3rd Century !**

Dr. White has no basis to claim it is **IMPOSSIBLE** for the above documents   
to be "a copy of a copy..." etc.

On the contrary, there's a lot of **GOOD FAITH** in saying so. It's very generous:

If a document is written at least **100 YEARS AFTER THE DEATH** of a disciple\

yet it is **ATTRIBUTED** to him,

then it is either "a copy of a copy of a copy..."

or just a **FORGERY**.

What's actually **IMPOSSIBLE**

is for a disciple to write a document **100 years AFTER HIS OWN DEATH !**

### It is confirmed that the NT has been altered:

In addition to the above serious problems,  
we are not alone in saying the NT has been altered.  
The Catholic Encyclopedia admits[[27]](#endnote-27):

*"No book of ancient times has come down to us exactly   
as it left the hands of its author -   
all* ***have been in some way altered".***

They can speak about their own texts,  
and they are correct,  
but in our footnote we prove how   
this does not apply to the Quran.  
Details of its authenticity, together with that of the Hadeeths,   
are sufficient contents for a whole video.

### CONCLUSION (about ~~the NT being a credible Historical Document~~),

The NT cannot be accepted as a credible Historical Document:

* Internal contradictions disqualify their authors' testimonies.
* The authors' "Omniscience" makes it impossible to assess   
  the reliability of their sources.
* The authors were anonymous, therefore their credibility is not established.
* No Gospel author was an eyewitness.
* The Gospels aren't even the original manuscripts.
* The NT **has been altered** :  
  This is according to us, to the Catholic Church, and to expert historians.  
  In other words, it contains **forgeries**,   
  although **fabricated around authentic words** from Jesus PBUH.

In contrast, Prophet Muhammad PBUH, prayed for the person   
*"who hears our saying and conveys it as he heard it".*  
His Companions and following generations **did just that**.   
  
Review all Hadeeths by the **authenticated** compilers:   
None among the **hundreds of thousands** of their narrations   
takes the liberties that we find in the Gospels.

Unlike the Church, which grants the highest credibility to **everything**   
in the 3 "anonymous" Gospels,  
Muslim Scholars criticized **their own texts**, they did not "**canonize**" any,  
to tell us what they **command** us to think:

They never shied away from **refusing hadeeths** that do not meet rigorous

criteria of authenticity, common both to them and to the Modern Historical Method.  
They meticulously mention

* the degree of reliability of **every narrator** in each chain   
  **of every hadeeth** (among more than **one million** narrations[[28]](#endnote-28)),
* and **the impact** it has on **accepting** the specific hadeeth.

They have **no reservations** in calling it "weak" or even "fabricated",   
depending on the narrator's qualifications, or due to internal contradictions.   
They never defend a narrator or a hadeeth **to fit their creed**,   
as Christian Apologetics do!

1. The NT contradicts the OT

* Jesus was **God's ONLY begotten son** according to Jn 3:16. [[29]](#endnote-29)  
  - But according to Psalms 2:7, David was **ALSO "BEGOTTEN"** [[30]](#endnote-30) **! ! !**
* The Church takes John 20:28 as proof of Jesus' divinity:   
  Thomas answered him, “My Lord **and my God!**”   
  - But the OT and the Church **do not** take Exodus 7:1 as proof   
  of Moses' divinity: And the Lord said to Moses,   
  “See, **I have made you like God to Pharaoh**..."
* Jesus is the ransom in the NT: Matthew 20:28- The **Son of man** came ...   
  to give **his life a ransom** for many (& Mark 10:45; 2 Timothy 2:6[[31]](#endnote-31)).  
  - This contradicts the common sense and **TRUE JUSTICE** declared in the OT:   
  Proverbs 21:18- The **wicked shall be a ransom** for the righteous (& Proverbs 13:8[[32]](#endnote-32)).
* Some men **do not sin** in the NT:   
  1 John 5:18- We know that whosoever is born of God **sinneth not**.

(and Romans 5:14[[33]](#endnote-33); 1 John 3[[34]](#endnote-34))

- Which contradicts the OT:   
1 Kings 8:46- **There is no man that sinneth not** (& 2 Chronicles 6:36[[35]](#endnote-35); Proverbs 20:9[[36]](#endnote-36); Ecclesiastes 7:20[[37]](#endnote-37))

* Good people cannot be harmed in the NT:   
  1 Peter 3:13- And **who is he that will harm you**,   
  if ye be followers of that which is good?  
  - Which contradicts the OT:   
  Habakkuk 1:4,13- So the law is paralyzed,   
  and **justice never goes forth**,   
  for the wicked surround the righteous.[[38]](#endnote-38)
* **NT: No man has ever seen God** (John 1:18[[39]](#endnote-39) & 1 Timothy 6:16[[40]](#endnote-40))  
  - contrary to the OT: Genesis 32:30- ... for **I have seen God face to face**[[41]](#endnote-41) (& Exodus 24:9-11[[42]](#endnote-42), Gen 17:1; Exodus 33:11,23; Numbers 12:7-8, 14:14; Judges 13:22; Job 42:5; Isa 6:1; Daniel 7:9)
* **NT: God is a spirit, and has no body** according to John 4:24 (and Luke 24:39)

- but the OT says **God Has a body** (which Islam refuses, but this is the problem of the Church and its claim of the "unerring" word of God) : Habakkuk 3:3,4- God ... **had horns** coming **out of his hand**  
See also Genesis 3:8- ... **God walking**[[43]](#endnote-43), Exodus 33:11, 22, 23[[44]](#endnote-44), Exodus 34:5[[45]](#endnote-45), Deuteronomy 23:14[[46]](#endnote-46), Ezekiel 8:2[[47]](#endnote-47), and Ezekiel 1:27- And saw ... the appearance of **his loins** even **upward**, and from the appearance of his loins even **downward**...!!!

* **Young woman or virgin?**

Matthew 1:23 falsely claims a prophecy in the OT: "Behold, the **virgin** shall conceive and bear a son",

- but The OT mentions *"alamah"*, a **"young woman"**, who shall conceive a child. (Isaiah 7-14)  
Therefore his false quotation results in a **false claim** of fulfilled prophecy[[48]](#endnote-48)  
(in Jesus).

* **Immanuel or Jesus?**  
  In the OT, Isaiah 7-14 says: ***the woman shall call him Immanuel***.  
  - Which contradicts Luke's attempt to fabricate a Prophecy:   
  "you will conceive in your womb, and bear a son, and you **shall call his name Jesus**." (Luke 1-31)  
    
  Nowhere in the NT is it mentioned that Jesus was called Immanuel.   
  We only have the typical extrapolations from Apologists,  
  that when somebody says something, **it means something else**.  
    
  And this Prophecy of Isaiah was about Assyria's victory,   
  not about Jesus: It **was fulfilled** 100s of years **before Jesus**[[49]](#endnote-49).  
  The text of the OT **about its own prophecy** takes precedence over Matthews'  
  attempts to re-fit that same Prophecy.
* **"Out of Egypt have I called my son"** (Josea 11)Matthew 2-15 claims this Prophecy was fulfilled in Jesus. [[50]](#endnote-50)   
  - But Josea 11 speaks about the **people of Israel** [[51]](#endnote-51):

**When Israel was a child**, I loved him, and **out of Egypt I called my son**...

The more **THEY** were called, the more **THEY went away**;  
**THEY** **kept sacrificing to the Baals** and **burning offerings to idols**.  
  
It meant Israel "**the people**".  
But according to Apologists "Israel" is the "**symbol**" **of Jesus**, [[52]](#endnote-52)   
therefore also according to them, **Jesus** "went away",   
and **Jesus** "kept sacrificing to the Baals,   
and **burning offerings to idols"** ! ! ! !

So the Church's objection must be directed   
against its own texts and creed:  
Which takes precedence in these and other contradictions,  
the NT or the OT ?

## **SUMMARY:** (about how to Apply the HM to the Gospels)

**The Gospels cannot be accepted   
as trustworthy historical sources** because:

* The NT has anonymous, omniscient authors, who were not eyewitnesses.
* We do not have the original manuscripts.
* The NT is confirmed to be altered.
* It contradicts both the creed and the Prophecies of the OT,  
  which takes precedence for being earlier.

Yet the attitude of Christian **Theologians confuses their followers**,

when they claim the NT to be the "unerring word of God",

and speak about the "Historical Method",   
in spite of the **above mentioned serious problems**.

## **CONCLUSION:** (about how to Apply the HM to the Gospels) **Do we mean to just rule out the NT ?**

No, we mean 2 things:

1. (That) Incorrect claims of Apologists **confuse** their followers   
   such as:

* The Gospel authors were **eyewitnesses**.
* The Gospels are the text "**closer to the situation**".
* The Gospels contain **NO CONTRADICTIONS**(we will see now an example of such a claim).

The claims give **false confidence** about **invented**

**notions**, they do not represent the truth.

James White-Not Easy-Easy-Easy-Different perspectives-Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari.mp4

(begin subs:)

(White)

(We cut parts from many of our clips, but did our best not to change the meanings)

Then we had all the stuff:

"Well you can't really trust what the Gospels say

because it's so contradictory."

I've been teaching in the Synoptic Gospels now,

for almost a decade,

and we're now getting to this very section,

and I can tell you,

**it's not easy**,

but every single one of these alleged contradictions,

(cut)

we can work through them.

(cut)

And so everyone of these can be answered,

**very easily**,

has been answered.

OK, I'll take that back,

**not very easily**

but if you give it some thought and recognize

that each author has his own **intention,**

and his own **audience,** and why he includes certain things:

These aren't contradictions,

they are exactly what you would expect

when you have different people

providing you with a historical **perspective**

of what happened in the past.

(End subs:

James White-Not Easy-Easy-Easy-Different perspectives-Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari.mp4)

Let us examine these statements:  
 "each author has his own **INTENTION**"

We welcome this **FIRST ADMISSION**,  
which is precisely our contention:

Each author has his own **INTENTION**, his own agenda.

"and his own **audience**, and why he includes certain things"

So **the audience** affects:

- How many men there were ?

- If they were men or angels ?

- If Jesus was silent or spoke at length in front of Pilate ?

- Other internal contradictions within the NT ?

- The NT contradicting the OT's creed and prophecies ?

These **CONTRADICTIONS** are affected by the **AUDIENCE** ?

( This is "cool" ! )  
Please remember these contradictions, they are important for the next screen.

"These **AREN'T CONTRADICTIONS**,

they are exactly what you'd expect"

No. What we just mentioned **ARE CONTRADICTIONS**,  
and we "**expect**" them from people **making up** a story,

or **following conjecture** about what happened.

We **do not** expect such contradictions

from truthful reliable witnesses;

we **expect** from an eyewitness only one "**intention**": To tell the truth: No more, no less.

"when you have different people

providing you with a historical **PERSPECTIVE**

of what happened in the past."

We also welcome this **SECOND ADMISSION**:

A "**PERSPECTIVE**" is a **point of view**, it is **NOT A TESTIMONY**.

And this word "perspective" raises the core issue:  
That those who altered the Gospels want to **AFFECT OUR PERSPECTIVE,**

by giving ustheir point of view, **their doctrine,** in the clothing of a testimony.

As for the 3 assessments,

"It's **not easy** ... **very easily** ... **not very** easily"

"It's **not easy** ... **very easily** ... **not very** easily" (repeated sub)

Are we to take them as "**different perspectives**",

depending on his "**intentions**"

and on the "**audience**" he had in mind?

We're just using **his own words**.

Does thinking about his regular friendly audience affect his "**perspective**"   
differently than remembering that today the audience contained skeptics too,  
whereby something is "**not easy**" for one "**audience**"   
and "**very easy**" for another ?  
  
Yes this is **PRECISELY** the way we view the Gospels,  
it is good that Dr. White helped us clarify it.

A witness in court is supposed to describe what happened.  
If he tells the judge:   
 "According to **my intention**, and **my audience,**  
 let me provide you with a **perspective**",   
his testimony will be disqualified.

And when the different "**intentions**", "**perspectives**" and "**audiences**"   
of the Gospel writers (as Dr White correctly admitted)

produce the numerous instances where the NT contradicts itself and the OT,   
especially concerning the Crucifixion,

**THIS PERFECTLY CONFIRMS THE QURAN** (4:157)**:[[53]](#endnote-53)**

- It was "**MADE TO APPEAR"** to them,

- they were **"FULL OF DOUBTS",**

- they were "**FOLLOWING CONJECTURE"**.

1. (We also mean) That the best way to resolve NT and OT contradictions   
   is through the Quran,   
   and not necessarily as Bart Ehrman said, "by creating another Gospel":

* It is part of Islamic creed that The NT and OT are of **Divine origin** (2: 4,136)[[54]](#endnote-54) ,   
  although altered by man (2:79)[[55]](#endnote-55).
* Prophet Mohamad said: Tell about sons of Israel,   
  no blame on you (to do so), i.e. quote their holy books.
* The Quran **confirms** *"the Scripture that came before it, and is the* ***guardian*** *over it"* (5:48[[56]](#endnote-56)),   
  it is a kind of "Quality Control".
* The Islamic perspective presents the best way **to confirm** the OT and the NT while **resolving** their contradictions.  
  We will especially see below how the Quran provides   
  the best rational explanation to the contradictions in the NT   
  about the alleged Crucifixion and Resurrection of Jesus PBUH.

## **Examining how to apply the Historical Method to the QURAN.**

Indeed, **if the Quran** presented itself as a **"historical"** document on this issue,   
it would be treated as such, and historical methods would be applied:  
Its "testimony" **could** be rejected, if it contradicts **corroborated**, **authenticated**   
and trustworthy "earlier manuscripts",

(and this series of videos provides ample evidence against the trustworthiness   
and reliability of the self contradictory anonymous Gospels).

1. When the Quran mentions **normal** issues contemporary to the life   
   of Muhammad PBUH, it can be considered as a historical document,   
   a source.  
   But things are different when it informs about **a miracle** that just happened,  
   such as Mohamad's "Night Journey",  
   or when it is obviously making a "**revelation**",   
   such as about a person's intentions or about secretive actions and the like:   
   The Historical Method simply **does not set** any criteria to analyze **miracles**.   
   Of course there are other ways to decide about miracles,

but this section ((video 1)) is only concerned with the HM.

1. When the Quran mentions issues **of the past**,   
   such as Noah, Pharaoh, Moses, Jesus, etc.  
   it does not claim that Mohamad was **copying older texts**,   
   on the contrary the Quran emphatically **DENIES**   
   that Muhammad PBUH was **taught** or that he **read** other Scriptures !  
   The Quran purports to be a **revelation about the truth**,   
   whether it agrees with previous texts or not.  
   In such cases the regular historical methods cannot be the   
   **only criteria** to analyze it, such as:  
    "Here it agrees with that historian, therefore we accept it,   
    and here it disagrees, therefore we reject it".
2. Just like, when The Quran **or the Bible** talk about events to happen   
   **in the future** (such as doomsday, resurrection, heaven and hell),   
   they do not offer that they are **deducing** or **calculating** what will happen,   
   whereby they can be rejected for foretelling events   
   "against the predictions of science".
3. Finally it must be noted that:
4. The Quran agrees with Historians,   
   that **"a" crucifixion** actually took place.
5. One cannot disprove the Quran based on "widespread information"   
   that Jesus was Crucified, because the Quran **confirms** this  
   widespread information, 4:157 says: **"*it appeared so unto them*"**.

In order to disprove the Quran, one has to prove   
that **they were not mistaken**, which is not possible.

1. - Yet (see video 5) historical sources abound among Muslims,   
    collected from early Christian converts **CONFIRMING** Aayah 4:157:
   * It **appeared** so unto them
   * They were full of **doubts**
   * They were following **conjecture**.

- We just showed that NT problems, contradictions and confusion

are further **PROOF** of this.

1. (Christian) Apologists cannot restrict Muslims to cite only canonical sources.

This is asking to prove two impossible **OPPOSITES** :

That authors of canonical texts **KNEW**,

that they **DID NOT KNOW** !

The Quran is therefore presenting a **claim** after the fact,   
about circumstances of that fact,   
not a **testimony from a usual eyewitness**   
(noting that Muslims accept the Quran as a testimony).

If a **CLAIM** is made in a court   
that 4 **prior** anonymous   
documents **had faults**,   
and must be cross examined,

the claim **CANNOT**   
be brushed aside   
**merely** on the bases that:

* It is a "testimony" (the Quran is not so, unless you accept it as a revelation !)   
  and that the **LAWYER** presenting the case was **NOT AN EYEWITNESS**.
* Or that the **LAWYER** presenting the **CLAIM**,

is of a **LATER DATE**, therefore credibility must be given

* to the documents *"closer to the situation"* ! ! !

Let us also remember that in any court:

- the testimony of a **manipulated document** byan **"anonymous"** author,

is a world apart from a document by a **known individual**,

- and that "hear-say"   
 is also a world apart from the testimony of an established **"eyewitness"**.

**BUT ALL THE ABOVE DO NOT LET THE QURAN "OFF THE HOOK"**

We mentioned the severe problems of the NT   
concerning the Crucifixion in particular,  
but how about the Quran?   
Is it coherent or does it have contradictions on this subject?

(Here is a discussion of) **CLAIMS FROM CHRISTIAN APOLOGISTS**:

1. Claim that S19:A33 means that Jesus **" WILL DIE "** :  
   (Jay Smith-Crucifixion-in Bible & Quran.mp4   
   begin subs)   
   (... there is confusion with other verses:)  
   we will soon see that the confusion is in his mind, not in the verses.

Let's go back:  
(... there is confusion with other verses: S 19:33 referring to Jesus Christ

himself when he says:   
 " Blessed be me the day I was born,   
 **THE DAY I DIE**, the day I rise again. "  
That seems to contradict S 4:157 ( "they **KILLED HIM NOT** ..." )  
but Muslim exegetes, and **I AGREE WITH THEM** ,

I think there is **CERTAINLY A VALIDITY** to this

they would say: No that is a future reference.  
 So, he was born,

yes he was born 2000 years ago. "

But "the day he will die", they put it into a future tense

because they believe in ... and certain of the traditions (The Prophet's sayings)

are VERY CLEAR on this: That Christ will come again, the Second Coming,

and when he comes he'll live for roughly 43 years,

he will marry, have some number of children ...  
but certainly,

if that is the case,

then S 19:33 is suggesting

to that Second Coming

when **HE WILL THEN DIE**

and then rise again.

... That's fine,

if Muslims want to import that,

that's great,

if they want to assume that's what's happening there,

you can see they almost are **DESPERATE** to do so,

because it **DOES CONTRADICT** S4:157

(Jay Smith: end subs)

**NO. Here are the 2 Aayahs for the viewer to examine:**  
S 4:157: **"They killed him not, nor did they crucify him,**

but it was made to appear so unto them"

S 19:33: "blessed be me the day I was born,

**the day I die,** and the day I rise again.

The Aayahs are clear, there is no "interjection" nor interpretation on our part.

Clearly 4:157 denies death on the cross: **"they killed him not"**

while 19:33 quotes Jesus talking about his future death,

but without specifying any date**: "the day I die".**

Please notice that these 2 Aayahs **APPLY TO ALMOST ANY PERSON:**

He/she **HAS NOT BEEN CRUCIFIED**, and sooner or later, he/she **WILL DIE !**

So how could there be any contradiction ?  
  
And how can he claim contradiction

**JUST AFTER HIMSELF SAYING** :

(begin subs) **I AGREE WITH THEM** ,

I think there's

**CERTAINLY A VALIDITY**

to this...  
(end subs)

- **THE ONLY CONTRADICTION**

is **IN HIS CLAIM**, not in the Quran,

- and the only " **DESPERATION** "

(Repeat Jay Smith:   
you can see they almost are DESPERATE to do so)

(repeat) and the only " **DESPERATION** " is the futile **INSISTENCE** to claim   
contradiction in the Quran,  
not the rock-solid consistency of Muslim scholars, who understood a sentence:

* according to its clear grammatical meaning,
* in the clear context of the book containing it,
* reinforced by explanations of the Prophet presenting that book.
* Muslim scholars follow the strict rule from The Prophet PBUH:  
  "Whoever explains the Quran through his opinion:  
  Even if he is correct, he has done wrong". [[57]](#endnote-57)
* They unanimously commended Ibn Katheer for the rule,   
  in the introduction to his "Tafseer",  
  - that the Quran is to be explained by the Quran,  
  - if not possible, then by the Sunnah (The Prophet's sayings)  
  - and if not possible then by sayings of the Companions.

Thus, concerning the death of Jesus, Muslim scholars' explanation is based:

• on the sayings of our Prophet,   
 and Mr. Smith JUST ADMITTED

that "traditions" (sayings of the Prophet) are clear   
 that Jesus will come back **THEN WILL DIE**,

• and on the Quran which states:

" **EVERY SOUL SHALL TASTE DEATH** " (S 21:35)

**LET'S RECAP ABOUT HIS CLAIM:**

* 1. " Peace on me the day I was born, **the day I die**,   
     and the day I am raised back alive! " (S 19:33)  
     ~~وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيّاً~~  
     We all know that this can only be speaking about the future: **"The day I die"**,   
     and **NOTHING** restricts it to dying **on the Cross**.  
     We do not see any contradiction in the Quran.
  2. " **every soul shall taste death** " (S 21:35) Jesus is no exception.  
     Having been saved from the humiliation through Crucifixion   
     is not "the end of the world",  
     it does not mean that Jesus became immortal:   
     How often do the News report people being "**saved from death"** by some rescue worker?   
     Do the News mean they were **made immortal** ?  
     So when the Quran mentions that Jesus was **saved**,   
     there is absolutely no reason to take it that he **became immortal** !  
     We do not see any contradiction in the Quran,  
     we only see confusion of Christian apologists.
  3. According to the Islamic creed, based on The Prophet's saying,   
     it is clear that Jesus will **return** to this world   
     and **eventually die** like all of us "mortals" ;  
     then he will rise again on the day of Resurrection.  
       
     We do not see any contradiction in the Quran:  
     Coherent explanations are provided in the Quran itself   
     and in the words of Prophet Muhammad PBUH.

**Now let's move to the next claim:**

1. Theological accusation: **"CARRYING THE LOAD OF JESUS"**  
   (Jay Smith: There is also a theological confusion  
   in S 4:157 it does say that another took his place)  
   Not exactly so:  
   S 4:157 says: *"it was made to appear to them"*   
    شبّه لهم   
   - which can mean that another man was in his place,  
   - or that it was made to appear that Jesus was Crucified, i.e. "died on the cross",   
   but in reality he was saved from this humiliation, and only **seemed** to die.  
   (full discussion in Video 2)  
   **but let's continue**:  
   (Jay Smith:  
   ~~in other words ...~~   
   that means someone else was on the cross  
   instead of Jesus,   
   that was not Jesus there,   
   ~~someone else took his place.  
   Who is that someone?~~Some exegetes believe, some traditions believe later that   
   maybe this could have been Judas, or it could have been Simon.   
   ~~They are probably borrowing from 2nd and 3rd Century   
   Gnostic writings, heretical writings, sectarian writings,  
   which suggest that maybe Judas was on the cross instead of him,  
   so you can see where that comes from, that's neither here or there (i.e. not important).  
   What my problem is, is that there is a theological contradiction here as well  
   because in S 6:164 and also in S 53:38~~   
   it's very clear in the Quran - S 6:164, S 53:38 -  
   that nobody can pay the price or take on the sin of another...  
   ~~that is a theological imposition that is placed on anybody, any reference to Jesus taking our sin,  
   and you can see why it was incorporated in the Quran,  
   because they want to alleviate that problem,  
   they want to eradicate any suggestion that Jesus had taken   
   the sins of all mankind by dying on the cross.  
   The difficulty is that they have shot themselves in the foot  
   because of ...~~... (S 4:157) if saying that another person was on the cross instead of Jesus,  
   (then) he's taken the price of Jesus, he's taken on the sin of Jesus,  
   he's paying the penalty of Jesus on that cross,  
   ... so you don't get out of it, you then therefore contradict your own scriptures  
     
   But here are the 2 Aayahs:  
   S 6:164: "No soul **EARNS** but to its own credit,   
    nor does any carrier bear the (moral) load of another"  
    (وَلاَ تَكْسِبُ كُلُّ نَفْسٍ إِلاَّ عَلَيْهَا وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى)  
   S 53:38: "that no carrier bears the load of another"  
    (أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى)  
     
   These simply mean that God does not **BLAME** us for the sins of others.  
   "Carrying the load of another" means **PRECISELY** to **CARRY HIS SIN** !!!   
   by becoming morally blamable for it **in the sight of God** **:**   
     
   Whether in this **earthly life**, or in the final reckoning in the **hereafter**,  
   we are not responsible, blamable, for the sins of other people:   
   We **DO NOT** *"take their price"*, we do not *"take on their sin"*, we do not *"pay their penalty"*.   
   We earn **what WE do**, whether good or bad, not **what OTHERS do** ,  
   and this is not affected by man's injustice, through crucifixion or otherwise.  
     
   The Islamic concept is clear: **WHOEVER WAS ON THE CROSS**   
   **WAS NOT PAYING THE SIN OF ANYBODY.**  
     
   Therefore we do not see any contradiction in the Quran.  
     
   - We see a **failure of Apologists  
    to perceive** that the Quran **does not share**   
    their belief in **"carrying other people's loads"** ,  
    that having a second person on the Cross   
    does not mean he is there to **"carry any load"** of the first person.  
   - We see an apologist **criticizing Islam**,   
    **concerning HIS OWN Christian belief** , "paying for the sins of others" ,  
    and **not concerning a Muslim belief** ! ! !  
   He is **INTERJECTING** his Christian belief **into Islam** ,  
   then criticizing Islam for that belief !  
     
   **Let's look at the next claim:**
2. Objection: Why didn't Jesus (or the man on the cross) **"say something"**    
   (Jay Smith: ...   
   ~~and then you have a real moral confusion,  
   and here's a moral contradiction, this is the one that bothers me probably more than any other:~~If someone else took Jesus' place on the cross,  
   ~~if that was not Jesus there, then stop and think what that says about your God.  
   What kind of God do you have ?~~If He (God) allows someone else to take Jesus' place  
   and He doesn't tell anybody,  
   ~~now remember, we know that there were some people at the foot of the cross  
   who knew Jesus very well.  
   Mary, the mother of Jesus, knew Jesus intimately...  
   she had known him for 33 years,  
   she certainly had known who was at the cross there.  
   Now why didn't Jesus say anything to her?  
   Why didn't Jesus refer, or tell her that he was not on the cross,~~or why didn't the man on the cross say something ?  
   ~~Put yourself in that man's place,  
   whether it was Judas or whether it was Simon,  
   don't you think he would have said something?  
   ... you got the wrong man ... this is not me)~~- If the traitor ended up on the cross, through **Divine intervention** ,  
    it would not be surprising if God made him **incapable of speech** ,  
   - and if it was a volunteer**, remaining silent** is **PRECISELY** what we would expect!  
     
   In any case, as we will show in video 4,   
   **WE ONLY HAVE 9%** of the Gospels known to have existed !  
   **WORSE:** The Gospels are "attributed to" **ONLY 4 out of 11** disciples: about **1/3 ONLY !**  
   Therefore, it is a smokescreen, it is conjecture, it is not the clear truth  
   when Christian apologists claim that the man on the cross **"said nothing" ,**  
   or that Jesus **"said nothing"** to his disciples after the Crucifixion event.

What if Apologists reply: "The disciples" were **all KILLED** except for John   
**that's why** we don't have their Gospels ! " ?  
**Well PRECISELY: YOU HAVE** Gospels attributed to **OTHER** than John !   
so **WHAT ABOUT THE REMAINING SEVEN ?   
THE VAST MAJORITY !**

(subs:  
... John was also at the foot of the cross)  
only the author of John   
makes that claim,  
contrarily to the   
other Gospels.  
According to   
Mt (26:55) & Mk (14:50)   
the disciples **ALL FLED .**  
**Just to be clear, according to Mt & Mk, NO DISCIPLE WAS PRESENT**   
Jay Smith **HIMSELF** says next:  
(subs:  
3 days later, when he "rose from the dead" ...   
when he went into the upper room where the disciples were,  
**they were COWERING, they were SCARED**   
**THEY DID NOT WANT TO GO OUTSIDE** ...)  
So even though the disciples **DID NOT EVEN SEE** their *"enemies"*,   
yet they were **THAT SCARED** ! [[58]](#endnote-58)   
they knew if the Jewish leaders saw them,   
they would probably have seized them.  
So how could these **SAME "PERSONALITIES",** **carelessly** and **courageously**,   
have stayed **BEFORE THAT,** to watch the Crucifixion ?  
Their *enemies* were all over the place, and would definitely have picked them up !   
  
Therefore this account in the Gospel *"attributed to John"* about

the disciples **FEAR** , disproves the fabrication in that **SAME** Gospel

(about **"John" or any other disciple** being **careless** &/or **courageous** enough   
to stay **IN PLAIN SIGHT** of their "enemies" during the Crucifixion),  
and perfectly confirms the accounts in Matthew and Mark  
that they **ALL FLED** (Mt 26:55, Mk 14:50) [[59]](#endnote-59).  
  
The **self contradictio**n in John's Gospel is glaring:

If John was near the cross, "listening to Jesus" entrust him with his mother  
as claimed in that Gospel ((as in) Jn 19:25-27) :

* The disciples would have known **FOR A FACT** how safe **THAT** was  
  (John was **NOT** seized then)
* therefore "in the upper room" they would also have known  
  that **THERE WAS NO REASON** to have *"the doors locked for fear of the Jewish leaders"*   
  ((as in) Jn 20:19)   
    
  As for whether the disciples **knew** that Jesus was not Crucified, or **didn't know**:  
  As we will see in video No 3,  
  1- Both Muslims and Christians believe in God's power to produce miracles.  
  2- We both accept that God "works in mysterious ways",  
   not always disclosing His purpose **at the precise moment** that we want.  
  3- We cannot deny God's prerogative to let the disciples discern His plan  
   **AFTER** and not immediately **DURING** the Crucifixion,   
   which is confirmed indeed through scriptures   
   that reached Muslim scholars from Christian converts to Islam,  
   as described in Video 4.   
    
  We present the following clip now, as **an example of HOW**   
  the Gospels have been altered across time.   
  (Jay Smith subs)  
  look what he does to   
  Thomas who doubts him   
  he says look at my hands  
  look at the HOLES IN MY HAND   
  look at my feet,  
  look at the HOLES IN MY FEET  
  and **KNOW THAT IT IS ME**)  
  **No.** Nowhere in any Gospel is Jesus quoted to mention the word "**HOLES**".  
  John 20:27- Then he said to Thomas, “Put your finger here, and **SEE MY HANDS** "  
  Luke 24:39- **SEE MY HANDS AND FEET**, that it is I myself. Touch me, and see.   
  For a spirit does not have flesh and bones as you see that I have.” [[60]](#endnote-60)  
  Jesus was confirming he was "flesh & bones", he didn't speak of any "holes".  
  Review the clear words of Jesus: What was the issue **FOR** **HIM** ?

**NONE OF HIS WORDS** can be taken to confirm any holes or any crucifixion !

- He **CONFIRMED**: **"IT IS ME... FLESH & BONES..."**

- and he **DENIED:** **"NOT A SPIRIT".**

Yet Apologists want to intrude their dogma where the text **does not support it .**

Why do Apologetics take such "liberties" with their own scriptures ?  
In here it's to reinforce the claim that Jesus was crucified,   
and very few among the "flock" would notice this "sleight of hand".  
  
As for John 20:27 "and put out your hand, and **place it in my side”** ,   
it is part of the alterations that the *"author of John"* implemented,   
to further his belief   
(**in the same verve** that Jay Smith just misquoted his own scripture).  
  
(Jay Smith subs)  
why in the world would Jesus **say that** ?   
why would he show   
the **imprints** of the nails   
in his wrists and also on his feet  
if it hadn't been him on the cross)  
We showed that Jesus **NEVER** "**said that**",  
and nowhere is Jesus quoted to have shown "**the imprints"**.  
Therefore the Quran stands correct:  
- They were (and still are) **confused.** (S 4:157)  
- They were **following conjecture** (and still do). (S 4:157)  
- They **FALSIFIED** their own scriptures **(AND STILL DO)** (S 2:79) [[61]](#endnote-61).  
  
(Jay Smith subs)  
And for 600 years nobody told the Christians)  
We show in detail in Video 3 that   
God **DID INDEED** inform Christians about the truth,   
yet many among them **"misled many"** as prophesized by Jesus, PBUH.  
  
And for 600 years nobody told the Christians  
... except for a few sectarian pieces of literature that we're now pulling up  
from the 2nd and 3rd Century, much much later,  
even those were always disputed by the early Church. )  
As for the "sectarian" pieces of literature, we have to admit that:  
- Their age (2nd & 3rd Century) is the **same as the Gospels,**   
 as we have seen in this video, so what's the problem ? ! ! !  
- Of course some Church would have disputed them, for denying its creed !   
 Is this the last line of defense: We can only quote **Canonic** texts for our claim !  
- **ALL TRACES** of scriptures from **SEVERAL** of the *"early Churches"*   
 were **WIPED OUT** by the *"later Church"* as we show in video 5.  
  
**Let's examine the next claim:**

1. Claim that S 3:55 means Jesus **IS ABOUT TO DIE** *(mutawaffeeka)*  
   S 3:55 "O Jesus! I am **receiving you** (mutawaffeeka متوفيك)   
    and raising you unto Me" [[62]](#endnote-62)  
   Christian apologists want the word "mutawaffeeka" to mean   
   **"WILL MAKE YOU DIE"**.  
   But the word is more general,  
   the Quran uses it for receiving souls **BOTH in death AND SLEEP :**  
   39:42 *"Allah RECEIVES - yatawaffa - (men's) souls at the time of their death,   
    and (receives) the souls which did not (yet) die IN THEIR SLEEP"* [[63]](#endnote-63)  
     
   So the meaning of "mutawaffeeka" is **AS THE QURAN USES IT, "RECEIVE",**   
   not as apologists want it to be, "cause to **DIE**".

**SUMMARY** ~~(about the 4 claims)~~  
The discussion of these 4 claims

shows the coherence of the Quran

and that it has no contradictions on this subject.

On the other hand, the **Gospels** abound   
with **CONTRADICTIONS and CONFUSION,**

and the accusations of **Apologists** against the Quran

are **ALSO SEVERELY** self contradictory and confused.

**CONCLUSION:** (about how to Apply the HM to the Quran):

* Although **TRANSMISSIONS** of the Quran and Hadeeth meet the Historical Method's criteria  
  of **"unbroken chains of transmission"**,  
  in "**a culture that excels in oral remembrance"**[[64]](#endnote-64) **BY EXCELLENCE** ,
* yet, concerning the Crucifixion,  
  the Quran presents a claim as a **REVELATION** of the truth,  
  (and as a **CHALLENGE** to the correctness of previous accounts - the NT -   
  which we showed to fail the HM's criteria   
  concerning both their contents and their transmission),   
    
  but such a "revelation" falls under the subject of miracles,

and the Historical Method specifies **NO CRITERIA TO ANALYZE MIRACLES** .

Thus the Quran's **CHALLENGE** and claim of **REVELATION**

cannot be dismissed based on any criteria of the HM :

The challenge against the NT's reliability **MUST THEREFORE BE STUDIED**,

which is the very scope and specialty of the HM indeed.

* Despite that restriction from the HM   
  (providing no criteria to analyze the Quran's claim of "Revelation")  
  we showed in this video,  
  that **CONTRARILY to the NT** failing the HM criteria,  
  - the Quran does **not contradict itself,**  
  - nor does it **contradict the clear words of Jesus,**  
  - nor the OT **prophecies** and **theology**   
   (except for God having a body, where we agree with the NT against it).

With these details "out of the way",   
(1) about how to apply the HM to the Gospels  
(2) and to the Quran,

we will now continue to section / video (2) of 5:   
**"Why does the Quran deny the Crucifixion"**

(\*\*\* END OF 1st VIDEO \*\*\*)

(\*\*\* BEGINNING OF Q&A for 1st VIDEO \*\*\*) [**http://www.youtube.com/watch?v=1lObf\_Mevok**](http://www.youtube.com/watch?v=1lObf_Mevok)

This is to discuss criticisms to our video #1   
in our series of 5 videos about the Crucifixion.  
  
The criticisms are from the web page:

http://deeperwaters.wordpress.com/2014/09/16/a-response-to-islam-answers/

We are extremely thankful to Allah for that page,   
as it **CONFIRMS MANY OF OUR POINTS,**especially viewing that it comes from Christian Apologists themselves.  
  
**WE SAVED A COPY** of that web page on our web site, in the same directory where this script is located:  
www.muhaddith.org/Crucifixion.  
We are glad to be of help, assisting them in preserving the truth

(about their document's original contents).

* They wrote: ( emphasis is ours )  
  " The writers of this work (i.e. our video)... happen to be **ANONYMOUS**)"and:"... the authors of their work itself is **UNNAMED**"   
  and:  
  "... on their web page about the music in the video, one sees this:  
  Theme Nasheed (by **UNNAMED** group from Morocco)"

1. The subtitle was **IN LARGE PRINT** (from min 1:11 till min 1:23):  
   **PREPARED BY ORFAN RABBAT,**with **MY FACE** also showing on the screen !This blunder undermines the reliability of their whole discussion and quotations:   
   They definitely did not exert the proper attention befitting this topic,   
   so serious and important **FOR THEM !**Yet we will not dismiss that article altogether;  
   we will discuss a few points here, plus some more in our footnotes [[65]](#endnote-65).
2. How can they equate their own **SCRIPTURES** with a Theme Nasheed: **A CHANT !**  
   This **PROVES OUR POINT**, that for Christian Apologists,   
   the **REQUIREMENT** for authenticity is **THE SAME** for a Theme Chant   
   as well as for their Holy Scriptures.   
   How can one equate a Theme Chant   
   with sacred scriptures, supposed to report historical facts?  
   Sacred scriptures forming the **FOUNDATIONS** of a **CREED ? !**This point answers our question in video # 1 about   
   **WHETHER THE GOSPELS**are **"witness accounts",**   
   or mere **"STORY TELLING"...**or (we can add here) mere **"CHANTS"** ?
3. Of most importance:   
   Our discussion is **NOT** a testimony, requiring truthfulness, memory... etc.  
   Our discussion is a group of **LOGICAL** arguments.   
   And the strength of any argument is **INTRINSIC :**   
   It is either correct or false **ON ITS OWN MERIT.**  
   It does not become stronger or weaker depending on the speaker.  
     
   Failing to recognize this obvious distinction   
   ironically reveals the total **LOGICAL** disarray of our critics.  
     
   As for chants, the case is worse: Chants are testimonies nor arguments !  
   Neither reliability nor proper logic are required for chants !

* They act as if they did not read **WHY** the anonymous nature of the NT authors makes them untrustworthy:  
  Well, we did mention that we need to know every author's affiliations, his truthfulness, his ability to memorize, to properly witness an event, ... etc.  
  Knowing that a "culture" was used to anonymous authors "does not cut it",

it does not "magically" make them reliable in the above subjects !  
It is not just to nit-pick about **WHO** the authors were,   
it is to analyze **WHAT** they were,   
**IN ORDER TO FIND IF THEIR WORDS ACTUALLY REPRESENT THE TRUTH** !  
This is how we treat **OUR OWN** texts, and this is how we treat theirs.  
  
But this **ADDITIONAL** oversight is not strange,   
viewing the low level of attention they exerted in their whole discussion,  
such as their illusion about authors of our work being anonymous.

**MOST IMPORTANTLY:**- Our focus here is **NOT ACADEMIC:**   
 To haggle about **WHY** the Gospel writers were anonymous[[66]](#endnote-66),   
 how **customary** it was to have anonymous writers back then,   
 and **WHY** it was so,whereby Christian Apologists try to **APPEASE** skeptic(s among their) followers.  
- Our focus is about **HOW WE ACT UPON** such documents:   
 Their **PRACTICAL** effects on my current and future everlasting life:  
  
If you find 4 leaflets,   
claiming to have authority but yet anonymous,   
instructing you to sign over all your material ownerships to some third party.  
Would you execute these instructions?  
  
We believe that **CREED** and **EVERLASTING LIFE**   
are more important than material possessions.   
  
So how can we commit our creed and everlasting life,  
based on 4 anonymous texts?

This is without even considering that these "leaflets"   
were full of contradictions, gaps, insertions, deletions, and so on.  
How much are we willing to commit, based on such anonymous documents?

* They wrote:   
  "one early fragment cited is the size of a credit card. What’s their source of their contention with this? It’s Wikipedia."  
  And they wrote:  
  "especially since a number of times, Wikipedia is cited as their source."  
  We cited Wikipedia concerning points that are **obviously correct,**  
  to facilitate matters for the viewer.  
  So is Wikipedia falsifying?  
  Is the Picture of P52 falsified?  
  Was P52 a **HUMONGOUS** document,   
  whereby we colluded with Wikipedia to misrepresent it as a **small fragment ?**  
  P52 is a known papyrus, **CITED BY NO OTHER THAN JAMES WHITE,**   
  in his debate with Sami Zaatari,   
  so why not prove us wrong and provide proof from any museum,   
  that it was **LARGER THAN A CREDIT CARD ?**  
  And is it a virtue for Mr. White to throw the name at us, **WITH NO REFERENCES,**  
  but it is a defect for us to **FILL THE GAP THAT HE LEFT**,   
  a defect **TO SCRUTINIZE HIS CLAIMS** using a reference easily accessible to all?  
  Or is it advantageous for Christian Apologists   
  to keep their sources **NEBULOUS,**to keep their **CLAIMS NEBULOUS,**   
  whereby their objection against Wikipedia   
  **diverts their followers' attention** from the issue being discussed:   
  The papyrus confidently cited by James White   
  being **ACTUALLY** no larger than a credit card?
* They complain that our quotes from Wikipedia were "cut and paste-d".  
  Well here they are correct:  
  In the age of word processors, the most **FAITHFUL** way (we found) to quote a text is by "cutting and pasting".  
  Are they suggesting a better way?   
  Do they prefer the way described by Mr. White (in our 1st video):   
  To provide "our own **PERSPECTIVE"**,   
  depending on "our own **INTENTION"**  
  depending on "our own **AUDIENCE"** ?  
  Yes we are guilty as charged:  
  We do not **MISQUOTE, ALTER, MANIPULATE, INTERJECT, FORGE** and **DISFIGURE;**   
  we faithfully "cut and paste",   
  and they consider it a defect ! ! !
* And they mention   
  " Martin Hengel’s suggestion that the original works (the Gospels)  
  **WOULD HAVE INCLUDED** the authors names somewhere.   
  Hengel **COULD BE WRONG** of course" (emphasis is ours)  
  Here again they **PROVE OUR POINT:**   
  That their creed is based on suggestions and suppositions  
  "**WOULD HAVE INCLUDED**" (quote unquote)  
  **"COULD BE WRONG",**  (quote unquote).   
  This confirms the Quran's description in S4, A157:   
  **CONJECTURE:** (yes they) **"Would have included"** or **"would NOT" ! ! !**
* They try to defend the air of **OMNISCIENCE** of the Gospels:  
  - Who shadowed Jesus to report him being carried by Satan from mountain to mountain?  
   Their answer: "**MAYBE** Jesus himself told them"  
   **NOTICE THE WORD "MAYBE"**.   
   This **PROVES OUR POINT** again**,**   
   that Christian Apologists build their creed on **CONJECTURE:   
   MAYBE...** or **MAYBE NOT, MAYBE THAT WAS FALSIFIED** or **ALTERED!**  
  - “Who shadowed Judas”... ?  
   Their answer: "Joseph of Arimathea or Nicodemus  
   **COULD HAVE** both had knowledge of the event."  
   **NOTICE THE WORDS "COULD HAVE" ...** (yes they **could have**,)and (they) **COULD HAVE NOT !**   
   This **PROVES OUR POINT** one more time,   
   that Christian Apologists build their creed on **CONJECTURE**.
* The above discussion suffices to prove   
  that it is the **CREED** and **NOT THE TRUTH** nor **CORRECT LOGIC**   
  that guides their argument.  
    
  The creed **"must be correct"**, therefore all the following should be acceptable:  
  **"anonymous"** authors, **"would have included"**, **"maybe"**, and so on.   
  That's not deducing the **CREED FROM** the evidence,  
  that's deducing the **EVIDENCE FROM** the creed !  
  It's **THE CREED THAT FORCES** what the evidence should be.  
  And this is a very important point to keep in mind during this current video.

(Wassalamu Alaikum)

(\*\*\* END OF Q&A for 1st VIDEO \*\*\*)

**(\*\*\* BEGINNING OF 2nd VIDEO\*\*\*)** [**http://www.youtube.com/watch?v=dS594whk39w**](http://www.youtube.com/watch?v=dS594whk39w)

IN THIS VIDEO (you will see)

**REASONS FOR DENYING THE CRUCIFIXION:**

1. **Vindicating** Jesus as a **TRUE PROPHET**
2. **Confirming OT** prophecies that *"the Messiah"* will be **SAVED**
3. **Confirming** Jesus' **truthfulness** about his own claim   
   that "God **ALWAYS HEARD** him"   
   (& it's established that **HE ASKED GOD** to save him).
4. **Confirming** teachings of **OT & Jesus**:   
   That Forgiveness does **NOT** require sacrifice.

(& we will also see that) The Quran is **NOT ALONE** to deny the Crucifixion: **DEATH** on the cross.

AND MORE ...

**This discussion is in 5 sections / (or) videos:**

### (the 1st video:) (Examining) how to apply the Historical Method for this study to the NT and to the Quran.

### This current video: Discussing why the Quran denied the Crucifixion & did not let the issue pass.

### (the 3rd video) Answering the objection: How would God allow "such confusion" ! as mentioned in the Quran.

### (the 4th video) "Cross examining" the witnesses: The 4 Gospels.

### (the 5th & final video) - Investigating about other witnesses / texts that may have disappeared, been suppressed, or otherwise - followed by the General Conclusion.

We finished section / video No 1  
and will now begin video No 2.

# (So) Why (does the Quran) deny the Crucifixion, instead of just letting GO?

After all, many prophets were **killed** before Jesus,   
and a regular man, Lazarus, was even **resurrected** !   
So why does the Quran make this issue and deny the Crucifixion?   
More importantly: If, according to the Christian clergy,   
Mohamad "invented" the Quran,   
why not follow the semi consensus among his contemporary Christians,   
why "rock the boat"?   
He could have gotten a more "friendly audience" among Christians,   
by not antagonizing them on this belief so dear to them.

Indeed, Mohamad (PBUH) **already had** a heated debate

with the Christian delegation to Medina,   
where he refuted their main argument   
for the divinity of Jesus, which they based on the virgin birth:   
The Aayah was revealed, explaining that **Adam**   
was created from **neither father nor mother**3:59 *"The likeness of Jesus before Allah   
is as the likeness of Adam.   
He created him of dust, then He said to him: Be! and he is.‏"* **[[67]](#endnote-67)**

Prophet Mohamad won the argument based on undeniable logic,

so why insist on an additional pointless controversy

with no "historical" foundation to cite?

**Although** the Crucifixion and Resurrection **are essential** for the Christian doctrine,   
yet **accepting** them poses **no problem** in principle for Muslims:

Our world-view accepts their **possibility.**

Like Christians, Muslims believe in the Power of God, who:

- Created the Universe from nothing,

- Parted the sea for Moses,

- Stopped the sun for Joshua, and so on...

And also like Christians, Muslims believe that **Jesus resurrected the dead**,   
with the permission of God.

So why couldn't God resurrect **another dead** person ?

Of course according to Muslims, God **CAN** resurrect Jesus,

after all, according to both creeds,

God will resurrect **ALL HUMANITY** in the hereafter, not only **ONE** man !

Mohamad PBUH had **a lot to lose**, and **nothing to gain**,   
by stepping into this "hornets' nest" about the Crucifixion !

If Mohamad PBUH was an "imposter" who just "won the debate",

and since as far as we know, he did not comment on the Crucifixion Aayah (S 4:157),   
consequently, he would have prevented the

unnecessary controversy by simply inventing "something"

to **explain away** that Aayah.

But the Quran's goal is to **convey a message**   
regardless of the **apparent** difficulties,   
not to **exploit** existing views and just "go with the current".

But, in this discussion, are we going to interject our own opinion,   
or is there an **answer from the Quran** itself,   
to **clearly** state **the INTENT** behind denying the Crucifixion in this Aayah (4:157) ?

Yes, the answer is in the Quran (not from our own opinion).

We will state the Aayah first, then we will point where   
the Quran mentions **indeed WHY it denies** the Crucifixion:   
(Pickthall) 4:155-158 [[68]](#endnote-68)

155. Then because of their breaking of their covenant,   
and their disbelieving in the revelations of Allah,   
and their slaying of the Prophets wrongfully,   
and their saying: Our hearts are hardened - Nay, but Allah hath set a seal upon them for their disbelief, so that they believe not save a few -

156. And because of their disbelief   
and of their speaking against Mary a tremendous calumny;

157. And because of their saying: *"We slew the Messiah, Jesus son of Mary, Allah's messenger"* -

They slew him not nor crucified, but it appeared so unto them; and lo! **those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuits of conjecture; they slew him not for certain**,

158. But Allah **TOOK / LIFTED HIM UP** unto Himself ( **رفعه = LIFTED** )  
Allah was ever Mighty, Wise.

**(First we need to explain) important points about this Aayah:**

1. The word "**because**"  
   The meaning is:   
   - **because** of these infractions,   
   - **therefore** We "did what we did to them"   
    (expelled them from Our Mercy, etc.)  
   This "consequence" (expelling them...) is obvious and gets omitted,   
   which is a common style in the Quran and Hadeeth:   
   The rest of a sentence is sometimes obvious, and is simply omitted.  
   We use similar omissions in **normal speech**: "Do this, **OR ELSE ... !** "   
   If a group of people in a kingdom commit infraction after another, and their king sends an emissary to them, yet they reject him,   
   then claim that they humiliated him,   
   this **MERE CLAIM** is a grave insult to the king.  
   **ANY INSULT TO THE MESSENGER IS AN INSULT AGAINST HIM WHO SENT HIM !**   
   This is a grave matter. **IT IS OBVIOUS** that the King will treat them severely, and he just has to list their infractions, **WITHOUT COMPLETING** his sentence:  
   *"Because of your infractions, and because you claimed that you insulted my messenger* ***...*** *"*  
   Stopping at this point adds severity to his words indeed: Not mentioning details of the coming punishment instills fear and anticipation of the unstated punishment.  
   This is precisely our intent when we say "or else",  
   and this is precisely why the Aayah stops and does not state the consequence of the infractions.
2. The word "**they**":

This article is not restricted in Arabic, like it is restricted in many   
other languages, whereby it must refer to the **last mentioned** subject.

This style is common in the Quran, and reciting the Aayah   
in an oratory manner clarifies it:

**They** slew him not nor crucified (-> **the Jews**, "by proxy"),   
but it appeared so unto **them** (-> **the Jews AND others**);   
and lo! those who disagree concerning it are in doubt thereof;   
**they** have no knowledge thereof (-> **whoever disagrees**)   
save pursuit of conjecture;   
**they** slew him not for certain (-> **the Jews**).

The meaning is obvious if you sincerely **want to understand** the text,

but some Apologists have trouble with it;

please listen:

(Was Jesus Crucified-James WhiteWho-Them-They.wmv)

(begin subs)   
but then it says "but **they** killed him not"

**who** ?

...

what does it mean to "appear to **them**"

appear to **who** ?   
(end subs)

Apologists are **SURELY USED TO** the same literary form **all over the OT** !

- Isaiah 52, 53:  
 "**he** shall see **his** offspring; **he** shall prolong **his** days"

Who is "he", "his", "he", "his"?  
- Psalm 37: 30-33:

" The Lord will not abandon **him** to **his** *(enemy's)* power,  
 or let **him** be condemned... "

Who is "him", "his", "him" ? (We had to add *"enemy",* precisely to clarify the text).

- and much more...

Of course all such texts are easy to understand if we read them attentively,

but things seem to depend on what Apologists **WANT** to understand,  
**OR NOT** !

1. The Jews **mocked** Jesus as "Messenger of Allah",   
   as confirmed in the NT

It is a pity to see Christian Apologists in many debates  
 hopelessly trying to disprove the Quran about this Aayah:  
*" The Quran does not know what it's talking about:****The Jews did not believe Jesus was a Messenger ! "***This does not **win** points in a debate,  
it loses **points** "on the IQ".

It doesn't prove the Quran doesn't know **about Jesus**,  
it proves that those Apologists **don't know their Gospels**.

(Let's listen)(Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari-We killed Messiah.mp4)  
(begin subs)  
for example, do Jews call Jesus the Messiah?   
*"We killed the Messiah Jesus, the son of Mary."*   
Would Jews actually boast about his?  
(Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari-We killed Messiah.mp4)  
(end subs)  
Hmmm...   
Let us review these claims:  
(begin sub)   
for example, do Jews call Jesus **the Messiah**?   
(end sub)  
Of course they do. [[69]](#endnote-69)  
Somebody seems not to have read his Gospel !

* The **chief JEWISH priests**, **scribes** and **elders** mocked him:  
  Let **THE CHRIST,** the **King of Israel**, come down now from the cross...   
  (Mk 15:31,32[[70]](#endnote-70); Mt 27:41,42[[71]](#endnote-71))
* Not to forget the soldiers:  
  **kneeling before him**, they mocked him saying: **Hail King of the Jews.** (Mt 27:29[[72]](#endnote-72); Mk 15:18,19[[73]](#endnote-73); Jn 19:3[[74]](#endnote-74))
* And the sign over the cross:

"**King of the Jews"** (Lk 23:38[[75]](#endnote-75); Mt.27:37[[76]](#endnote-76); Mk.15:26[[77]](#endnote-77); Jn 19:19[[78]](#endnote-78))

(begin sub)   
Would Jews actually **boast** about this ?   
(end sub)  
Yes of course they would. Let's be serious:  
Does any Apologist mean the Jews were **ashamed** of having asked   
for his Crucifixion?  
=== video clip "We killed Jesus" ===

1. Now for the **INTENT** of the Aayah as we promised:

(We will now see how) the Quran treats the mere Crucifixion **CLAIM** of the Jews

as an **INFRACTION**, then **DENIES** it:

Notice how the Quran **starts by listing** other infractions of theJews,emphasizing them **AS INFRACTIONS :**

"Because of":

* **breaking** their covenant,
* **disbelieving** in the revelations,
* **slaying** the Prophets wrongfully,
* **saying** "Our hearts are hardened" (created this way),
* **speaking** against Mary,
* **And SAYING**: "We slew the Messiah, Jesus son of Mary, Allah's messenger" (mocking him)

Therefore this Ayah is dedicated to **listing infractions** of the Jews,

ending with their **CLAIM** that they crucified Jesus - as another **INFRACTION** -  
finishing with a strong **DENIAL** of that claim.   
So this Aayah emphasizes that the **MERE CLAIM** was an infraction,   
and obviously Allah **PREVENTED** the **ACTION** that they were **CLAIMING .**

1. "Slaying Jesus" is indeed an important point for the Jews, and for the Quran.

By "crucifying Jesus", the Jews would have confirmed that he was **cursed   
according to the Old Testament**,

and **therefore** that he was a **false prophet**:

* "a hanged man is **cursed** by God"[[79]](#endnote-79) (Deut 21: 22-23)  
  and as weirdly quoted by Paul himself (Gal 3:13 [[80]](#endnote-80)) concerning Jesus PBUH.

There is an implicit promise here from God that He won’t let his true prophets be proven false by "becoming accursed", otherwise why declare such a severe punishment,

if God **allows it equally against true & false** prophets? What's the point ?

Question: Then why did God allow the unjust killing of **other** Prophets, including John,   
but would not allow it for Jesus?

Answer: John and the other prophets were not "**crucified**": Therefore however unjust,  
their deaths did not classify under this "curse" from the OT.  
But based on the OT, the **Crucifixion** of Jesus would have **proven** that he was accursed,   
and would have **confirmed** the Jews' accusation that he was **a false prophet**.

* And if the prophet **be deceived** when he hath spoken a thing,   
  **I the Lord have deceived** that prophet,   
  and I will stretch out my hand upon him,   
  and **will DESTROY him** from the midst of my people Israel. (Ezk 14:9[[81]](#endnote-81))

So also here, what's the point behind God promising to **DESTROY** false prophets,   
if He also allows **TRUE PROPHETS** like Jesus to get the **same fate**,   
with so much **HUMILIATION** as described in the NT ? !   
This is the worst **"DESTRUCTION"** that has ever been heard of !!!

Question: But wouldn't this verse apply to John who was killed?

Answer: No it does not apply John was never **"proven false**", he was not **"deceived"** as Ezk 14:9 requires.

1. If Mohamad PBUH was a false Prophet, he wouldn't have made an issue about this:

Why stir controversy among his Christian "targets" on this subject?   
In fact:   
- Just like the Quran defends the Honor of Mary (by confirming the virgin birth)  
- it similarly defends the more important **truthfulness** and **dignity** of Jesus.  
The Quran’s position, absolutely refused by the Church,   
is actually **vindicating** Jesus **COMPREHENSIVELY** on these points & others

which the **Church NEVER DID on this subject :**

The Church only advanced metaphors, allegories, and re-definition of terms,  
while the Quran vindicated Jesus, regardless of seemingly having   
to “step on a hornet's nest”, for no apparent benefit - if Mohamad was indeed   
the *"false, opportunistic"* Prophet that Apologists struggle to portray.

This is why the Quran did not just "let go" of the issue.

**Now we return to the question:**

"Why believe the Quran, and reject the NT, which came 600 years earlier?"

**It is because**:

## The Quran is **confirming** what came more than 1000 years ***before*** the Gospels.

*A hanged man is cursed by God* (Deut 21: 22-23)which, as we just showed, includes an **implicit promise** that God **will not allow** His true prophets be proven false by becoming accursed.  
(so) **Why believe the NT against this implicit promise ?   
the NT came thousands of years after the OT.**

## (and it is because) The Quran is categorically opposing Paul's extreme irreverence, that Jesus **"became a curse"** (May God's Peace, Mercy and Blessings be upon Him).

Jesus was **splendid mercy**, not a curse:

* In the Material sense: He fed the multitudes, cured people and even resurrected them.
* In the Spiritual sense: He described the way of salvation by confirming the Law, and through his splendid teachings.
* Through God's infinite Justice and Integrity: True Prophets like Jesus  
  are **not cursed** but **blessed** by God for obeying Him !
* Here is the Quran quoting Jesus:   
  "And He has made me **blessed wherever I be**, ...   
  and **has not made me ... unblessed-miserable**". (19:31) [[82]](#endnote-82)
* In contrast, according to Paul's unbelievable argumentation (in) (Galatians 3:13),**[[83]](#endnote-83)**

**Jesus was Crucified, therefore he was cursed !**

**Therefore he saved us from the curse of the Law !**

So yes of course, the Quran would not just "let go" of this issue.

By the way, according to Islam, such words about Jesus or about any Prophet (PBUT all),

are considered a major blasphemy, a rejection of faith.

It should therefore be clear how lenient and self restrained we were

in our choice of words concerning Paul's writings and beliefs.

## The Quran is confirming **numerous OT** prophecies, (made) **BEFORE** the New Testament, that the Messiah is **EXPECTED to be** (**HEARD** and) **SAVED, not to DIE !**

The following OT texts are clear and unequivocal,

yet when researching the Church's explanations,   
one cannot miss how it twists meanings to fit its doctrine,

whereby **any word** can mean exactly **its opposite !**

1. **Isaiah 50:7-8:** [[84]](#endnote-84)  
   a- "the Lord God **HELPS ME**;   
   b- therefore I **HAVE NOT BEEN DISGRACED**...   
   c- He who **VINDICATES ME** is near"

This is the main point of our video:   
a- "Help" means **"HELP"**:   
 "Respond" to the **most passionate** prayer of **his life:** "remove this cup" **!**   
b- Jesus was **NOT DISGRACED**, in the worst way known in history !   
c- God **VINDICATED** him:  
 1- **by saving him** from the **curse of Crucifixion**: That's vindication,2- (and) **later through the Holy Quran.**

1. **Psalm 37:30-33:** [[85]](#endnote-85)  
   a- "The Lord **WILL NOT ABANDON** him to his (enemy's) power   
   b- or let him be **CONDEMNED** when he is brought to **TRIAL**"   
   But **CONTRARY** to this Prophecy, Jesus of the NT:  
   a- Gets captured, i.e. is **ABANDONED** to his enemy.  
   b- Gets **CONDEMNED IN TRIAL,** then allegedly executed.  
   While the **THREE** Arabic words "made to appear" of Aayah 4:157impeccably conform to this meticulously precise OT prophecy.
2. **Isaiah 52 (and) 53** [[86]](#endnote-86) are falsely interpreted by the Church to refer to a "dying messiah".  
   But 53:10 states: "he shall **see his offspring**; He shall **prolong his days**".[[87]](#endnote-87)   
   So how can "**prolong his days**" refer to Jesus, if he died young on the cross?  
   Furthermore, many of the other prophecies of 52 & 53 **remain unfulfilled,**   
   "postponed" by the Church until his 2nd coming:

For example the Church interprets "**offspring**" metaphorically,   
as his "followers", whom he will **"see" in his 2nd coming !**  
Please note additionally how this interpretation cripples the Prophecy   
by reducing it to a truism: Almost every Prophet and every virtuous teacher   
sees his "**offspring**", *metaphorically !*  
And will the Church claim that "**prolong his days**" is also **metaphorical** ?  
We show in our footnotes[[88]](#endnote-88) how **all Prophecies of these 2 Chapters**have **already** been fulfilled in Mohamad **LITERALLY** and not *"metaphorically"*.

1. **Psalm 22:** [[89]](#endnote-89) The church cherishes applying this Psalm to Jesus,   
   but omits that this chapter prophesizes **he will be delivered**:   
   "let him **DELIVER him** ... but **has HEARD**, when he cried to him"  
   - How can this apply to Jesus who **prayed** to be **delivered**

but instead of being **HEARD** and **DELIVERED**,

he got **CRUCIFIED** ?

1. **Psalm 18:** [[90]](#endnote-90) "He **RESCUED** me from my strong enemy"   
   - How can this verse be applied to someone who was **NOT rescued** from Crucifixion?  
    Who's expected to believe that **RESCUED** means **CRUCIFIED** ? !
2. **Psalm 138:** [[91]](#endnote-91) "your right hand **DELIVERS** me"   
   - How can this apply to someone who was **not delivered FROM** his adversaries,   
   but **delivered TO them** ?
3. **Psalm 69:20-26** [[92]](#endnote-92) is also Cherished by the Church   
   but this Psalm states that he will be **HEARD**:   
   "I will praise the name of God with a song ...   
   For the Lord **HEARS the NEEDY** "   
   - How can this apply to Jesus whose prayer to "remove this cup" was **NOT HEARD ?**   
   - The NT confirms Jesus was so **NEEDY** that he was:   
    "**troubled... distressed... sorrowful even to death"** (Mt 26:37,38[[93]](#endnote-93); Mk 14:33,34[[94]](#endnote-94)),   
    "**in agony**... with sweat like **drops of blood**" (Lk 22:44[[95]](#endnote-95))   
   One must be very stubborn to ignore all these literal meanings.
4. **Psalm 16:10:** "For you will **NOT ABANDON** my soul **TO DEATH**..."  
   - How can this apply to a man who **DIES** on the cross?

Here is an example which is unrefined but necessary:  
One cannot claim Jesus died   
but was "**NOT ABANDONED**" **to death**  
because **AFTERWARDS**, he was resurrected back again,  
just like one cannot claim a woman was raped   
but was "**NOT ABANDONED**" **to rape**   
because **AFTERWARDS**, she was rescued and treated with dignity back again !

1. **Psalm 49:15:** "But God will **RANSOM** my soul   
   from the power **DEATH**, for he will receive me."  
   - How can this apply to a man when   
   the power of **DEATH OVERCOMES** him in a crucifixion ?  
   Is this how God **RANSOMS** from the power of death: By letting one **DIE** ?
2. **Psalm 21:2-4:** "You... have **NOT WITHHELD THE REQUEST**   
   of his lips ... He **ASKED LIFE** of you; you **GAVE** it to him".  
   - How can this apply when God **WITHHELD JESUS' REQUEST**   
    for "this cup to be **REMOVED**" ?  
    When Jesus made this prayer, he "**ASKED LIFE**"   
    and the OT here says it was **GIVEN** to him.
3. **Wisdom of Solomon 2:12-20:** [[96]](#endnote-96) (non canonical for Protestants)  
   "He will help him and **DELIVER** him from the hand of his **adversaries**"   
   - How can this apply to a man who **was NOT DELIVERED** by God   
    but got **CAPTURED** by his **adversaries** and then crucified?
4. **Hosea 6:1-2:** [[97]](#endnote-97) "let us return to the Lord ... that he may **HEAL us**; he has struck us down ... After two days he will **REVIVE us**"   
   - **HEALING** happens to a **live** person not to a **dead** person.  
   - **REVIVE** is **not resurrect after death.** See dictionary definitions[[98]](#endnote-98),  
    plus we see that it's already specified in this very same passage as "**HEAL**".
5. **Psalm 91:10-16:**   
   "he will **command his angels** ... to **GUARD** you ...   
   they will **LIFT YOU UP** in their hands ... I will **RESCUE** him ...   
   **He will call** on me, and **I will answer** him ...   
   I will **DELIVER** him and **honor** him.   
   **With long life** I will satisfy him." [[99]](#endnote-99)  
   The Quran meticulously confirms this OT passage,   
   that Jesus PBUH was **GUARDED,** **RESCUED,** then **LIFTED UP** unto God:  
    "They slew him not nor crucified...   
    But Allah (took) **LIFTED HIM UP** unto Himself" (4:157,158) ( **رفعه = LIFTED** )

- How can Jesus have a **LONG LIFE,** yet die young on the Cross?  
- How can God **ANSWER** and **DELIVER** Jesus, yet reject his "earnest" prayers   
 to **"remove this cup"**, by allowing him to be Crucified?  
 A run of the mill body guard can do much better,   
 let alone the all powerful Creator !  
  
If an Apologist agrees to pay a body guard if he **"GUARDS"** him tonight,  
but this Apologist gets mugged and sent to the hospital,  
would he pay the body guard for claiming:  
Oh! I did **"GUARD"** you, **"ANSWER"** you, and **"RESCUE"** you.   
Look: You just came out of the hospital, you're fine:  
Here are the stitches on your face !  
I did **guard** and **protect** you.   
After all, I **"conquered** the mugging" by fixing you back again at the hospital !  
(like Jesus "conquered death" )  
No Apologist would pay, no Apologist would accept such nonsense.   
They all know and apply correct principles in their personal matters, yet   
they erect a doctrine contradicting the rules they apply in their own daily life.

1. **Psalms 116: [[100]](#endnote-100)**   
   **Then I called** ... “O Lord, I pray, deliver my soul!”... you **HAVE DELIVERED** my soul **FROM DEATH**...  
   - How can this apply to a man whose **call was not heard**   
    to be **delivered from death** ?
2. **Psalm 118:18:** [[101]](#endnote-101) "The Lord has **disciplined me severely**,   
   but He **HAS NOT GIVEN ME OVER TO DEATH**."- How can this apply to a man who was **GIVEN OVER TO DEATH** on the cross ?

Therefore by **denying** that Jesus died on the Cross, the Quran splendidly confirms   
that **he was The Messiah** foretold by the OT.

As seen in the previous **15 OT Prophecies** (and there are more) **"this Messiah":**

* **LITERALLY - DOES NOT DIE** at the hands of his enemies.
* **LITERALLY -** Is **NOT DISGRACED**   
   through the worst public disgrace ever invented by mankind.
* **LITERALLY -** Is **LIFTED UP BY ANGELS**.
* **LITERALLY -** God **VINDICATES** him:
* **LITERALLY** by **SAVING** him from humiliation on the cross,   
  intended to prove he is a **FALSE PROPHET**,
* and through the Quran's **SPLENDID DEFENSE**.

The Church prides that there are **thousands**   
of Prophecies in the OT about Jesus.  
**THEREFORE WE CHALLENGE ALL APOLOGISTS:**  
Among these **thousands,** please produce   
**ONLY ONE** clear prophecy, ( **LITERALLY** )  
not needing you to **"re-interpret"** it,   
where Jesus **WILL NOT BE SAVED FROM DEATH,  
LITERALLY !**

Now, Apologists think

* that the **small number** of words in the Quran about the Crucifixion   
  detracts from their credibility,
* and that "**not having read the Bible**"   
  detracts from Muhamad's credibility PBUH:

(Was Jesus Crucified\_ James White vs Sami Zaatari-40 words 600 years later.mp4)  
(begin subs)  
40 Arabic words

from 600 years later

from someone who had never even read either the OT or the NT.   
That's all you've got.  
(end subs)

1. As we saw in this section 3, that's not "**ALL WE'VE GOT**",  
   we've also got numerous **LITERAL OT PROPHECIES**,  
   from the **SAME GOD WHO REVEALED THE QURAN !**
2. This very fact, **NOT HAVING READ THE BIBLE**.
3. (Plus) the superb "**THREE WORD**" conciseness in 4:157: "made to appear",   
   **NOT FORTY** words **!**
4. (And) How they **SUFFICE** to **AGREE LITERALLY** with **ALL OT PROPHECIES**

All these are but definite **PROOFS** of the Quran's **DIVINE ORIGIN**.

Please search the internet and read various interpretations from Christian   
Apologetics concerning the above mentioned OT Prophecies.  
The strategy of interpreting away **LITERAL** meanings in every instance,   
replacing them with **METAPHORICAL** meanings of their own choosing,   
such a strategy can change the meaning of any text to **whatever is desired** !  
This is a grave infraction against God:   
**FORCING HIS LITERAL TEXTS TO CONFORM TO OUR OPINION,**  
**INSTEAD OF READING THEM IN ORDER TO FOLLOW THEM.**   
This would be the extreme disrespect to the importance of God   
and His revelations.  
We pray The Almighty to guide them.

**So why believe the NT, that Jesus died on the cross**?

This disqualifies him from being the True Messiah **foretold by the OT.**

## The Quran is also confirming the assertions and truthfulness of Jesus:

1. Jesus said if a believer tells a mountain to move... it **WILL BE DONE**

**SO WAS HE CORRECT OR NOT ?**

* He said if a believer tells a mountain to move, and   
  "believes that what he says will come to pass,   
  it will be done for him ... whatever you ask in prayer,   
  **BELIEVE** that you have received it, **AND IT WILL BE YOURS**." (Mk 11:23,24) [[102]](#endnote-102).
* And Jesus prayed and asked:  
  “Abba, Father, **EVERYTHING IS POSSIBLE FOR YOU**.   
  **TAKE THIS CUP FROM ME**. Yet not what I will, but what you will.” (Mk 14:36) [[103]](#endnote-103)
* Jesus phrased his prayer the **PERFECT** way that he knew and taught:

1. He started by stating his belief that **EVERYTHING IS POSSIBLE** for God.
2. On that superb foundation, he **THEN PRAYED** to "take this cup from" him.
3. He **ENDED** his prayer by duly confirming his humility: "Not what I will..."

Please note: If he **didn't believe** it will happen, he **wouldn't have prayed**.

Especially coming from Jesus, such a prayer would have been   
a superfluous discourse with God if he **DID NOT BELIEVE** it will be granted !

Question: Jesus said "not as I will but as you will", doesn't that mean he had doubts?   
Answer: No it does not.   
Jesus always mentioned he was subordinate to the Father;   
here he is simply confirming that he is not dictating.   
Due to seriousness of the situation, Jesus PBUH did not proceed through   
his customary miracle performance, ordering the subject **directly**;   
he admirably made his words as an extremely humble request to God.

1. Jesus affirmed that God always hears him   
   **SO WAS HE CORRECT OR NOT ?**  
   He said after resuscitating Lazarus:   
   “Father, I thank You that You have heard Me.   
   I knew that **YOU ALWAYS HEAR ME**" (Jn 11-41,43)

* **Here is what the Church's view implies**:
* Either the words of Jesus have no meaning,   
  we should never accept them,   
  we should only accept what the Church tells us.
* Or Jesus is lying, God **DOESN'T ALWAYS** hear him, only sometimes.
* Or he is a false prophet because he is disillusioned to falsely think   
  that God **ALWAYS HEARS HIM**.   
  After all, we just read him say **"I KNEW YOU ALWAYS HEAR ME"**,   
  and we all know that Jesus **ASKED TO BE SAVED**.
* **And here is what the Islamic view implies**:
* Jesus **believed all things are possible** to God,
* **HE CONFIRMED** that **GOD ALWAYS HEARD HIM,**   
  his words are truthful, so God **DID ALWAYS HEAR HIM**,
* he asked God,
* so God **HEARD HIM** and saved him.

As promised in the OT, this is how God **"vindicates"** Jesus:

He **"vindicates"** him in the Quran as the **TRUTHFUL** illustrious Prophet **DEAR TO GOD**,   
so God **SAVED HIM** in response to his prayers.

1. Jesus said “**EVERYTHING** written about me ... must be fulfilled” (Lk 24:44[[104]](#endnote-104), similar to Mk 14:21[[105]](#endnote-105) & Lk 22:37[[106]](#endnote-106))

**EVERYTHING means EVERYTHING**:

We mentioned 15 OT prophecies where the Messiah is supposed to be  
- **HEARD**,   
- **GUARDED**,   
- **SAVED** from his enemies,   
- **DELIVERED**,   
- **SAVED FROM DEATH**,   
- etc.

The Church does not cite **EVERYTHING** about OT Prophecies:

They **OMIT** or interpret away that all Prophecies state Jesus **WILL BE SAVED**.

So why believe the Gospelsand not the clear and **OPPOSITE** words of **JESUS:**

- that what he asks for in prayer **WILL BE GIVEN** to him,

and he asked God to "remove this cup",

- that God **ALWAYS HEARS HIM**,

and he prayed God to "remove this cup",

**-** and that **ALL** OT prophesies about him must be **FULFILLED**,

and they all **EXPLICITLY** stated he will be **SAVED** from death ?

## The Quran is confirming the OT and **teachings** of Jesus

about **FORGIVENESS WITHOUT SACRIFICE:**

### The OT:

#### Mentions ways to be forgiven, **NONE** requiring a Crucifixion. **[[107]](#endnote-107)**

#### Mentions God being asked for forgiveness, with **NO MENTION** of the need for Crucifixion. **[[108]](#endnote-108)**

For example: "If my people, ... shall **humble** themselves, and **pray** ...   
and **turn from** their wicked ways;   
then **will I ... forgive their sin**..." (2 Chronicles 7:14)

#### Mentions multitudes of descriptions about God's **forgiveness,** **without** the need of sacrifice. **[[109]](#endnote-109)**

#### Never stated the absurdity that God's "Holiness and Justice **demanded punishment" !**

### Jesus:

#### Stated many times **THAT** sins were forgiven, **not mentioning** the need for Crucifixion **[[110]](#endnote-110)**.

#### Mentioned many ways **HOW** sins are forgiven, **none** requiring any sacrifice **[[111]](#endnote-111)**.

#### **Ordered to forgive** one's brother [[112]](#endnote-112) **WITHOUT** the arbitrary need of any punishment or sacrifice.

#### Commanded to repent **[[113]](#endnote-113)** and ask for God's forgiveness **[[114]](#endnote-114)** and sent his disciples to preach the same, **WITHOUT** adding the need of sacrifice.

#### He also never stated the Church's invention that God's "Holiness and Justice **demanded punishment**".

### The Quran states:

#### "... do not despair of the Mercy of Allah, He indeed forgives all sins..." (39:53) [[115]](#endnote-115)

#### "... whoever repents after his wrong-doing and amends, Allah will turn to him in forgiveness; Allah is Forgiving, Merciful." (5:39) [[116]](#endnote-116)

#### ... Your Lord has prescribed for Himself mercy, that whoever among you does evil and thereafter repents and does right, lo! He is Forgiving, Merciful. (6:54) [[117]](#endnote-117)

The Quran matches perfectly with the OT and Jesus' teachings

about **FORGIVENESS WITHOUT** any need for sacrifice,

while the Church is in a separate camp, **ALONE** except with its own inventions.

So why believe the **NT about Crucifixion,**instead of the **OT and Jesus' teachings** (in the NT itself)**,**about God's **FORGIVENESS WITHOUT SACRIFICE ?**

## **The Quran is NOT ALONE to deny the Crucifixion:**

## **(Note) 1- Christian Apologists claim "unanimous consensus" that Jesus was Crucified:** Yes we do not deny this "claim", where they cite The Gospels, "historians", etc. but a close look at **history** reveals a lot:

1. - It is a consensus of a **MINORITY**, not a majority.  
   - This minority was the political power, residing **OUTSIDE** the holy lands:   
    In Rome and Constantinople.  
    Its creed was **ENFORCED** in the Nicene council,   
    then **ENFORCED AGAIN** through every power available:   
    Suppression, burning and/or banning books, and persecuting people.  
   - (the) Beliefs of Early Christians in the holy lands **OPPOSED** Pauline beliefs.  
    For example in 160 AD Bishop Melito of Sardis went to Judea   
    trying to discover what had become of the legendary Jerusalem Church,   
    to his dismay he only found Ebionites (for whom Paul was a **HERETIC**).[[118]](#endnote-118)

So How can Apologists claim "**CONSENSUS**", knowing that   
early Christian groups like the Ebionites were **PERSECUTED** by the Church,   
which **DESTROYED** and **BURNT** all their texts ?!

1. Early Christians were persecuted by many parties,   
   and any disciples around **Palestine** had no podium:  
   They had to work **discretely**, they could never speak to **multitudes**.   
   It is not the voice of those **early Christians**   
   that we hear in the "Canonized" Gospels,  
   what we hear there is the voice of the **later Nicene creed**.
2. Widespread "opinion" of uninformed spectators of the crucifixion  
   was exploited by the Church, which added other elements of its doctrine:   
   **Resurrection,** Divinity of Christ, etc.
3. Additionally, we saw how the Gospels were written by anonymous authors,   
   who were not witnesses, with the **aim of establishing a doctrine:**The Gospel *"according to John"* states clearly: "these are written **so that you may continue to believe**   
   that Jesus is the Messiah, the **Son of God**..." (Jn 20:30)  
   This is not a tendency unique to John's Gospel:   
   It is obvious that the only documents "kept" by the Church were those   
   coinciding with its doctrine, manipulated, even partially forged to do so.  
   This makes all Gospels "biased" according to rules of the HM:  
   they have a goal to **establish their doctrine.**

**Therefore the claims of Apologists contradict actual history.**  
We are merely presented with an **ARTIFICIAL** consensus, not a true one:  
- A consensus among the **CANONIC** Gospels.

- A consensus of what the Church **WANTS US** to read.

- A consensus among the **MINORITY** **sources that REMAINED**   
 **AFTER** the Church's intervention with historic documents,   
 as we will see in detail in Video No 4:

***Investigating about other "witnesses"***.

## **(Note) 2- Christian Apologists claim** (that) **only the Quran holds this view about the Crucifixion:**

1. We showed that **ALL** OT prophecies tell that the Messiah will be **SAVED**,  
   and **NONE** of them says he will **DIE ON THE CROSS**.  
   **So not only the Quran, but also the OT denies any Crucifixion of Jesus.**
2. A variant manuscript of the Gospel of Luke says nothing in its Eucharist about Jesus "**dying for our sins".**

How could it **omit this fundamental belief** of Paul,   
whose writings are **before Luke's** !  
*"if Christ has not been raised ... your faith is in vain"*.[[119]](#endnote-119)

1. The Didache, an early Christian text (not Gnostic), does not mention Jesus "**dying for our sins"** nor his **resurrection** in any of its texts **[[120]](#endnote-120)**.

* It cannot be brushed aside, claiming it was just a "disciplinary manual" [[121]](#endnote-121)":   
  It tells how to conduct a Church **service of worship from A to Z.**
* It also came **after Paul**, and it also does not mention the resurrection,   
  the **most fundamental belief of Pauline Christianity !**

1. The Swoon Theory[[122]](#endnote-122):   
   That Jesus did not die, but merely "swooned", fell unconscious,   
   and was later revived in the tomb.   
   This is according to non-Muslims such as:

Karl Friedrich Bahrdt (1780),

Venturini (1800),

Paulus (1802),

Docker (1920),

Graves and Podro (1957),

Schonfield (1965),

Joyce (1972),

Derrett (1982),

Baigent (1982 & 2006),

Leigh and Lincoln (1982),

Thiering (1992),

Kersten (1994),

Mirsch (2011),

and Gale (2013).

1. Al Tabari and Ibn Is'haq   
   mention texts from **CHRISTIAN CONVERTS** to Islam  
   where Jesus was **NOT CRUCIFIED**.

Of course the Church dismisses such texts as "non-Canonic",  
in other words: They do not coincide with its doctrine,   
therefore **because of that**, Christians should not accept them,  
and **NOT** because of any critical scholastic considerations.

We will discuss these texts in **more detail** in Video No 4:   
**Investigating about other "witnesses"**.

**~~SUMMARY~~:** (Summarizing our response to the claim that only the Quran denies the Crucifixion)   
1- The OT prophesized that "the Messiah" will be saved, **not Crucified**.  
2- A Gospel of Luke does not mention Jesus "dying for our sins".  
3- The Didache does not mention Jesus "dying for our sins".  
4- The swoon theory does not accept the Crucifixion.  
5- Many Christian converts to Islam mentioned texts denying the Crucifixion.

These 5 points show that **NOT ONL**Y THE QURAN denies the Crucifixion,   
and prove the Quran's statement that **"they are full of doubts",**

but please notice the Church's "bullet proof" vest, impervious to all the above:

When debating with me, **you can only cite what I have Canonized !**

**CONCLUSION:**

Therefore, The 2 main questions of this video are answered:

- Why did the Quran "make an issue" about the Crucifixion ?

- Why believe the Quran on this? It came centuries after the NT.

It is because the Quran:

1. **Vindicates** Jesus as a **TRUE PROPHET**
2. **Denies** Paul's (extreme) **IRREVERENCE** against Jesus, that he became **"A CURSE"**
3. **Confirms OT** prophecies that "the Messiah" will be **SAVED**
4. **Confirms** Jesus' **truthfulness** about his claims that:  
   - God **ALWAYS HEARD** him (he asked God, & God saved him)  
   - **ALL** OT prophecies about him will be fulfilled (and **ALL** state he will be **SAVED**).
5. **Confirms** teachings of **OT & Jesus**:   
   That Forgiveness does **NOT** require sacrifice.
6. The Quran is **NOT ALONE** to deny the Crucifixion: **DEATH** on the cross.

Having answered   
"Why did the Quran Deny the Crucifixion"

we now move to video 3 of 5:   
 *"How would God allow such confusion",  
 as mentioned in the Quran*.

(\*\*\* END OF **2nd** VIDEO \*\*\*)

(\*\*\* BEGINNING OF **3rd** VIDEO\*\*\*) [**http://www.youtube.com/watch?v=Smkz0qOb1qI**](http://www.youtube.com/watch?v=Smkz0qOb1qI)

IN THIS VIDEO (you will see)

* **GOD DID NOT MISLEAD CHRISTIANS ABOUT THE TRUTH:**

1. Accepting the Crucifixion of Jesus  
   **DOES NOT RESULT** in the Christian creed:   
   It does **not necessarily imply** it.On the contrary, every item of the Christian creed   
   **NEEDS** "**A CRUCIFIXION**" to have happened,  
   otherwise the whole creed falls apart.
2. Jesus explained the truth meticulously, but the Church refuses it.

(You will also see that)

* **PEOPLE WHO DID NOT RECEIVE THE TRUTH   
  ARE NOT ACCOUNTABLE FOR IT ACCORDING TO ISLAM .**   
  Only people who received the truth and **REFUSED** it are the ones accountable for it.

(And you will see)

* **EXAMPLES OF HOW (Christian) APOLOGISTS REFUSE GOD'S CLEAR GUIDANCE.**
* **AND MORE ...**

بسم الله الرحمن الرحيم

**This discussion is in 5 sections / (or) videos:**

### (the 1st video:) (Examining) how to apply the Historical Method for this study to the NT and to the Quran.

### (the 2nd video) Discussing why the Quran denied the Crucifixion & did not let the issue pass.

### This current video: Answering the objection: How would God allow "such confusion" ! (as mentioned in the Quran).

### (the 4th video) "Cross examining" the witnesses: The 4 Gospels.

### (the 5th & final video) - Investigating about other witnesses / texts that may have disappeared, been suppressed, or otherwise - followed by the General Conclusion.

We finished section / video No 2  
and will now begin video No 3.  
  
Since this is a long video,  
we will be suggesting a few breaks.  
So now:

1. **HOW would God allow such confusion, AS MENTIONED IN the Quran?   
   Isn't that "misleading"?**

Various questions of this type are raised:

1. (the 1st) **Question** (of this type)**:**   
   Why **"mislead"** those present near the cross, and make it **"appear so"** unto them, that Jesus was crucified?

**Answer:**   
According to this rationale, Muslims would ask in return:   
Why **"mislead"** 100,000s of Muhammad's Companions  
and make it **"appear so"** unto them, that he was **a Prophet**?

* It **"appeared so"** unto them,   
  that he performed miracles (as testified by 1000+ hadeeths,   
   numerous of which are authentic [[123]](#endnote-123)).
* It **"appeared so"** unto them (and unto following generations)   
  that his **prophecies** were fulfilled (within his life and after it).
* It **"appeared so"** unto them   
  that he was **truthful**:

1. He **"claimed"** that God said:   
   "Verily those who **invent a lie** concerning Allah **WILL NOT SUCCEED**" (10:69)‏  
   (and that God said)  
   "Allah **guides not** him who is **a liar**, an ingrate" (39:3)  
   Yet God allowed him to **SUCCEED** in all fields , **a success UNMATCHED by ANY OTHER TRUE PROPHET of God ,**  
   until his religion became **THE MOST DETAILED AND MOST FOLLOWED**across all human history!  
   So if Mohamad PBUH was a false Prophet, **HOW** would God allow such  
   confusion on this subject and others that we will mention now ?
2. And Mohamad **"claimed"** that the Quran is:  
   "a **revelation from the Lord** of the Worlds.‏  
   And if he (Muhammad) had **invented SOME false sayings** concerning Us,‏  
   We would have assuredly taken him by the right hand‏ (i.e. strongly)  
   And then **severed his life-artery**" ! (69:43-46)  
   (So) What did people see as God's reaction to claims of **6000 Aayahs** of the Quran,  
   viewing this **SEVERE threat** against just **"SOME false sayings"**?   
   - God allowed the **claims IN HIS OWN NAME to continue** back to back !  
    (On top of that: )  
   - God **facilitated victory after victory** for years (and for centuries afterward).   
   - God **facilitated** for him to establish a religion more detailed **AND MORE FOLLOWED** than any other.  
   - God allowed all that "apparent" support to continue   
    until Mohamad **"PROCLAIMED"** having **completed God's message** in S5 A3 [[124]](#endnote-124)   
   *(This day have I perfected your religion for you and completed My favor unto you,   
   and have chosen for you Islam as religion.)*  
   Which argument was the core of a debate of Ibnul Qayyim. [[125]](#endnote-125)

**Conclusion:**  
So the question "why mislead" goes both ways.  
Therefore it is **not a valid argument** for any party's claim, whether Christian or Muslim,

except that in his debate, Ibnul Qayyim did not commit   
the fallacy of asking the simplistic question "Why mislead".

The gist of his argument consisted of a **challenge**,  
after citing Muhammad's claims, and God allowing them to bear fruit, etc:  
**If you do not believe in Mohamad** then:

* You either believe God **DID NOT KNOW** what was going on  
  (that's why He **DID NOT RESPOND** to such a presumed liar),
* Or you believe God knew but **WAS INCAPABLE, IMPOTENT**(**COULD NOT** respond to such insolent false claims),
* Or you believe He knew and was **CAPABLE BUT SILLY**   
  (because he decided **NOT** to respond,   
  on the contrary, He decided to facilitate **FULFILLING ALL FALSE CLAIMS**) !

Finally, it is indisputable that people **ADHERING** to Islam   
are relatively **more numerous** than those **ADHERING** to Christianity.

So how can any person who **BELIEVES IN GOD** accept that an imposter can succeed in spreading a "false religion"

and in having it followed, better than God ever did for His "True Religion",

**DESPITE** the numerous obligations and restrictions of that supposedly false religion :

**NO** wine!   
**NO** partying!   
Touching, even **STARING** at a woman is a **SIN** !   
Charging interest on money is a **SIN** ! You **MUST** pray 5 times **DAILY !**   
Fast in Ramadan ! Go to pilgrimage! and so on ? !

How can a mere mortal, a presumed imposter, impose such restrictions, yet get more **ADHERENTS** than "God ever did",   
**DESPITE THE TOTAL ABOLISHMENT** of "The Law" by Paul,   
which should have gained many more people   
to **ADHERE** to his loose form of Christianity ?

1. (the 2nd) **Question** (of this type)**:**   
   Why **"mislead"** centuries of Christians about the Crucifixion?

**Answer**: (the answer is in 5 parts)

1. Again, this question goes both ways, therefore it is not a valid argument:

Why leave non-Christians confused about Jesus?  
Why leave non-Muslims confused about Mohamad?

1. (2nd part of the answer:)   
   So what if somebody is mistaken about the Crucifixion or Resurrection?

Who said you go to Hell if you deduce that the Crucifixion or Resurrection happened or not?   
Not Muslims, not Mohamad PBUH.  
According to Islam, God is not the vindictive invention of some creeds, waiting to "throw the book at us" about **OTHER** persons' sins, or about the duty to have correct knowledge of every historical minutia since Adam.

It is not our **mistakes** about **historical details** that take us to Hell or not,

it is whether or not we stubbornly force our minds to extract **false** predetermined dogmas from them:   
**NO ONE claimed divinity** for **Lazarus** "because" he was **resurrected;**   
nor for the **young girl** "because" Jesus **resurrected** her (Lk 8:52-56),

nor for the **multitudes** said to have resurrected after the Crucifixion (Mt 27:52),  
yet the **Church claims it for Jesus, because** of the supposed Resurrection !

People **decide to act DIFFERENTLY** on the **SAME** information,   
and God judges them **ACCORDINGLY: Based on their decisions.**

On this point, it is astonishing how some people definitely accept **God's Power** to perform miracles for his Prophets, including **resurrection** of many people across history,  
yet for whatever obscure reason, their minds seem to get paralyzed concerning Jesus' supposed Resurrection:  
**Since Jesus resurrected, THEREFORE HE IS GOD !**  
This is baffling, **unless** we remember that they simply have a doctrine to promote.

**Now let us listen to James White building upon this question:**   
**WHY "MISLEAD" centuries of Christians about the Crucifixion.**

(Was Jesus Crucified\_ James White vs Sami Zaatari-God started Christianity by mistake.mp4)

(begin subs)

because in essence God started Christianity by mistake.

He did such a good job in fooling everybody that Jesus was crucified,

that He started a religion that has produced a tremendous amount of

"shirk" (attributing partners to God)

by mistake.

Why would he do that?

What was the accomplishment,

in putting somebody else upon the cross,

and making him look like Jesus?

(end subs)

Let us examine these statements:

(begin subs)

because in essence God started Christianity by mistake.

(end subs)  
Which "Christianity" does he mean ?  
What we have today is **Pauline** Christianity, not the **religion of Jesus**.

God **started Christianity** with Jesus, Paul **disfigured it,**   
and his followers continued this disfiguration.   
- The **RE-DEFINITION** of concepts (Justice, Holiness, Original Sin, (necessity of) Sacrifice),   
- the "**MYSTERY** of Trinity", and so on...   
which are invoked to support and expound Paul's doctrine,

all prove that the Pauline doctrine is **NOT LOGICALLY FORCED** **BY THE EVENTS**,  
it is **NOT** normally and intuitively **DEDUCIBLE FROM THE EVENTS ;**

on the contrary the **DOCTRINE DICTATES EVERYTHING :** Twisting the Scriptures, **RE-** defining and even **INVENTING** "notions" and **"MYSTERIES"**  
 these are all extensively needed to **DEFEND** the **PREDETERMINED DOCTRINE .**  
 Imagine a **"MYSTERY"** **- NOT FROM JESUS -**

**INVENTED BY HUMANS ,**  
 yet that **NO HUMAN** is supposed to be able to **UNDERSTAND ! ! !**Because by definition this "Mystery" **CANNOT** be understood,   
therefore it can **NEVER BE DEDUCED** from the events:  
**GOD DID NOT START THIS CHRISTIANITY !**Now, back to Mr. White's statements:

(begin subs)

1- He did such a good job   
2- in fooling everybody that Jesus was crucified,

3- that He started a religion   
4- that has produced a tremendous amount of

"shirk" (attributing partners to God)

by mistake.

(end subs)

This is like saying:

1- He did such a good job

2- in fooling Adam and Eve, that Satan was not misleading them

3- that He started a **species** (not just a religion, **A SPECIES**),

4- that has produced a tremendous amount of unbelief and crimes by mistake.

God **DID NOT "START" ADAM'S INFRACTION**,

God **DID NOT "START" PAULINE CHRISTIANITY**.

Simple !

Both Christians and Muslims must remain alert against trying to avoid our responsibilities under the pretext that *"Oh ! God made me see it this way."*

* (One may ask an important) **Question:**   
  And why would Paul supposedly "disfigure"?  
  **Answer:**   
  Because he became the tool of the "influence" that wants mankind **NOT to follow God's commands**.   
  This influence started with Adam and Eve, and never stopped after that, especially with Paul.

**Not following "The Law"** was the pivotal issue concerning Adam,   
and it is precisely the pivotal issue concerning Paul:  
Nothing changed, except that Adam **DID NOT** allow himself to become the tool of that "influence".

(begin subs)

Why would he do that?

What was the accomplishment,

in putting somebody else upon the cross,

and making him look like Jesus?  
(end subs)

* The "accomplishment":

1. Vindicating Jesus on numerous points as already explained in video No 2.
2. Responding to Jesus' prayer (as also mentioned in Video No 2):   
   *"***everything is possible for you. Take this cup from me"** (Mk 14:36)  
   and Jesus better than almost all humanity, knew that his prayer will be granted:   
   **"whatever you ask in prayer, believe that you have received it, and it will be yours."** (Mk 11:23,24)

As we already cited, God **PROMISED** beforehand in the OT   
that He:

**WILL NOT WITHHOLD THE REQUEST OF HIS LIPS,  
will hear him, will rescue him, will save him,   
will deliver him, will not abandon his soul to death !**

Please review Jesus' prayer and words in the 2 verses we just quoted,   
 "everything is possible for you.

**TAKE THIS CUP FROM ME"** (Mk 14:36)

"whatever you ask in prayer, believe that you have received it,

and **IT WILL BE TOURS."** (Mk 11:23,24)  
and review God's promises,   
especially:   
**"HE WILL CALL ON ME AND I WILL ANSWER HIM"** (Ps 91:15)  
and God Willing, you will see the truth clearly.

* It is arrogant of us to demand to know the reasons behind all of God's decisions:

His decisions relate to:

1. His infinite knowledge of all that was, all that will be, and all that might be if things change.
2. His prerogative to choose one outcome instead of another.

Christians and Muslims both agree that discussing the reason behind every decision of God, requires un-achievable knowledge of facts,   
and the impossible **insight** into God's prerogatives.   
It is commendable to try to know the wisdom behind God's decisions, but when we cannot,

then we join the Christians in saying, "God works in mysterious ways".

(Now) Let us return to the question:   
Why mislead Centuries of Christians about the Crucifixion?

1. **(the 3rd part of the answer is)**Whether Jesus died on the cross or not, **does not necessitate** the other beliefs of the Church:

* **Original Sin.**
* **Mystery of Trinity.**
* **Divinity of Jesus**.
* (that) God's **holiness prevents** forgiveness without sacrifice.
* **Sacrificing the innocent** to wash the sins of the guilty.
* Jesus **died for our sins**.
* and so on...

Thus hundreds of millions of people from various world-views   
do not view the Quran as a **REVELATION** from God (denying the Crucifixion),   
and therefore **accept** the "apparent view"   
that Jesus died on the cross,   
yet they **do not believe in his resurrection,**   
nor become logically entrapped in the other details   
of the Pauline doctrine:

Accepting the Crucifixion   
 does not "magically" produce   
 that doctrine in their minds.

Therefore confusion about the Crucifixion does not **mislead** people about essential **beliefs**.  
**Crucifixion does not imply the Church's doctrine**,   
on the contrary, it is **this doctrine that needs the Crucifixion** (and Resurrection),   
as we quoted about Paul.

Yes reports about a crucifixion **can** be "**used**" by people to mislead others,   
but this is not unique to it:

A myriad of **other issues** can also be used to mislead.   
Satan misled Adam and Eve,   
Paul himself, regardless of his reasons,   
he admitted **MISLEADING** people:   
Acting like a Jew among Jews, ... etc. ( 1 Cor 9:20)

1. (the 4th part of the answer is)   
   Regardless of the Crucifixion, **not all** "Christians" believe anyway in **ALL** the details of Paul and the Church's doctrine. Absolutely not:

* Not all early Christians believed in the divinity of Jesus, such as Ebionites[[126]](#endnote-126)   
  and other groups whose writings disappeared,   
  no thanks to incessant efforts of the Church to eradicate them   
  across several centuries.
* Millions of Christians around Palestine converted to Islam since its early days, emptying these countries from most of their original "Christians".   
  The famous Companion Salman the Persian, Waraqah Ibn Nawfal, as well as many other Companions were among such converts.
* Multitudes of Christians are accepting Islam in recent times, including many Priests, Bishops and Deacons,

based on reasons such as those cited in this whole discussion (of 5 videos).

* An extremely large number of the other Christians do not believe all details of the Church's doctrine, but they just keep the issue aside.   
  Most of them do not know the undistorted truth about Islam, and even those who do, they will be facing dramatic negative consequences in accepting Islam, especially in the West:   
  Their family life, social life and careers will be severely jeopardized.

These people and converts are the proof that reasonable persons will find the truth, despite attempts to mislead them.

So there is no reason for any "indignation" about "centuries of Christians being misled ".

1. (the 5th part of the answer is)  
   God did not leave Christians without guidance on important matters.

* **BEFORE THE SUPPOSED CRUCIFIXION,** Jesus says:  
  "I glorified You on earth, having **ACCOMPLISHED** the work that you gave me to do" (John 17-4)  
  So Jesus is clear that his work was **ACCOMPLISHED;**   
  thus getting **CRUCIFIED** was **ABSOLUTELY NOT** within his mission,  
  **HE DID NOT LEAVE PEOPLE CONFUSED ABOUT IT.**  
  The only way to maintain Pauline Christianity's creed  
  is to behave as if Jesus **WASN'T MAKING ANY SENSE HERE,**  
  and that their **EXTRAPOLATIONS** are **MORE VALID** than his literal words.  
  Please notice in this series of videos how the Islamic arguments   
  always take the words of Jesus literally, **AT FACE VALUE ,**  
  while Christian Apologists brush Jesus' words aside whenever they do not fit their creed.
* Jesus rebuked those who said he was "good", and affirmed that **only God is Good.**[[127]](#endnote-127)  
  (Mk 10:18; Lk 18:19; Mt 19:17)
* Jesus warned that **MANY** false teachers will lead **MANY** astray **IN HIS NAME:**  
  "For **many will come in my name,** saying, ‘I am the Christ,’ and they will lead **many astray**." (Mat 24:5)  
  "And **many** false prophets will arise and **lead many astray**." (Mat 24:11,12)

Christian Apologists must face **THEIR** impossible dilemma   
when *"worrying"* about *"people being misled"*

because they are actually objecting against Jesus' words

that **"MANY"** will **"MISLEAD MANY"** .

- Are they objecting against the Muslim perspective,

or against that of Jesus, who **CONFIRMS** the **MASS DECEPTION?**  
- Are they worrying about why God allowed such **"MISLEADING"**

as prophesized by Jesus ?

**Please keep this in mind   
concerning ALL Apologists' claims in this video,  
that God would be *"misleading"* if Jesus was saved ! ! !**

* Jesus followed The Law and ordered others to follow it: [[128]](#endnote-128)

Mat 5:17, 18, 20, 23; Mat 13:41; Mat 19:17; Mat 23:2; Mat 28:19; Mk 1:43; Lk 16:17.   
We all know his famous warning:   
"And then will I declare to them, ‘I never knew you;   
depart from me, you **workers of lawlessness.’ "** (Mat 7:23).   
Did Jesus mention **why he will reject them?**  
Yes, he was not vague about it. He said two verses earlier, that only those **DOING the WILL of the Father** will enter the kingdom of heaven.  
And what is "the **WILL** of the Father"? Is it **only** the 10 commandments?   
No, Jesus is specific when he accuses them: **"you workers of lawlessness."**   
  
So Jesus, who followed The Law and ordered to follow it,   
**what would he call** Paul and the Church,   
who **"WORKED"** laboriously on erecting a doctrine based on **NOT following The Law**?   
He called them **"WORKERS of LAWLESSNESS".**  
Jesus gave **additional** details:   
He answered Paul and the Church that their **glorifying him is not enough:**  
**“Not everyone** who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the **one who does the will of my Father** who is in heaven." (Mat 7:21).  
  
Please note the superb conciseness yet encompassing rebuttal from Jesus   
concerning the claims of Paul and the Church,   
that "**FAITH** is what's important, **WITHOUT** practicing the Law":  
1- In Mat 7:21 above, he refutes their claim about faith:  
 "**NOT EVERYONE** who **SAYS** to me, ‘Lord, Lord’"  
 so **FAITH ALONE IS NOT ENOUGH !**  
2- Then he refutes their claim about not following the Law:  
 "who **DOES** the will of my Father...**"** therefore **ACTIONS** are **NECESSARY.**

**Only an ILLUSTRIOUS PROPHET** can **FORETELL** future claims so precisely,  
while splendidly responding to them.  
O God, O Allah:   
We in our project bear witness that Jesus conveyed your message,  
and that it reached us **"LOUD AND CLEAR".**

3- Matthew 25:34-46 **EXPLICITLY DESCRIBES** how people in the hereafter   
 will be judged **ACCORDING TO THEIR ACTIONS:**

* **FEEDING** the hungry,
* **GIVING DRINK** to the thirsty,
* **WELCOMING** the stranger,
* **GIVING CLOTHES** to the naked,
* **VISITING** the sick and those in prison

and how their **ETERNAL FATE** will be decided based on these **ACTIONS ,**  
 not on **MERE FAITH** as falsely invented by Pauline Christianity.

* Jesus foretold of the nation of Islam, he did not leave people without guidance:

*"Therefore I say to you* (i.e. to the Jews)*,   
the kingdom of God will be taken away from you and* ***given to a people, producing the fruit of it****."* (Mat 21:43).  
What people after Jesus produced most fruit from "The Law" originally ordained to the Jews?

* Jesus foretold of the **PARAKLETE,** Mohamad, with the **TRUTH** and the **LAW**:  
  So how can one claim that people were left "without guidance" ?  
  (we will mention 7 points about this topic:)

1. "... the (Paraklete) ... will **BEAR WITNESS ABOUT ME**." (Jn 15:26)  
   Which Prophet other than Mohamad did **BEAR WITNESS ABOUT JESUS** being a **TRUE PROPHET**,   
   son of the **VIRGIN** Mary ?
2. "And when **HE** comes, **HE** will **CONVICT** the world concerning **SIN** and **RIGHTEOUSNESS** and **JUDGMENT**" (Jn 16:8)  
   Who other than Mohamad established a **FORMAL LAW**, **CONVICTING** that many countries:   
   concerning **SIN** and **RIGHTEOUSNESS** and **JUDGMENT**" ?  
   Please note that **PAUL** diametrically **OPPOSED** this meaning,

and how ironic it is to see Jesus **HERALDING** this "shari'ah" law of Mohamad,

while those claiming to love Jesus **DEMONIZE** it.

1. **" HE** will guide you into all the truth, for **HE** will not speak on **HIS** own authority, but **WHATEVER HE HEARS HE WILL SPEAK**,   
   and **HE** will **DECLARE TO YOU THE THINGS THAT ARE TO COME**." (Jn 16:13)  
   - Who other than Mohamad said   
    **"THESE WORDS ARE GOD'S AND NOT MINE"** ?  
   - And Mohamad also correctly **"DECLARED THINGS TO COME**",   
    through the Quran and his sayings,  
    but of course, obstinate people try every possible maneuver   
    to **EXPLAIN AWAY** his numerous prophecies.
2. "And I will ask the Father, and he will give you another Helper,   
   **TO BE WITH YOU FOREVER**" (Jn 14:16)  
   - Whose **LAW** is still unchanged across the centuries?  
   - Whose **SCRIPTURE** (Quran) remains unchanged through the centuries,  
    memorized to the very letter by millions from generation to the next ?  
   - Whose **tens of thousands** of sayings on all walks of life are recorded,

formally scrutinized, authenticated, posted and followed by millions ?  
That's how a "**HELPER STAYS WITH US FOREVER**":   
Did **ANYONE** other than Mohamad come even close to this marvelous description from Jesus ?

1. "But the Paraklete, the Holy Spirit,   
   whom the Father will send in my name,   
   **HE** will **TEACH YOU ALL THINGS**   
   and **bring to your remembrance** **ALL THAT I HAVE SAID TO YOU**." (Jn 14:26)  
   - Please note that "all things" must be according to the value system   
    of Jesus (himself) :  
   **"DOING the Will of the Father"** and following The Law (Mat 7:21)

- (So) Whose religious teachings are the **MOST ENCOMPASSING** across history, **teaching us** **"ALL THINGS"** ?  
It is ironic how the Church reads   
that the Paraklete will teach us **ALL THINGS**,   
yet they criticize Islam for prescribing all details of our religious behavior !   
If we **LOVE** Jesus, we must love **EVERY CONCEPT** that he heralded:  
we must love that a "helper" will teach us **ALL THINGS**, not criticize it !

- Who other than Mohamad **"BROUGHT TO OUR REMEMBRANCE"** the importance that Jesus accorded to **"obeying the will of the father"** ?

- And who other than Mohamad mentioned **"ALL THAT JESUS SAID TO US"** ?

Mohamad's message coincides with **ALL THAT JESUS SAID TO US** :

Worshipping God, keeping the commandments, following The Law,  
how to salute (Peace be with you), how to pray (face on the ground)

& nothing about any detail of the Pauline dogma.  
As for the words "the Holy **SPIRIT"**, we maintain they are part of a forgery in the Gospel *"attributed to John"*,

because   
1- In the verses we just quoted, Jesus is speaking about a **PERSON** **(NOT a SPIRIT):**   
 "and when **HE** comes... **HE** will convict... **HE** will declare, etc"   
2- and because Jesus is also quoted to say about this Holy **"SPIRIT"**   
 "if I do not go away, the Helper **WILL NOT COME TO YOU**." (Jn 16:7).  
 This means the "Holy Spirit" was **NOT YET WITH THE DISCIPLES**,   
 according to Jesus here, thus **CONTRADICTING** himself in Jn 14:17   
 "even the Spirit of truth... **YOU KNOW HIM, FOR HE DWELLS WITH YOU**..."  
 Which (therefore) proves the forgery.

1. Many Christians also admit that Paraklete is **A PERSON**, not a spirit:  
   1- Matthew Henry's Concise Commentary on John 14:12-17 had to accept it:[[129]](#endnote-129)   
    *"The expressions used here and elsewhere,* ***plainly denote a person..."***.   
   2- Long before this, Luke's original **GREEK** text in Acts 4:36, confirms   
    that according to **HIS** understanding, **"PARAKLETE"** = (means) **"PROPHET"** Please see our footnote for detailed discussion of that important text. [[130]](#endnote-130)
2. In Greek, "**PERIKLYTOS**" means admirable, glorified,   
   which is the **EXACT** meaning of **MOHAMAD** (and Ahmad). [[131]](#endnote-131)  
   This is the **MEANING** of **A NAME !**   
   Indeed, the Quran quotes Jesus:   
   "And bringing good tidings of a messenger coming after me   
   **WHOSE NAME** is Ahmad (most praised)". (61:6)  
     
   Please ask yourself what are the chances that "Periklytos"   
   accidentally happened to be the **meaning** of *"Mohamad"*.  
   Then how possible it is that Mohamad PBUH:   
   - Read this passage of John,  
    **IN GREEK** !  
   - Noticed how **PERIKLYTOS** was by chance the **MEANING** of his own **NAME !**  
   - Then **"EXPLOITED"** this fortunate coincidence and "produced" this Aayah  
    where he "makes" Jesus foretell about Mohamad by **NAME**: "the Admirable, the Glorified" ?

Or, if we were to go along with the current word in the NT:  
**"PARAKLETE"** **=** (which means) **"ADVOCATE",**   
then what are the chances and reasons for Mohamad,   
in order to fit himself into this prophecy of Jesus,   
to invent claims that he will be accepted by God in the hereafter,   
as the **"ADVOCATE"** for **ALL OF MANKIND ! [[132]](#endnote-132)**

- This presupposes **EXTENSIVE** knowledge of the **GREEK TEXT** of the NT,  
- then succeeding in fitting these prophecies unto himself,  
- while at the same time maintaining literary supremacy

and an unbelievable variety of numerous other supposed "coincidences"

in the **SAME** Quran, as we will soon mention ! ! !  
  
What makes this point even stronger   
is that Mohamad didn't even **READ the Bible,**  
not only that he **didn't know Greek !**  
S29:A48 states:   
And you (Mohamad) **WERE NOT A READER OF ANY SCRIPTURE BEFORE THIS...**  
In that case, those who invent falsehood would have doubted.  
And Christian Apologists couldn't agree more:  
**(James White-from someone who had never even READ either the OT or the NT.mp4)**  
from someone who had never even READ either the OT or the NT)  
Or should this be added among other impossibly numerous **"COINCIDENCES"** (such as) :  
Matching the description of the Big Bang,   
(matching the description) of the Expanding Universe;

matching the description of deep sea waves;

gathering knowledge of embryology from Aristotle, yet avoiding his mistakes;

foretelling the imminent victory of Romans over Persia, despite their recent defeat;

candidly saying that this victory was to happen at the "lowest point on earth" (near the Dead Sea);

(what are the chances of this additional coincidence: The Dead Sea being the lowest point on earth ?)  
guessing the preservation of Pharaoh's body **BEFORE** Muhammad,

then its future discovery **AFTER** him, in our own age;

stunning word counts in the Quran: 365 repetitions of the word **"DAY"** (just by chance) **!**

12 repetitions of the word **"MONTH"** (just by another chance) ! and so many other (supposed) "coincidences" ...

And even when Christian Apologists say that Paraklete means **" ADVOCATE ",**  
they fall in another dilemma, that (according to corroborated Hadeeths,

and consensus of the whole Islamic nation)[[133]](#endnote-133) Mohamad's main function in the hereafter is to "plead" for mankind, as an intercessor **appointed** by God, the ultimate **"ADVOCATE"** indeed !!!  
It is ironic how these various words all point to Mohamad PBUH:

**PARAKLETE, PERIKLYTOS, PARAKLESEOS.**  
Or is that another "coincidence" ? !

**MOHAMAD** and **ONLY MOHAMAD** qualifies for every one of these meticulous details from Jesus about the **PARAKLETE**  
yet it is sad to see Apologists try to dismiss every one of these details away.  
This concerns eternal salvation, and we pray God that many of them   
will accord proper importance to Jesus' words, PBUH.

**Closing comment** about the Prophecies of Jesus, Peace (and Mercy) be Upon him:  
We have seen how

- Many of Jesus' prophecies apply **READILY** **AGAINST** the Church   
 ("many will mislead many", "workers of lawlessness" etc.)

- Numerous apply **READILY** **IN FAVOR** of Islam and Prophet Mohamad (as we just saw).

- Yet **NOT ONE** prophecy applies specifically **AGAINST** Prophet Mohamad !  
  
If Mohamad was an imposter, wouldn't Jesus have given clear signs about him?  
If the Paraklete was **NOT** Mohamad, as Christian Apologists would argue,  
then why did Jesus describe him (the Paraklete) in such detail,  
without providing **ONE** piece of **DISTINCTIVE** information to warn against Mohamad?  
Which prophecies would have been more **BENEFICENT TO HUMANITY**,   
**WORTHY** of a **TRUE PROPHET :**  
- talking superfluously, and in extensive detail,

about a Paraklete who hasn't yet shown up despite two millennia,  
- or giving at least **ONE CLEAR DISTINCTIVE** warning   
 about an imposter who will supposedly mislead **BILLIONS ?**  
  
Apologists may mention generalities having no distinctive indications,  
such as Mat 7:15,16:   
*"Beware of false prophets, who come to you in sheep’s clothing ...  
You will recognize them by their fruits"*   
which we can apply to any person, even Popes, even Paul himself,   
and viewing the tens of thousands of Christian sects,   
each accusing **ALL OTHERS** of heresy,  
this warning from Jesus would apply to **ALL LEADERS** of these sects,   
depending on your perspective,  
  
while the prophecies that we cited **IN FAVOR** of Mohamad PBUH   
are distinctive and **EXCLUSIVE** to him.  
  
Of course Christian Apologists will argue this issue away   
by interpolating, twisting and refusing obvious texts,   
while we Muslims perceive the greatness of Jesus as an illustrious **"PROPHET"** of God,  
accurately foretelling the future in **marvelous detail.**

**summary:** (of how God did not leave Christians without guidance on important matters)

- God did not "mislead" those who forged the NT,   
 **THEY** misled themselves and others.  
  
- God did not "mislead" the Clergy.   
 As Jesus himself foretold: There are **"MANY"** who will **"MISLEAD MANY".** The Clergy actually misled themselves and others, and still are.

- God did not mislead the later Christians who **uncritically endorsed** the Church's doctrine:   
 God left instructions from Jesus and in the OT,   
 **numerous Christians found the truth through them**,  
 and many other Christians simply don't accept **ALL DETAILS** of "the doctrine".

- Finally, we will soon see how there are 30 to 40,000 Christian sects   
 each one accusing **ALL OTHERS** of heresy.   
 These are not **MINOR disagreements**: So these are **BILLIONS** who realize   
 **SOMETHING IS BASICALLY WRONG** with the doctrines of **ALL OTHERS**.

Please note that God would not punish   
for being **MISTAKEN** during **RATIONAL THINKING,**   
such as here concerning whether Jesus died on the cross or not.

What is punishable is to accept a doctrine   
- **against the OT**,   
**- against the instructions of Jesus**,   
- and against the **reason and common sense** which God granted us when He created us "in His image" !

**\*\*\* SUGGESTED BREAK \*\*\***

1. (the 3rd) **Question** (of this type)**:**   
   Shouldn't Allah therefore be blamed for millions of Christians being led astray and "going to hell" ?

Craig-God Responsible-Muslim Christian Debate Was the Resurrection a Hoax \_ Shabir Ally Vs William Craig.mp4

(begin subs)

and it makes God responsible for the delusion of Christianity   
and all these hundreds of millions of people  
going to hell for believing something   
that Allah deceived them into believing.

(End subs: Craig-God Responsible...)

Wow ! This is a somber picture of a very despotic God indeed.   
Let us examine this claim:

(begin subs)

and it makes God **responsible** for the **delusion** of Christianity

(end subs)

**(The) Answer (is in 2 parts):**

1- Responsibility:

* God is not **responsible** for the **decisions** and subsequent **actions**   
  of Paul and the Church,  
  and of whoever followed them **uncritically**, against proper logic,
* just like God is not responsible for the **decision** and subsequent **actions**   
  of Adam, me, you, Nero and Hitler,
* nor is God responsible for actions of false prophets,  
  and whoever followed them **uncritically**.

Life is a series of **tests**. People who "**MISLEAD MANY**", as Jesus described,

these people are parts of the **tests**. If we fail any test, we do not put the blame on Him who tested us !

2- Delusion:

Crucifixion is **just an event**, not a Revealed Dogma from God,

nor a statement from a true Prophet,

so God did not "mislead" people due to a bare event.

* We just showed that any crucifixion or resurrection   
  **does not necessitate** the Christian doctrine whatsoever,  
  it's the doctrine that **requires** the Crucifixion and Resurrection.
* And we showed how God provided ample guidance to the truth,   
  both in the OT and in the sayings of Jesus, but it is the Pauline Church that **misled** people: This is how "many ... will lead many astray". (Mat 24:5 & 11,12)

So how can Apologists blame God for their fallacies   
when they insist to **REFUSE** His clear guidance?

**Here are 3 examples of REFUSING God's CLEAR GUIDANCE, by refusing explicit texts:**

**As one example of such REFUSAL**, Muslims cite as proof **against** Jesus' divinity the fact that he said:   
"Why call me Good? Only God is Good." (Mk 10:18 & Lk 18:19)  
Yet we get stunned with stubborn refusals of clear texts, whereby Christian Apologists say that **this verse means that Jesus is God ! ! !**

Please search the internet and see for yourself.

As we already mentioned at the start of this video,  
it's not the **EVIDENCE** that constitutes the foundation of the creed,  
it's **THE CREED THAT FORCES** what the evidence **SHOULD BE.**  
So is **God deluding** such Apologists, or are they **deluding themselves** ?

**Here is another example of REFUSING explicit texts:**

Jesus said: "Do not think that I have come to **abolish the Law** or the Prophets;   
I have **not** come to abolish them **but** to fulfill them. " (Mat 5:17) [[134]](#endnote-134)  
Yet Paul turns it around: "**Christ is the end of the law**..." (Rom 10:4) [[135]](#endnote-135)   
and (Paul) insists (Eph 2:14,15) [[136]](#endnote-136): "For **he himself** (Jesus) … **by abolishing the law** ..."

So Jesus explicitly states he did **NOT** come to abolish the Law   
yet Paul says without even blinking that Jesus **ABOLISHED** it ! ! !  
  
And how do Christian Apologetics get around this one?  
Well simply by saying that Jesus **ABOLISHED** the Law **BY FULFILLING IT**.  
They can indeed turn anything into its very opposite ! ! !  
Jesus makes them **OPPOSITES**: **"NOT TO ABOLISH ... BUT TO FULFILL"**Yet they say they're **THE SAME:** **"ABOLISHED** **BY FULFILLING".**

We see again how, for Paul and for Christian Apologists,  
**THE CREED** is **NOT BASED** on the **TEXT**,  
**THE CREED** **FORCES** how the text should be **REVERSED !**

So, God **ABSOLUTELY did not delude** Christians (as Mr. Craig argued) ,   
they even **still have** the clear texts of guidance !  
Every person who accepts to **oppose such explicit texts,**   
is the one actually **deluding himself.**

This is clear, and the Quran warns "this type"   
{... **who say**: "We are Christians" ...   
but **DISREGARDED** part of what they were admonished ...   
**Allah will inform them of what they were doing**[[137]](#endnote-137).} (5:14)

Let us examine the claim further:

(begin subs)

and all these hundreds of millions of people going to hell for believing something that Allah deceived them into believing.

(end subs)

1. Who said Christians or others go to hell for believing Jesus was Crucified?   
   No Muslim scholar said so, so why make storm "in an **EMPTY** tea cup" ?
2. It is correct for Christian Apologists to expect God's Justice,   
   that He **should not blame the innocent**,   
   although they forget this intuitive notion of justice and "go around it" concerning "Original Sin" and "sacrifice" in their doctrine.

Yes. **IT IS** the Church's belief,that God unjustly **blames innocent people,**such as its concept of "Original Sin".

**IT IS** the Church's **FUNDAMENTAL** belief that God punishes people   
for **NO SIN** that they have committed !

But this notion is alien, repulsive, to normal human standards   
as well as to Islamic theology.  
In Islamic theology, God **does not blame the innocent,** period,

God is **TRULY INFINITELY JUST**, not only "on paper":  
(S17:A 15- ... We never punish until We have sent a messenger [[138]](#endnote-138)),   
God is not "vindictively Just" as apparent from the Church's doctrine.

Thus Islam does not accept that God will punish people   
who could have been confused by circumstances (such as here),

just as it does not accept convoluted arguments

(and we beg the patience of our listeners  
concerning the convolution to follow)  
Islam does not accept convoluted arguments  
- that God will commit the harsh and **immoral** injustice

- of blaming **all mankind** for a sin **they did not commit**,   
- then compounding this injustice by afflicting and dishonoring   
"His" pure and innocent "Son", so as to erase the sins of the guilty,   
- insisting to administer an arbitrary "justice" never mentioned by Jesus nor the OT,   
thereby putting a preposterous restriction on His infinite Mercy,   
and totally denying **ANY** ability or willingness for Him to forgive,   
let alone being **THE MOST FORGIVING** !

**ISLAM IS CLEAR ABOUT IT:**

* "God does not commit an atom's weight of injustice" (4:40)
* "His Mercy overcomes his Wrath due to sins" [[139]](#endnote-139) according to one hadeeth.
* "He is more Merciful toward his creatures than the mother" [[140]](#endnote-140) according to another Hadeeth, where a woman noted:   
  "But a mother does not throw her child into the fire".   
  The Prophet PBUH bent down weeping then answered:  
  "God punishes only those who **REFUSE**".   
  And **REFUSING** implies **KNOWING**, thus being mistaken **IS NOT REFUSING**.  
  Not according to Islam, nor according to any understanding whatsoever.  
  A person who is mistaken is never said to be **REFUSING**.

Islam maintains that God is Merciful **WHERE IT REALLY COUNTS:**   
In the **ACTUAL RESULTS**, now as well as in the hereafter,

not only "on paper".

Let us compare this Muslim notion of **MERCY**   
to the Christian concept of God's love which is supposedly **UNCONDITIONAL**.

An **UNCONDITIONA**L "Love",   
 - **PROVIDED** you keep Jesus' word **- PROVIDED** God does not **HATE YOU** for being wicked or an evildoer ! **THIS IS NOT UNCONDITIONAL ! ! !**   
(We will soon cite proofs from John14:23; Psalm 5:5; Psalm 11:5; and Hosea 9:15)

An empty "Love" producing **NO RESULTS**:

1. **Does not overcome His wrath,** His displeasure due to our sins **!**
2. **Does not forgive like mere humans do:**   
    We get damaged yet forgive, God is **NEVER DAMAGED** yet does not forgive **!**
3. **CANNOT forgive like mere humans CAN !** (due to restrictions of the Church's inventions)
4. Based on an **invention** of Justice

* where punishment of the **INNOCENT** absolves the **GUILTY** of their sins
* and where the innocent are responsible for the sins of their **ANCESTORS.**

This invention of **"JUSTICE"** only results in an **UNJUST** and vindictive God,   
even though we are sure the Church does not intend it that way **whatsoever**.

I can understand, I can relate with a love due to my **actions** and **personality**,  
an attraction, an affinity, resulting in benevolence towards me.

But what would I want to do with a fictitious Love based on **a play on words**?

I do not need this "Love" from whoever the Church claims   
dictated a **LIFE OF MISERY** on my whole **SPECIES** for a sin I did not commit.  
What do I care if that Church tells me he "Loves" me **UNCONDITIONALLY** ?

Why should I care if this deficient, impotent, unjust "Love" is conditional or not ?   
No, but no thanks, I need **CONCRETE RESULTS** such as Mercy and forgiveness,   
not a **HOLLOW PRETENTION** of "Love".  
BTW, to accentuate Islam's description of God's Mercy,   
let us remember that the Quran states that Adam was **FORGIVEN** for his sin **IMMEDIATELY** after being sent to earth.  
And how did Allah forgive Adam?   
Well, listen to S2 A37 [[141]](#endnote-141)  
Pickthall

Then Adam received from his Lord words (of revelation), and (then) He Relented toward him.

Lo! He is the Relenting, the Merciful.  
So Allah inspired to Adam how to repent !!!   
**TAUGHT** him how to repent !!!   
This is the God that offers Mercy to his creation, for the taking.  
This is the God that truly **CARES.**  
This is the **TENDER** treatment resulting from **MERCY,**

not the harsh, **UNLOVING,** blind, cruel, unjust and insensitive bullying   
from some invented, yet supposedly **"LOVING"** entity !!!

This is the God that **DESERVES** to be **WORSHIPPED.**

This is the kind of treatment people need,   
not a pretention.  
Whether you call it Mercy or Love,   
what's important in any notion about God   
is **HOW IT WOULD AFFECTS US**.

What's important is: **THE BOTTOM LINE.**

And the "bottom line" from the Pauline Christian notion of God   
presents the **OPPOSITE OF LOVE** against **ALL OF HUMANITY**,

regardless of the attempts to patch it by irrational inventions of a "Justice" which is actually the worst **INJUSTICE** against a whole **INNOCENT** species.

It must be noted that the Christian Church's claims about God's Love are not **ACTUALLY** from the OT nor the words of Jesus.  
They are from third party **EXTRAPOLATIONS** or **INSERTIONS**,   
such as allegedly from "John", and **NOT FROM JESUS:**   
*"for God so loves the world..."*, [[142]](#endnote-142) and the like,  
to fit the predetermined creed.   
They do not carry undisputed divine scriptural authority.  
  
As for the Quran, we do not need to extrapolate nor insert.  
We have the stunning, *"Splendid name"* of Allah **"AL WADOOD" [[143]](#endnote-143)**,   
with no equivalent **ATTRIBUTE** in the OT nor the NT even coming near to it,  
whether in the actual scriptures, or even in the "insertions" and "extrapolations":  
  
**"WADOOD"** means "**MOST LOVING, REPEATEDLY LOVING".**   
**REPEATEDLY** coming back to us with **LOVE** and tenderness   
despite our sins and infractions,  
**REPEATEDLY** **WORKING TO GAIN OUR LOVE:** *"tawaddud" !*  
  
This Holy Name of Allah is the pivot of a famous supplication:   
تتودد إلى بنعمك وأتبغض إليك بالمعاصي  
*"You repeatedly act to gain my love through your benefactions,  
and I repeatedly act to gain your hate, through my infractions."*  
(Cited by Al Ghazali, Al Munawi and numerous others).

Let us also compare the expected **EFFECTS** of both creeds,   
**RESULTING** from their definitions of God's Love:

- An unrestrained world, where people can commit any crime, yet God "Loves" them.  
- And a world "with checks", where people **KNOW**   
that their actions get them closer or further away from God's Love.   
Which creed seems more "Godly"?   
Not only more **RATIONAL,**   
but also more **"BLESSED"** in its **RESULTS** to society ?

**As a third example of REFUSING God's GUIDANCE, by refusing to accept clear texts:**,   
we will further discuss the topic of God's Love:

It is important here to stress that we have heard Christian Apologists, even a Pope,

attacking Islam again and again, in a very untruthful manner.  
Untruthful because it hides the **ESSENTIAL** details that we just mentioned about both creeds.

They claim that Christianity views God as **LOVING,** **UNCONDITIONALLY SO ,**

while in Islam, God's Love is **CONDITIONAL** upon doing good and the like  
(as if this concept is bad),

and they do not blink a second concerning the **REMAINING** details,   
including the play on words we just mentioned:  
**UNCONDITIONAL BUT CONDITIONAL UPON !**

Thus they claim that according to their creed, God's Love isn't the **CONDITIONAL** Love of Islam, **NO**:

For them, God's Love is **UNCONDITIONAL** ! **AVAILABLE TO EVERYBODY** !

**TO SINNERS AND SAINTS ALIKE** !  
**- ON CONDITION** that you **KEEP JESUS' WORD** (see Jn 14:23) ! **- ON CONDITION** thatGod does not **HATE YOU** for being wicked or an evildoer   
 (see Psalm 5:5; Psalm 11:5; and Hosea 9:15).(We will soon read all these proofs)

This is the kind of arguments we repeatedly see from them, in a way or another.

In our case now: **UNCONDITIONAL,** but **CONDITIONAL upon... !!!**

(repeat):   
- **UNCONDITIONAL**, but **CONDITIONAL** upon  
- "Infinitely just" but punishing for no sin committed ! ! !

- "Loving" but not forgiving ! ! !  
Only for (Christian) Apologists can something (like **unconditional**) be **THE OPPOSITE OF ITSELF** !

Only for (Christian) Apologists can blaming me for a sin I did not commit be called "Justice" !

Only for (Christian) Apologists can refusal to forgive without punishment be called "Love" !

Only for (Christian) Apologists can "love" **NOT BE THE OPPOSITE** of "hate"**,** as we will soon see !  
Only for (Christian) Apologists can the negation **"NOT** to abolish ... **BUT** to fulfill"   
 be a confirmation "abolished **BY** fulfilling"**.**

Only for (Christian) Apologetics can an **OBJECTION** be a **CONFIRMATION**

whereby *"why call me good, only God is good"* would mean that Jesus is God !

So we repeat that Allah **ABSOLUTELY** did not mislead Christian Apologists,  
they misled themselves and others indeed

when they **REFUSED, MISQUOTED** and **DISTORTED** clear texts of guidance.

Now back to the subject of God's Love:

We all know that we must make sure to **read "the fine print"**,   
especially concerning **very big claims**.  
What type of a salesperson does that remind you of ?

When you find that the "fine print" **CANCELS** the claim   
that he used as his sales pitch: **"LOVE"** ... **"UNCONDITIONAL ! ! ! "** .

Similar "reversals" are common concerning the concepts of Justice, Holiness, Mercy and so on, according to Christian Apologists:   
Upon a closer look, the **TRUTH** comes out to be the **OPPOSITE** of their claim.

Furthermore, this was a typical example (from William L. Craig)  
(begin subs) and all these hundreds of millions of people going to hell  
for believing something that Allah deceived them into believing...(end subs)  
a typical example of how Christian Apologists **INTERJEC**T their creed   
and their somber view of God into Islam, then attack Islam for this creed of theirs,

even though Islam is **TOTALLY AGAINST** that creed:

We just explained and cited texts confirming that according to Islam  
- The innocent are not blamed.   
- **ONLY** those who understood the truth and **REFUSED** it will be punished.

As an additional example, we refer the viewer to our Video # 1, where Jay Smith also interjected his creed into Islam (of people carrying other people's sins), then attacked Islam for that notion !

(But) **What does Jesus and the OT say about God's Love ?**

- According to Jesus, God's Love **IS CONDITIONAL** !

(John 14:23): **JESUS** answered and said unto him: If a man loves me,   
 **HE WILL KEEP MY WORD: AND MY FATHER WILL LOVE HIM.** That is **CONDITIONAL** indeed ("He will keep my word: **AND** my Father will love him").  
 Would Christian apologists insist that Jesus was not making any sense,  
 whereby even if that man **DOES NOT** keep Jesus’ word, God will **STILL LOVE HIM !**

- According to the Bible, God **HATES** the wicked:

(Psalm 5:5) The boastful shall not stand before your eyes; **you HATE all evildoers**.

(Psalm 11:5) The Lord tests the righteous, but **his soul hates** the wicked and the one who loves violence.

Yet here is an obstinate attempt to refuse the truth:

**(begin subs- What Must I Do To Be Saved\_ William Lane Craig vs. Shabir ....mp3)**

and in Psalm 5 ... it says ... for You are not a God who delights in wickedness

evil will not sojourn with You the boastful will not stand before Your eyes,

You hate all evil doers.

So what the psalmist is saying there is that God hates the wickedness

and the evil that these people are engaged in,

**(end subs)**

**NO,** the psalmist is saying: **"YOU HATE EVIL DOERS"** .

It is baffling how apologists disfigure texts in our plain sight.

This is a concrete example of people who received the truth but **REFUSED** it,

people **NOT** **BASING THEIR CREED** on the Scriptures,  
but **TWISTING** the Scriptures to **FIT THEIR CREED.**  
These specifically are the people who will be punished by God,

not people who did not know the truth.

**(begin subs- What Must I Do To Be Saved\_ William Lane Craig vs. Shabir ....mp4)**

but over and over again   
the Bible affirms that God loves unbelievers, that He loves all persons,

and He pleads with unbelievers to repent and to come to Him.

So that love and hate are not contradictories.

What is the contradictory of love?

Well it's "not loving"...  
**(end subs)**

No, Love is a **FEELING**, and its contradictory must be a **FEELING**, **HATRED**,   
not the **ABSENCE** of a feeling, "**NOT LOVING".**

Any H.S. student with **AVERAGE** scores on Comprehension or IQ Tests knows this !

And in Merriam Webster's Collegiate Thesaurus,   
we read under the entry for **"love":**   
**" Contrasted Words: abhorrence ... hatred.  
 Antonyms : hate"**   
This is additional proof that Christian Apologists   
base their arguments on **RE-DEFINITIONS OF WORDS,**   
and not on definitions commonly accepted by mankind.  
We will see next how the Old Testament also agrees with this,   
of course.

Yes, despite these semantic inventions from Mr Craig,

God **INDEED** declares in the Bible that **HATE** is the opposite of **LOVE.**Here it is:

(Hosea 9:15): Every evil of theirs is in Gilgal;

there I began to **HATE** them.

Because of the wickedness of their deeds, I will drive them out of my house.

**I will LOVE THEM NO MORE...**  
(repeat): I began to **HATE** them ... **I WILL LOVE THEM NO MORE**)  
which takes care of the challenge:

**(begin subs- What Must I Do To Be Saved\_ William Lane Craig vs. Shabir ....mp4)**  
but I challenge you to find **ANY** verse in the Bible, **ANYWHERE**,

that says God does not love sinners,

that He does not love unbelievers,

that He does not love the wicked.

You will find no such passage in the Scriptures.

end subs)

Yes **THESE** were the "Scriptures",  
Hosea 9:15: **I WILL LOVE THEM NO MORE.**

But since according to him, the opposite of *"Love"* is *"not to Love"*,   
and since according to him too, *"hate"* can coexist with *"Love"*,  
**(begin subs- W Lane Craig-love&hate are not contradictories ETC.mp3)**

indeed we will often speak of someone having a love-hate relationship  
with someone else

**(end subs)**

then we can say that a certain speaker is *"stupid"* or the like.

(since there can be a *"stupid-intelligent"* relationship according to his logic);

we should only refrain from saying *"not intelligent"*.

Also please notice that Hosea is not a Psalm nor a poetic book,

thus Mr. Craig cannot evade it with the following attempt:

**(begin subs- W Lane Craig-love&hate are not contradictories ETC.mp3)**

... these passages about God's Hate are in the poetic books... in the Psalms...

and everybody knows that you **cannot base doctrine on poetic expressions**

end subs)

But the Psalms **ARE** one of the Church's **FAVORITE sources** for **PROPHECIES** about Jesus   
-these **ARE** matters of **DOCTRINE ! ! !**So the Psalms **CAN** and **CANNOT** be used as a base for doctrine !  
So for Christian Apologists, **"CAN"** and **"CANNOT"** are also able to "coexist"  
like "Love" and "Hate", provided this helps promoting their creed.

Proverbs 6:16-18 also says:  
There are six things that the Lord **HATES ,**

seven that are an abomination to Him:  
 ...the Lord **HATES**...  
... (6) a **FALSE WITNESS** who breathes out lies (that's a **PERSON** )  
...and (7) one who sows discord among brothers (and that too is a **PERSON** ).

What's very important is that we have a **CORROBORATION** of evidence

from **BOTH** the poetic and non poetic books of the OT (i.e. **ALL** its types),

that God **HATES** bad people, He Hates their **PERSONS**, not only their actions.

We also have here a typical example of how Christian Apologists   
mislead their followers to believe their arguments are correct:  
It is misleading when Mr Craig equates **PERSON** with **ACTIONS**:  
**(begin subs- W Lane Craig-love&hate are not contradictories ETC.mp3)**

... you can love **A PERSON** and yet hate certain aspects of his personality,  
his **ACTIONS, WHAT HE DOES,** what he stands for and so forth

**(end subs)**

Yes of course, you can love the **PERSON** and hate some of his **ACTIONS,**   
but **PERSON** and **ACTION** are **NOT** the same !

Mr. Craig just had to **ADMIT**   
thatwe can love a **PERSON ,** and hate some of his **ACTIONS  
(Craig:**  
you can love **A PERSON** and yet hate certain aspects of his personality,  
his **ACTIONS, WHAT HE DOES)**

but this is completely different from the logical **IMPOSSIBILITY**

of loving **AND** hating **THE SAME SUBJECT, THE SAME TARGET.**

Mr Craig tried but failed to prove the impossible:

That God **SIMULTANEOUSLY** Loves **AND** Hates sinners, **THEIR PERSONS !**

And Mr Craig's attempt does not change the fact   
that according to the OT, God hates the **PERSONS !** (**repeat:** **THE PERSONS**)  
Hosea 9:15 (**again**): "I began to hate **THEM** ... I will love **THEM** no more"

It clearly says God hates the **PERSONS,** **"THEM",** (because of their actions)

yet we showed how Mr Craig disfigured that fact in our plain sight !

(Let us look at) **More examples of refusing the truth:**  
*(****begin subs****-Craig-deficient concept of God.mp4)*

So I do think that the Quran offers us a morally deficient concept of God

because it explicitly and emphatically affirms that God **DOES NOT LOVE** unbelievers and sinners  
and it nowhere affirms that he does love them

so that his love is conditional, it is partial, it is selective, it has to be earned

and that I think is morally reprehensible.

*(****end subs****-Craig-deficient concept of God.mp4)*

Well we mentioned the Splendid **QURANIC** Name of Allah, **"AL WADOOD" :**

**REPEATEDLY LOVING** us, **REPEATEDLY** working to gain **OUR** love.

This is **MORE** than mere Love, it is a **SUPERLATIVE** form of Love,

yet Mr. Craig says authoritatively:  
and **IT NOWHERE AFFIRMS** that he does love them  
  
But since, (as we quoted,) *"the Christian God"* also **HATES** sinners and **DOES NOT LOVE THEM**,  
since His love is **ALSO** "conditional, partial, selective, and has to be **EARNED** "

( by **"KEEPING JESUS' WORD"** )  
therefore according to him too, *"The Christian God"* is also   
*"morally deficient... morally reprehensible"*

**~~More examples of refusing the truth~~** - (And here is) **Another example** (of refusing the truth):

*(****begin subs****-Craig-demands of God's Jstce are met by sacrificial death.mp4)*

and the Christian God does not face this problem because

the demands of God's Justice are met by Christ's sacrificial death

and therefore He is both absolutely Just

and the justifier of him who has faith in Christ Jesus

*(****end subs****-Craig-demands of God's Jstce are met by sacrificial death.mp4)*

humm... !

Who said this?

Not Jesus, not the OT.  
And how can one be "Just", and yet blame for no sin committed?

Such an invented entity is not "The Just",   
it is the opposite: The **ENEMY** of "The Just".  
  
And please note the "fine print", the concealed "**CONDITION"** of **"UN-CONDITIONAL":**  
(Craig) "and the justifier of him **WHO HAS FAITH** in Christ Jesus"

This refers to the famous verse 3:16 "attributed to John"

"For God so loved **THE WORLD,** that he gave his only Son,

that whosoever **BELIEVES** in him should not perish but have eternal life."   
  
Here is the **CONDITION** disproving all claims:   
God "Loves everybody", but **ONLY THOSE WHO BELIEVE WILL BE SAVED .**The hype of Christian Apologists is therefore unveiled,  
but how to clear the mess they left behind?The only way out of this confusion   
is by not losing sight of reality,  
and through the Islamic **DISTINCTION** between **LOVE AND MERCY.**

* Since God's Love only **BENEFITS** those "**WHO BELIEVE..."** ((according to) John 3:16),  
  and those who **"KEEP JESUS' WORD"** (Jn 14:23)**,**therefore it is undeniably **RESTRICTED** and **SELECTIVE** indeed  
  it is **NOT** available to **"THE WHOLE WORLD"**.
* Therefore in John 3:16 the **understanding** "For God so **HAD MERCY** on the world..."   
  would be more consistent with reality.

* Thus the notion of Love is falsely over-glorified by Apologists,  
  it does not live up to their implied claims and misrepresentations.   
  On the other hand, although the Islamic concepts of Mercy and Wadood   
  are not misrepresented with inflated claims,  
  yet they come out to be **UNRESTRICTED, NON-SELECTIVE and UNCONDITIONAL** indeed:Mercy (and Wadood) **ALSO** reach those **WHO DO NOT HAVE FAITH IN GOD,**  
  such as the Pharaoh, as we will see next,  
  to whom God remained **MERCIFUL** despite his rejection of God.  
  Apologists have a way out from this confusion  
  by accepting this distinction between Love and Mercy  
  which would be in perfect harmony with their scriptures as we have just seen.
* Even when Jesus commands us to love our enemies,  
  which seems unconditional,   
  he explains that he is indeed referring to **MERCY:**"But Love your enemies ... **BE YE THEREFORE MERCIFUL,**   
  as your Father also is merciful...   
  for He is **KIND** unto the unthankful and **TO THE EVIL"** (Lk 6:35,36) [[144]](#endnote-144)
* So for Jesus,
  + "loving our enemies" is explained as **HAVING MERCY** on them
  + but **GOD's true Love** is **CONDITIONAL,**it is **PARTIAL,** it is **SELECTIVE,** it **HAS TO BE EARNED:**  
    (Jn14:23): "he will keep my word **AND** my Father will **LOVE** him**."**

**PRECISELY THE ISLAMIC NOTIONS OF LOVE AND MERCY.**

* The Old Testament **ALSO** confirms that **God's Love is CONDITIONAL   
  and HAS TO BE EARNED**:
  + Deut 7:12,13 [[145]](#endnote-145) "**IF YOU LISTEN** to these regulations ... **the LORD** ... **WILL LOVE YOU** ..."
  + Psalms 146:8: ... The Lord **LOVETH** the **RIGHTEOUS**...
* God's Love is also **SELECTIVE** (in the OT)**:**
  + 1 Kings 10:9 [[146]](#endnote-146) : ... the Lord loved **ISRAEL** for ever...
  + 2 Chr 2:11 [[147]](#endnote-147) : ... because the Lord hath loved **HIS PEOPLE**...
  + 2 Chr 9:8 [[148]](#endnote-148) : ... because thy God loved **ISRAEL**...
  + Deut (7:8 [[149]](#endnote-149), 10:15 [[150]](#endnote-150), 15:15: [[151]](#endnote-151)),   
    Isaiah (43:3,4: [[152]](#endnote-152)), 2 Samuel (12:24: [[153]](#endnote-153)), Nehemiah (13:26: [[154]](#endnote-154)), Jeremiah (31:3 [[155]](#endnote-155)),   
    Hosea (11:1 [[156]](#endnote-156)), Malachi (1:1,2 [[157]](#endnote-157)), Proverbs (3:12 [[158]](#endnote-158)).

**Conclusion about what does Jesus and the OT say about God's Love:**  
Would it now be correct to say about the Bible,   
what Mr Craig said about the Quran concerning God:

(Craig) his love is conditional, it is partial, it is selective, it has to be earned

yes **IT IS CORRECT** about the Bible,   
and we just cited **AMPLE QUOTES** about it,   
but even though Jesus believed in the Scriptures we quoted,   
we definitely would **NOT** use Craig's words   
to describe how Jesus thought of God:

*(Craig) morally deficient... morally reprehensible"*

Therefore, while in the Bible   
there is a blurry line between Love and Mercy,  
the Islamic texts preserve the subtle distinction between the two,  
thereby preventing confusion**.**

And it is now clear that Christian Apologists   
**PICK FALSE MEANINGS** from the Bible (about God's Love)  
and then use these **ERRONEOUS** meanings   
as an **INVENTED STANDARD** in their preachings and debates.

**(GOD's LOVE: MOST IMPORTANT ASPECT)**.   
We decided not to leave this subject of God's Love without mentioning its **MOST IMPORTANT ASPECT:**

God's Love **TO US** and **FROM US**, is not the empty label of Christian Apologists.

It is a **RELATIONSHIP** involving the **DEEPEST POSSIBLE FEELINGS,**  
a two-way **SACRED** emotional connection of **ATTRACTION** due to **AFFINITY** and shared features.  
  
Whoever truly **LOVES** another is eager to obtain more and more of that party's Love in return.  
This is through sharing more and more features with that other party.  
  
Concerning God, this is achieved by **sharing** as much as humanly possible   
with the splendid attributes of God (Purity, Mercy, Goodness, etc.) ,   
then persistently **communicating** with Him   
through prayers and true acts of worship,   
not mere pretensions of a devoid "Love", devoid because it does not translate into actions.  
  
When performing any observance or worship,   
one is present with God, communicating one's Love to Him,  
"I am doing this because I Love You, **TO THE POINT OF WORSHIP".**  
And one also knows that even his present success is caused by God's **PRIOR** Love,   
which guided that person to his present state (after having taken the "first step" of accepting God).  
  
People **REFUSING** the truth, or not fully aware of these meanings,   
may object against the richness of details of our Law,  
but we see from the above that this richness is actually a blessing because it provides more and more ways to exchange our holy relationship of Love with God.  
Muslim Scholars mentioned how many such details also prevent boredom: There will always be alternate ways.

Jesus (Mercy be upon him) emphasized this **RICHNESS** by foretelling that the Paraklete   
"...will teach you **ALL THINGS**..." (Jn 14:26)  
And please note that these teachings were to be about **A LAW:**   
" he will **CONVICT** the world concerning **SIN** and **RIGHTEOUSNESS** and **JUDGMENT**" (Jn 16:8).

This Love relationship is **MORE PRECIOUS** than Paradise itself !   
~~1-~~ It is **THE KEY** to Paradise,   
~~2-~~ and once there God Willing,   
 this emotional connection will be the **ESSENCE** of our relationship with God   
 for eternity:  
  **LOVE** to the point of **WORSHIP.**  
The Christian Church repeats that God **"IS LOVE",**so how can somebody **REJECTING “GOD", REJECTING "LOVE",**be **COERCED** about this **FEELING**,   
**COERCED** into this **HOLY RELATIONSHIP ?**

In brief, according to Islamic Theology:   
- God's Love is a **SACRED** feeling.   
- It must be **RECIPROCATED.**

- It must also be based on a modicum of features **SHARED** by both parties, **LIKEABLE** to both,  
 so I can have Mercy on a criminal, but I do not have to Love him:   
 I do not **SHARE** his important features, what makes him a "criminal".   
  
In (John14:23) when Jesus states the condition:  
**"he will keep my word: AND my Father will love him"**  
He is providing a way for us to acquire features **LIKEABLE** to God.  
  
But not loving someone does not prevent our Mercy, **THIS** is the Islamic concept.  
Indeed, God says in S20 A44, when He sent Moses and Aaron to Pharaoh:  
 "But speak to him **MILDLY ;** that perchance he may heed or fear."

God's "hate" for Pharaoh, **BECAUSE OF HIS ACTIONS**, does not prevent **HIS INFINITE MERCY**,   
and can change to **LOVE** if that person accepts God's Mercy.  
This is the feature of God's attributes of **MERCY,**

they **RESULT** in **ACTUAL** benefaction, and overrule His attributes of Threat.  
Hating or not Loving a person does not prevent God's Mercy to remain **AVAILABLE** for his taking.  
God's Mercy **ENCOMPASSES** everything (S7 A 156) , it is available to take.  
If a person does not take it, **REFUSES** it (as we repeatedly illustrated in this video),   
this is his choice.

Furthermore, the Islamic concept of Love **MUST** produce **CONCRETE RESULTS** according to the nature of each party:  
- Our Love to God is a lie if it does not translate into **ACTIONS,   
 especially observing HIS LAW,**

- and God's Love to us is an impotent pretention (claimed by the Church)  
 if it does not translate into **MEANINGFUL AND LASTING** **BENEVOLENCE** towards us.

What do humans care more about?   
- The **RESULT** of entering Paradise or Hell,   
- or the sheer **KNOWLEDGE** that “God Loves us” or not ?  
Obviously, by any consideration, the **RESULT,** our **ETERNAL CONDITION** is more important than any **ABSTRACT NOTION**.  
   
We saw clearly how the unadulterated creed of Jesus and the OT   
is not fundamentally different from that of Islam;

careful examination confirms they are all **FROM** the **SAME GOD;**  
the only differences arise when the Pauline dogma and its inventions are interjected **INSTEAD** of the original creed of Jesus and the OT.Yet this common ground is the **LAST THING** that Christian Apologists would concede to:  
Their main concern is to portray Islam as **“ALIEN”,** to prevent their "followers" from taking an impartial look at Islam.  
If they do so, much of them will see the truth behind the Muslim arguments.

Finally, the richness of the Arabic language differentiates between **LOVING** and **WADOOD :**

* The word **"LOVE":**
* Is **CONDITIONAL** as we have seen (according to the OT, to Jesus and to the Quran),  
  contrarily to the vacuous claims about it from Christian Apologists.
* It comes **AFTER** our actions, it is their culmination.
* It pertains to the **RESULT** of following guidance   
  **AS SPECIFIED BY JESUS** in John14:23.
* It requires reciprocation and sharing some common features.
* The word "**WADOOD":**
* Pertains to a more general, non-exclusive, **NON-CONDITIONAL** Love.
* It starts **BEFORE** our actions,  
  **"WADOOD"** is always in action **BEFORE** God's Love:  
  God sends us guidance, trying to gain our love,   
  obviously **BEFORE** we obey Him or "keep the word" of His prophets (Jn14:23).   
  God's offers of guidance result from His attributes Wadood and Merciful,   
  not from Christian Apologists' misnomer of "Love".  
  Thus **WADOOD** is the "magnet" of Mercy,   
  the magnet that attracts us toward reaching the blessed reciprocal feeling of Love,  
  for whoever accepts that Mercy.
* **WADOOD** pertains to an aim preceding our actions (aim of guidance),   
  not to any subsequent result (after becoming guided),
* It **SPECIFICALLY** does **NOT** require reciprocation.  
  It is the **INCESSANT** **LOVING** attempts of **ONE PARTY**(although it obviously accepts reciprocation).

Thus **"WADOOD"** displays **THE** **TRUE UNCONDITIONAL LOVE,**  
it is not the sham of Christian Apologists' claims,

* for whom God afflicted my whole species because of another person's sin,   
  **YET HE SUPPOSEDLY "LOVES" ME** !!!
* For whom God came vindictively down on Adam for just **ONE** sin,   
  **YET HE SUPPOSEDLY "LOVES" HIM !**
* Allah, **"THE WADOOD"** seeks our love despite our sins,  
  despite **NOT** following His Law,  
  incessantly and repeatedly works to draw us **TOWARD** following that Law.
* Wadood to Adam, **TEACHING** him **KINDLY** and **IMMEDIATELY** how to repent,  
  not allegedly crushing him and all his descendants with vindictive rage.
* Wadood to Pharaoh whom God **HATES** for his infractions,  
  yet remains Merciful to him, trying to gain his love.
* Wadood by not blaming me nor my **SPECIES** unjustly   
  for no sin that we have committed.
* Wadood for not **TERRORIZING** me with the notion   
  that He may punish the innocent to wash the sins of the Guilty:   
  I am **CONFIDENT** this immoral injustice **NEVER HAPPENED** and **NEVER WILL**.

This is "**TAWADDUD":**   
The **TRUE, UNCONDITIONAL,** **KIND** and **INCESSANTLY** **INVITING** **LOVE,**   
more Merciful than the mother,  
**ECLIPSING** any claim of "Love" from Apologists,   
a claim **DISPROVED** by various   
**HARSH,** **UNJUST** and **MERCILESS** implications of their creed.

**To wrap up the answer:** (about the 3rd Question of this type: Shouldn't Allah therefore be blamed for millions of Christians being led astray and "going to hell" ?)

**INNOCENT PERSONS WILL NOT SUFFER.  
THIS** is common sense,   
**THIS IS TRUE JUSTICE**,  
not the fictitious Justice that demands **EXECUTION** of a punishment   
against a **WHOLE SPECIES**,   
for a sin that their **REMOTEST ancestor** committed.

According to Islam,  
those who will suffer are only those who **KNEW** the truth and **REJECTED IT**,

and we implore the Clergy to review their arguments deeply, so as not to fall under this category.  
  
Please note that in our next video, we will further discuss the above fallacy:  
Claiming that **EXECUTION** of sentences is a requirement for Justice.

**\*\*\* SUGGESTED BREAK \*\*\***

1. (the 4th) **Question** (of this type)**:** Why didn't Allah clarify to people around Jesus that he was saved ?

OK, God is vindicating Jesus (according to you Muslims),   
 OK, God will not punish innocent people (according to you Muslims),

but why do it "this way"?   
**Why not clarify the truth at the time**, or immediately after the crucifixion?

This question opens a much wider subject:

* Why wouldn't God also clarify the truth  
  in **another** important matter,   
  and a **third** important matter,   
  and a **fourth**, ... etc.
* Why wouldn't God clarify the truth **in all** important matters ?
* Why doesn't God make the truth **absolutely unmistakable**   
  to **all humanity across history** ? [[159]](#endnote-159)

**Answer:** (about why Allah didn't clarify to people around Jesus that he was saved)

**First:**

- We have no confirmation that **ALL DISCIPLES** thought Jesus was **NOT SAVED:**

The available **FOUR** Gospels are not clear nor reliable,

and we have **NOTHING** from the **VAST MAJORITY,** the **OTHER**  **SEVEN**  disciples.

So we cannot claim "**unanimous consensus**" of the **ELEVEN** Disciples on **ANY subject**.  
 We let the viewer decide if we're exaggerating by saying that:

Any claim of **"unanimous consensus"** is therefore a sham.  
 How can we consider **UNANIMOUS CONSENSUS** of 11 voters,   
 if we have reports about **ONLY 4 ANONYMOUS** persons,   
 **NOT CONFIRMED TO BE AMONG THE 11 VOTERS** ! ! !  
 What assures us that none of these anonymous authors   
 was leading us astray **AS JESUS PROPHESIZED:**   
 "**MANY ... WILL LEAD MANY ASTRAY**". (Mat 24:5 & 11,12)

We maintain that manipulation of the Gospels "**LED MANY ASTRAY**"   
 about what really happened, and what truth **EACH** disciple **ACTUALLY** knew.

**Next**:

If God made the truth **absolutely unmistakable,**

He would have denied us the **dignity of Free Choice:**

The Pickthall Aayah clip: If We Will, We can send down on them from the sky a portent ... etc.  
(6.08 seconds)  
Truth is made available but:

1. Not in a compulsive coercive way,   
   stripping us of the dignity of free Choice.

* Much truth is **AVAILABLE** and **CLEAR** for **REASONABLE** people.
* The signs to the truth have not been designed by God in order to **force** stubborn unreasonable people to accept it.
* Reasonable people who provide the extra effort, and who exert the extra "reasonable" mind and "good character"

will find truth and by the Grace of Allah, will be rewarded for following it.

* And **innocent** people who do not find the signs about some truth

will simply not be punished about it.

1. If God wants to make me **ACCOUNTABLE** for any topic, He will definitely **CLARIFY** the truth to me.   
   **THIS IS WHAT JUSTICE REQUIRES**,

not fallacies such as "Justice requires **EXECUTING** a sentence",

compounded by the injustice of punishing **ALL DESCENDENTS** of Adam  
their **WHOLE LIVES** for **ONE** mistake of their **REMOTEST ANCESTOR**,

then punishing an **INNOCENT** and **RELUCTANT** Jesus for the sins of the **GUILTY** !

How can such convolutions be called "Justice"?  
These concepts from Pauline Christianity

depict the very **OPPOSITE OF JUSTICE !**They depict **CRIMES,   
"CRIMES AGAINST HUMANITY" indeed !**And we promise an interesting look at this type of crime in Video 4 to follow.  
  
If God does not reveal the truth, or if Adam's sin was **BEYOND MY POWER**,

then God, the **ALL-JUST,** **WILL NOT hold me accountable for it.   
THIS IS JUSTICE.** This is what every reasonable human being understands and expects.  
Yes, I may **like** to know the truth about so many things, theological or other,   
but I do not **expect** God to **clarify them all to me !**

1. Demanding that on some issue,   
   God must clarify the truth to a specific generation of Christians,

and **not demanding the same** for all generations of all humanity,

this is self-arbitration, even favoritism.

**Closing Comment** (about this question: "why didn't Allah clarify to people around Jesus that he was saved")

The Christians saying is a good soother for restless minds:

“**God works in mysterious ways**”.

**IT IS IMPOSSIBLE** to encompass the reason

behind **EVERY DECISION** of God.

**NOT EVEN REMOTELY SO** !

Therefore, demanding such explanations

presumes an almost infinite ability on our side:

This is the sin of **PRIDE**,   
one of the **MAJOR SINS** according to both religions.

1. **Counter-Questions** (of the same type):

**The 4 previous types of questions are REFUTED further, through similar questions from us:**

1. 1st Counter Question:  
   Why did Jesus “mislead” his **DISCIPLES** about **HOW TO WORSHIP**:   
   He **did not teach them** to worship according to   
   Pauline and Nicene Trinitarian theology.  
   **They ALL WORSHIPPED like the Jews worshipped.**

Jesus is claimed to be God, The All-Knowing, so "He" supposedly knew the "correct" way of worship, and that "He", God, will "inspire" it later to the Church, which will teach it after him.   
So why "inspire" it later to the **CHURCH** but not teach it to his **DISCIPLES** (now)?  
We saw how Apologists **mock Islam** by saying that God did   
"such a good job in **fooling everybody** that Jesus died on the cross, etc."   
So shouldn't they also say:   
"Jesus did such a good job in **fooling** **everybody** about how to worship" ?   
**It was made to appear unto them'** (his disciples), because he worshipped  
**ONE WAY** with them, but inspired a **DIFFERENT WAY** later !  
  
Or is *"The Christian God"* a **CONCEALING GOD** ?

These are the very words, **"CONCEALING GOD"**, that Apologists use when trying to demerit

the Quran's statement that "it was made to appear to them". (S:4, A:157)

1. 2nd Counter Question:  
   That was concerning the Disciples,   
   so similarly, why did God “mislead” **EARLY CHRISTIANS** after the disciples,  
   before Paul, and before the Nicene Council?   
   They too did not worship according to Pauline nor the Nicene Trinitarian theology,   
   **they too worshipped like the Jews worshipped.**Or is *"The Christian God"* a **CONCEALING GOD** ?
2. 3rd Counter Question:  
   Why has God "misled" **BILLIONS of "CHRISTIANS"** since Jesus?  
   There are **30 TO 40 THOUSANDS OF CHRISTIAN SECTS,** [[160]](#endnote-160)  
   each sect believing it is **the only** correct one,  
   and that **all others are "forms of heresies".**[[161]](#endnote-161)Or is *"The Christian God"* a **CONCEALING GOD** ?  
     
   By the way, this enormous quantity of **MUTUALLY EXCLUSIVE** sects   
   proves the prophecy of the Quran (5:14)[[162]](#endnote-162) :

{... **We stirred up enmity and hatred among them till the Day of Resurrection**}.   
This **SHOULD** be considered as a challenge:

Would Christian Churches ever be able to **DISPROVE** the Quran's Prophecy by uniting,  
or at least by stopping to accuse each other of heresy?   
  
Now, since **EACH** of the 30,000 + sects considers itself the **ONLY** "True Christianity",   
therefore **COMPARED TO ANY** of these sects, Muslims[[163]](#endnote-163) are by far **MORE   
NUMEROUS** than **"TRUE CHRISTIANITY":   
ONE SINGLE SECT,** whichever it may be among these tens of thousands !

This **COMPARATIVELY** humongous number of Muslims makes them

much **MORE IMPORTANT** to worry about.

**SO WE ASK AGAIN:**   
Why has God supposedly "misled" many more **BILLIONS** of Muslims   
than "true Christians" ( **ONE SECT** among 30,000+ ) ?   
Why did He supposedly mislead these Muslims as we saw at the start of this video,   
to think that Mohamad was a true Prophet? Peace and Mercy be upon him, upon Jesus and all Prophets of God.

**CONCLUSION (about this video):**

* Therefore, the **arguments** that *"God would be misleading"* etc. are shown to be false because:
  + Accepting the Crucifixion of Jesus **DOES NOT RESULT** in the Christian creed:   
    it does **not necessarily imply** it.
  + On the contrary, it is every item of the Christian creed that **NEEDS** "**A CRUCIFIXION**" to have happened,  
    otherwise the whole creed falls apart.
* Furthermore, God provided ample guidance in the OT and the words of Jesus, which the Church simply turns around.
* Finally, people who did not receive the truth are not accountable for it according to Islam  
  and according to any reasonable human being.   
  Only people who had the truth and **REFUSED** it are the ones accountable for it.

Having answered

*"How would God allow such confusion"*

(as mentioned in the Quran)

we now move to video 4 of 5:

*"Cross examining the witnesses, the 4 Gospels"* .

(\*\*\* END OF 3rd VIDEO \*\*\*)

**(\*\*\* BEGINNING OF 4th VIDEO\*\*\*)** [**http://www.youtube.com/watch?v=4fl6n-\_LkpI**](http://www.youtube.com/watch?v=4fl6n-_LkpI)

IN THIS VIDEO (you will see)

* Key Witnesses to the Crucifixion are missing or totally **UNRELIABLE.**
* Jesus is reported contradicting himself about wanting to die,   
  which proves forgery.
* Jesus' personality as reported in the NT is **SEVERELY DEFICIENT,** which  
  - at least for Muslims - proves forgery.
* Several NT accounts confirm **CONFUSION** of the disciples  
  and their misunderstanding of Jesus on many issues.
* In several NT accounts manydisciples **FAILED TO RECOGNIZE** Jesus **AFTER THE CRUCIFIXION,**  
  therefore confirming the Quran: **IT WAS MADE TO APPEAR TO THEM.**
* Crucifixion raises severe Theological and Logical problems.

**AND MUCH MORE...**

**THESE PROBLEMS CAN ONLY BE EXPLAINED BY ACCEPTING THAT:**

* Parts of the NT are **FORGED.**
* The prayer of Jesus was **ANSWERED,** and God **SAVED HIM.**

The above accusation, that "parts of the NT are forged", is serious and cannot be thrown lightly,   
- but based on the numerous problems and contradictions in the NT   
 (to be mentioned in this video and in our whole series)

- based on the accusation in the OT itself: "the lying pen of the scribes" (Jeremiah 8:8)   
 thus confirming that the Bible as a whole is not immune to forgery,

- based on the Catholic Encyclopedia's implied but undeniable acceptance   
 that the NT has been altered [[164]](#endnote-164)

- and based on the accusation from Jesus   
 that many will come in his name and will lead many astray (Mat 24:5 & 11,12), [[165]](#endnote-165)  
we therefore **MAINTAIN OUR ACCUSATION**, that parts of the NT were forged indeed.

بسم الله الرحمن الرحيم

**This discussion is in 5 sections / (or) videos:**

### (the 1st video:) (Examining) how to apply the Historical Method for this study to the NT and to the Quran.

### (the 2nd video) Discussing why the Quran denied the Crucifixion & did not let the issue pass.

### (the 2nd video) Answering the objection: How would God allow "such confusion" ! as mentioned in the Quran.

### This current video: "Cross examining" the witnesses: The 4 Gospels.

### (the 5th & final video) - Investigating about other witnesses / texts that may have disappeared, been suppressed, or otherwise - followed by the General Conclusion.

We finished section / video No 3  
and will now begin video No 4.

1. **"Cross Examining" the witnesses, the 4 Gospels.**
   1. Some NT contradictions cannot be reconciled, and even prove forgery.  
      Since we
2. In John 18:11 Jesus says to Peter, “Put your sword into its sheath;   
   **shall I not drink the cup** that the Father has given me?”  
   whereas in the other Gospels he prayed earnestly to "**remove this cup**".
3. Except for John, the Gospels show Jesus **MOSTLY SILENT**,

while those interrogating him "marveled" at his silence.  
But John depicts a **different** Jesus, with **CONFRONTATIONAL** responses[[166]](#endnote-166):

* to the officers who came to seize him,
* to the high priest who was questioning him,
* to the officer who struck him, and to Pilate,
* proclaiming his "kingdom is not of this world"

and about "bearing witness to the truth",

* and emphasizing his will to "drink the cup" as we just mentioned,

despite recent contrary prayers in other Gospels !

**THESE CONTRADICTIONS PROVE FABRICATION:**  
1- A **STABLE PERSONALITY**, let alone an **OMNISCIENT** "God",   
 doesn't change feelings so abruptly about "this cup",   
 as if he got amnesia or **switched personality** between the Gospel authors!  
2- There cannot be reconciliation between **MOSTLY SILENT** and **VERBOSE** ! ! !   
 No "harmonizing", no "interpretation" can do that...  
 An Apologetic-style explanation can go like this: Jesus was in a mostly silent   
 mood, causing Pilate to "marvel", then the mood changed and Jesus felt   
 confrontational (thus "harmonizing" John's text with the other Gospels) !

But this implies a comic continuation of the harmonizing, that the change  
 of mood **REOCCURRED** in **EACH** encounter: First silent then verbose ! ! !  
 Stressing again the same **UNSTABLE PERSONALITY** of point 1 above.

**No. These contradictions simply cannot be "harmonized"**.

* 1. None of the disciples witnessed that Jesus died on the cross:

Zaatari-Disciples didn't see Crucifixion.mp4

(begin subs)

None of the disciples actually witnessed Jesus' dying on the cross.

Mark 14:50- *they all fled Jesus and forsook him.*

None of them was beside the cross,

none of them actually witnessed his death

so how could they know that Jesus died?

Obviously from what they heard.

Other people thought Jesus was dead,

specifically his enemies as the Quran says: "It was made to appear to them",

so obviously they went around saying Jesus is dead.

And that's from where the disciples heard it, because they never saw it.

Now the disciples thought that Jesus was dead, because of what they're hearing, and now they see an alive-Jesus.

Naturally they will conclude that: We heard he died, now he's alive, he must have been resurrected.

According to the Quran, Jesus never died, so the Jesus they see, an alive-Jesus,

was the Jesus who never died, rather than being a Jesus who resurrected.

So they didn't see a resurrected Jesus, they saw an alive Jesus who never died, as the Quran says.

(End subs: Zaatari-Disciples didn't see Crucifixion.mp4)

* 1. The presumed "eye witnesses":

Whether any disciples were at the Crucifixion or not,   
we will soon discuss (in point 6) how

"it was made to appear so to them",   
شبّه لهم (shubbiha lahum)  
was corroborated multiple times in the Gospels   
when many **FAILED TO RECOGNIZE** Jesus.   
**"** **IT WAS MADE TO APPEAR TO THEM"** that it wasn't Jesus   
when in fact **IT WAS**.  
  
so what does this "**failure**" entail concerning the presumed "eye witnesses" ?  
For instance, Mary Magdalene **failed to recognize** Jesus  
despite **HEARING** him talk to her "**from up CLOSE**" by the tomb. She didn't say he was hiding,   
she didn't say his face was covered ! **WOULD THIS HAPPEN TO YOU: NOT   
RECOGNIZING A DEAR PERSON TALKING TO YOU FROM UP CLOSE ? !**  
So how are we supposed to accept her testimony about when she was   
merely **WATCHING** the Crucifixion "**from AFAR**" (with the other women)[[167]](#endnote-167)?   
**WITHOUT** him **TALKING** to her as he did near the tomb,

when **EVEN THEN**, she failed to recognize him ?  
Here is an illustration of this problem:   
(begin subs: My Cousin Vinny)

**- Vinny: Maybe you're ready for a thicker set (of eyeglasses)**

**- Woman: Oh no. I think they're OK.**

**- Vinny: Maybe we should make sure, let's check it out.**

**Now, how far was the defendant from you ?**

- Woman: A 100 feet.

- Vinny: A 100 feet. Would you hold this please. Thank you.

OK. This is 50 feet. That's half the distance.

The problem was **COMPOUNDED** for Marie Magdalene:  
 - (1) **HEARING** Jesus speak to her, (2) **FROM UP CLOSE** by the tomb v/s   
 - (1) **JUST WATCHING** a crucifixion**,** (2) **FROM AFAR !**  
 **How many fingers am I holding up?**

**- Judge: Let the record show that Counsel is holding up two fingers.**  
 This reminds us ironically how NT writers **intruded** into the disciples' sayings

except that this judge was **FACTUAL** and **DID NOT "DISFIGURE"**,

while NT writers were **NOT** factual: They **DISFIGURED** texts to propagate

a doctrine (as we explain across our 5 videos).  
 - Vinny: Your Honor, please, huh !

**Now: How many fingers am I holding up now ?  
 - Woman: Four.** - Vinny: What do you think now, dear ?  
 - Woman: I'm thinking of getting thicker glasses.

(Vinny) Thank you.

(end subs: My Cousin Vinny)

**No, the NT's contents do not allow citing Mary Magdalene as a witness (to the Crucifixion):**

1. We have **NO ACTUAL** testimony from her,   
   only what Apologists "presume", by interpolating from texts.
2. In addition to the **EXTRAORDINARY** circumstance of the **COLLECTIVE**   
   **FAILURE TO RECOGNIZE** to be discussed in point 6,   
   she also fails several criteria **of the HM**, under **ORDINARY** circumstances:

* She **could not "observe** the event **properly"**, according to the HM:   
  Her **physical location** was a definite hindrance, watching "**from afar**".
* Her "**senses were not equal to the observation**", according to the HM:
* Heightened emotional states make us over-impressionable -(see) next slide-.
* Again, since she failed to recognize him when he **talked** to her   
  "from up **close**", therefore she is not qualified to witness "from **afar**",   
  **without** him even talking to her.
* She did not have the **proper "social ability"** to observe that event:  
  According to the HM, **"social ability"** includes **EXPERTISE**.   
  Mary did not have more **EXPERTISE** than Pilate about dying on the cross,   
  yet the latter was **SURPRISED** that Jesus died **SO SOON** (Mk 15:44).

**THE SAME APPLIES TO WHOEVER ELSE WAS AT THE CRUCIFIXION**,   
whether we have their names or not:  
We will soon speak in detail (in point 6) about the   
**COLLECTIVE** "**FAILURE TO RECOGNIZE**" reported by the Gospels,   
**WHATEVER THE REASONS WERE** for that "failure".

Please note that Mary's **OWN ACCOUNT** (according to the Gospel attributed to "John")

of **FAILING TO RECOGNIZE** Jesus **CANNOT BE CONTESTED:**

- it does not require any expertise, ability to observe, physical location, etc.

- it would be ridiculous to claim that she **DID** recognize him

but was mistaken and **THOUGHT SHE DID NOT** !   
This is not contested by either the Muslim or the Christian side.

Therefore Mary Magdalene is perfectly acceptable   
as a witness **FOR THE MIRACLE**  
 *شبّه لهم "shubbiha lahum"* - **"it was made to appear so unto them",** (4:157)  
although as we have shown,   
she cannot be accepted as a witness **FOR THE CRUCIFIXION.**   
  
It is obvious but important to mention here   
that both Muslims and Christians   
**ACCEPT THE POSSIBILITY OF MIRACLES,**  
whereby both groups agree   
**AGAINST** the Historical Method on this issue.  
So please keep that in mind.

**As for heightened emotional states making us over-impressionable:**

Even under **normal** circumstances, whenever we are **expecting**   
something to happen, our minds **fill in whatever gaps** there may be,

they **"complete the picture",** they **"render"** the scene that we are **expecting.**

One time in a class in High School I held a compass in my hand, with its   
**sharp needle** barely touching over the shoulder of my friend sitting in front of me.

(it seems I was naughty back then)

He turned his face sideways and saw the needle, so he stared at me   
with a threatening expression on his face, as if saying: "just try and see"!   
Then he turned his face back with confidence.

Well next, I took my **PENCIL** and **POKED** his shoulder with its **RUBBER TIP**.

My friend almost jumped, as if he **ACTUALLY** felt **A NEEDLE POKING** him.

Of course this **impressionability** is stronger under heightened emotional   
states, such as watching the presumed **Crucifixion** of a **dear person**:   
If anyone who loved Jesus **EXPECTED HIM** to be undergoing a **CRUCIFIXION**,   
emotions wouldn't have allowed lucid "critique" of details or pickiness:

Is this **actually him** or not ? Did he **actually die** now, or did he **only faint** ? !

* 1. Mark, the earliest Gospel, says nothing about the re-appearance of "resurrected Jesus".

This is an **EXTREMELY** important issue:   
We know how Paul insists that if Jesus did not resurrect, "your faith is in vain !".

So obviously if Jesus was resurrected, this should have been

the **most important** detail for Mark to mention,  
but he **DID NOT** !

So how does it **pop up** in later versions ? !

It was simply **added** by the Church, with "pious intentions" of course,

and this is not a strange liberty for the Church to take,   
until today with various "versions", "revisions" and "editions" of the Bible.

We are sure the Gospels have a "**tendency to produce bias**" as per the HM :

The additional texts in John and later Gospels of Mark are **PROOF,**   
as by-products of this tendency: **They serve to promote the Pauline doctrine**.

- John's texts show Jesus in a higher stature than the other Gospels,

- and Mark's **later** text "inserts" the Resurrection account, pivotal for the doctrine.

Therefore these and similar alterations **DISQUALIFY** the NT manuscripts

as deserving **more credibility** "for being closer to the onset of the situation".

On the contrary, the combination of **ALTERATIONS** and **PROXIMITY** to the   
situation, further confirms their **BIAS**; making them "**LESS**" reliable not "**MORE**".

Such alterations

- prove that the Gospels have evolved through time,

- and confirm the Quran's accusation:

{So woe be unto those who write the book with their hands,

then they say "This is from God"....} (2:79)

* 1. Jesus is reported contradicting himself, which proves fabrication:
* First he courageously **states he will die** (Mk 14-8)[[168]](#endnote-168)

and strongly **assures it** (Mk 14:24-27)[[169]](#endnote-169)

* Then he has a change of heart:   
  He gets **DISTRESSED** (Mk 14-33,34[[170]](#endnote-170); Mt 26:38[[171]](#endnote-171); Lk 22:42,44[[172]](#endnote-172))   
  and prays God **MORE THAN ONCE to remove this cup** (Mk 14-38,39)[[173]](#endnote-173)
* Then he courageously **RESIGNS AGAIN !** (Mark 14-48,49)[[174]](#endnote-174)

If Apologists claim this was due to "the human nature" of the "man-Jesus",

then we cite "other humans":

- The Companion Khabbab, who was tortured to death.

- The Companion Sumayyah, a great woman but nonetheless a woman,

who was also tortured to death.

- Other Companions including Bilal,

who were ferociously tortured for long durations.

These were of much **LESSER STATURE THEN JESUS**,

yet they **DID NOT VACILLATE** an iota, as **FALSELY CLAIMED** about Jesus.   
- Bilal kept repeating "One One",   
- and Khabbab made poetry **while dying**, that he did not mind   
 on which side he died, as long as it was for the sake of Allah.

* 1. Several facts in the NT itself support the Quran about the **CONFUSION:**
* Jesus promised the other person being crucified next to him:  
  “**Truly** I say to you **TODAY** you will be **with me** in Paradise.” (Lk 23:43)

Yet the NT also claims he resurrected and **STAYED NUMEROUS DAYS**   
with his disciples, despite his **strong** promise ("truly")   
to be with someone else in Paradise **"AS OF DAY ONE"** !

* The suffering ordeal lasted 3 hours (Mt 27:45 , Mk 15:33-44 & Lk 23:44 ),

not enough time to die on a cross.   
- Indeed Pilate was **surprised** to hear that Jesus **died so soon.** (Mk 15:44)

- And the reported spear thrust on the side of whoever was crucified

does not hit any vital organ.

* Nicodemus brought about **75 pounds** of herbs to the tomb (Jn 19:39)[[175]](#endnote-175)

1. This is **much more** than required for "embalming":

75 pounds are enough to embalm **100 to 200 bodies** !

This quantity was to make sure they don't run out of herbs,

if they were in fact reviving a "swooned", unconscious Jesus.

1. The herbs were myrrhs and aloes:  
   - Aloes[[176]](#endnote-176) are **healing herbs**, not embalming herbs.  
   - Myrrhs[[177]](#endnote-177) were used for both **wound healing** and embalming.   
   The numerous **HEALING** applications of both herbs   
   provide another reason to want a large supply.

* After the Crucifixion, Mary Magdalene, a **DISCIPLE**,  
  did not recognize Jesus by the tomb, as already mentioned,   
  despite being **NEAR** and **HEARING** him **talk to her !**[[178]](#endnote-178)
* After the Crucifixion, two of Jesus' **DISCIPLES** interacted **CLOSELY**   
  with him a **GOOD PART OF A DAY** and yet did not recognize him. (Lk 24) [[179]](#endnote-179)
* After the Crucifixion, Jesus appears to seven **DISCIPLES**   
  by the sea of Tiberias who did not recognize him   
  despite **TALKING TOGETHER.** (Jn 21:1-7)[[180]](#endnote-180)
* After the Crucifixion, **ALL DISCIPLES** were **CONFUSED** when they saw him:  
  They thought he was a spirit, which we will discuss in detail next in point 7,   
  "The disciples misunderstood Jesus..."

**The following observation is EXTREMELY IMPORTANT:**

* This "**FAILURE TO RECOGNIZE**" Jesus was an **EXTRAORDINARY** event:
* It was **COLLECTIVE**, it happened to **SEVERAL** persons.
* **NOTHING SIMILAR IS EXPECTED** in real life, nor has it ever been   
  reported in history, where even several **CLOSE ACQUAINTANCES** fail   
  to recognize somebody despite interacting with him a good part of a day !
* It **CANNOT BE DISMISSED** as possible *"in a day's life"* of Jesus,

or due to some *"specific style"* of the NT, through some *"Apologetic style"*   
defense: The NT never reported a single failure to recognize Jesus **BEFORE**   
(the) Crucifixion. But immediately **AFTER** it, this **failure** suddenly starts spreading   
across several of his **CLOSE** acquaintances in an **EPIDEMIC** manner !

* It is not only from the Quran, or the Hadeeth,   
  or someone **SUSPECTED OF BIAS** to *"promote a Quranic doctrine"* :   
  The **NT ITSELF** reports the fact that "It was **made to appear** to them",   
  that they were **CONFUSED** and **IN DOUBT** !  
  Which lines up **PERFECTLY** with what the Quran stated about the Crucifixion.

**Conclusion**: (aboutthe NT supporting the Quran about the confusion)

The previous points **FROM THE NT** all confirm the Quran,   
- that "**it appeared so unto them**" شبّه لهم (shubbiha lahum)   
- and that they were "**in doubt**", **CONFUSED**.   
Therefore:

* The "secondary witnesses", the actual sources of the NT texts,   
  whoever they were, added their own **interpretations**,   
  based on **hearsay** and not on "first witness" observations from the disciples,   
  since the latter were all away from the cross, unavailable to witness any detail.
* Despite alterations in the NT,   
  and despite knitting the foundations of a doctrine around the confused rumors,  
  yet as we just saw, the truth has not been entirely suppressed.

**Objection:** The disciples would have been reporting from the multitudes present at the Crucifixion.

**Answer:**   
Remembering that the Gospel authors were **NOT DISCIPLES**,  
then why should we expect the Crucifixion's spectators, (who were) **NOT DISCIPLES** to be:   
- more perceptive than Mary Magdalene, a **DISCIPLE**, more familiar with Jesus,  
- more perceptive than the **TWO DISCIPLES** on the road, more familiar with Jesus,   
- and more (perceptive) than the **SEVEN DISCIPLES** by Tiberias, more familiar with Jesus ?  
This is not acceptable rationally:

1. People at the Crucifixion were **further away**.
2. They were **not disciples**, they were **less familiar** with Jesus   
   than the **above disciples**.
3. **Most importantly:**   
   The above **failure to recognize** Jesus is **REPORTED by** the NT,  
   no Christian denies it, fine:   
   So, on what basis shall we limit, that this **failure to recognize**   
   happened **ONLY AFTER** the supposed Crucifixion?

There is absolutely no rational ground for such a limitation:   
- No rational "milestone" about when this "failure" can start happening or can't !  
- No impossibility that would be implied if it starts at any specific time or not.  
- No contradiction that can result.  
There is nothing to dictate that this "failure to recognize"   
must happen **ONLY AFTER** the Crucifixion and **NOT BEFORE !**  
On the contrary, it is **MORE REASONABLE** to assume it started **BEFORE**,  
and here is why:  
- If person reports that he found his car's windshield broken, it is arbitrary to say   
 the breaking **OCCURRED ONLY** when he **REPORTED IT** and **NOT EARLIER.**

- Similarly, it is arbitrary to say "failure to recognize" **STARTED ONLY**   
 when the NT **FIRST REPORTED IT** and **NOT EARLIER**.

Indeed, we **EXPECT** that this "failure" started **BEFORE** it was first **REPORTED** !

And please notice, that **after the Crucifixion**,   
**there were INTERACTIONS** with Jesus,   
and **ONLY** a while **AFTER**, did the disciples recognize "who's who".   
But **during the Crucifixion,**   
the absentee disciples could not, and **DID NOT INTERACT** with "that man"  
- **MORE than Mary** interacted with Jesus at the tomb,   
- **MORE than the 7 disciples** who talked with him by Tiberias,  
- (or) **MORE than the 2 disciples** who interacted **AT LENGTH** with him,  
and who **ALL FAILED** to recognize him.

**NOT ONE REPORT EXISTS**

**ABOUT ANY DISCIPLE INTERACTING THAT CLOSELY**

**WITH THE PERSON ON THE CROSS.**

We find **attempts** from Apologists to deduce, infer, (extrapolate) etc. but **NOT ONE** (single) **REPORT**.

* Since it is a fact that "**FAILURE TO RECOGNIZE**" happened **AFTER** the crucifixion event,   
  then we must accept its possibility **BEFORE** it.
* And since it happened concerning the **PERSON** of Jesus,   
  then we must accept its possibility concerning some **OTHER DETAIL**   
  of the event: Failing to recognize **WHAT EXACTLY HAPPENED**.   
    
  God made Jesus **NOT TO "LOOK LIKE JESUS"**, as the NT **REPORTS**,  
  - so God can **ALSO** make **ANOTHER MAN** look like Jesus,  
  - or make the man on the cross **SEEM TO BE DEAD** while he was still alive,  
   **whoever that man may have been**.  
    
  Such would be much **LESS ASTOUNDING** than Lazarus' **RESURRECTION**,  
  or the **DEAD RAISING ALL OVER A CITY** as reported in Matthew 27:52 !

**Question:** So why did the disciples go preach about the resurrection?

**Answer:**

* It is misleading to speak as if it is **ESTABLISHED**   
  that the **DISCIPLES PREACHED** the resurrection,   
  and then to "candidly" ask: Why did they do so !
* Nothing is farther from the truth:
* We already established that **NONE** of the NT writers was a **DISCIPLE**.
* And we have Gospels "attributed" to **ONLY 4 OUT OF THE 11** disciples.

So how can anybody claim that "**THE DISCIPLES**" preached the resurrection !

What **IS ESTABLISHED** is that

* The **NT AUTHORS** are the ones "preaching" about the resurrection.
* **NOT THE DISCIPLES** themselves, this is simply **NOT ESTABLISHED**.
* And even if any "disciple" (or rather "NT author")   
  thought there was a resurrection,   
  it would have been because he **MISUNDERSTOOD**,   
  as we will explain next.
* Furthermore, the emphasis of Paul   
  *"if Christ has not been raised ... your faith is in vain"* (1 Cor 15: 14,17)   
  proves he was fighting **ANOTHER STREAM**   
  which **DID NOT BELIEVE** in that resurrection.

**SUMMARY:** (about: Several facts in the NT supporting the Quran...)

* "Failure to recognize" happened to **SEVERAL DISCIPLES**,   
  it was **COLLECTIVE**.
* It never happens under normal circumstances,

it was an **EXTRAORDINARY** "effect".

* It is **REPORTED BY THE NT**,

ironically "**600 years BEFORE** the Quran" indeed,

and also ironically, Mohammad PBUH **DIDN'T READ THE NT** to "exploit"

this information, nor could he have forged it to coincide with the Quran !

**{clip: James White}**  
S4:A157 simply boils down to:

1. The **TIMING** of this "failure to recognize". That it started to happen   
   **DURING** or **BEFORE** the Crucifixion event, **NOT ONLY AFTER IT**.
2. That **DEATH DID NOT OCCUR** even if we assume Jesus was on the cross:   
   there was simply a "failure to recognize" that **HE WAS ALIVE**.
   1. (Indeed) The "disciples" misunderstood Jesus about SEVERAL issues:

(First we start with a) **CLARIFICATION**:  
We maintain The Disciples actually **understood a lot** from Jesus,  
but their true persons and their true sayings have been smudged  
due to alterations in the New Testament,   
although we can still find traces of what they were,  
what they said.  
  
The NT authors have frequently substituted their own "disciples"  
instead of The true Disciples of Jesus,   
their own words instead of the actual words of Jesus.  
These "invented disciples" are the ones we mean when we say   
"they misunderstood" him.  
It is actually the NT authors, more precisely it is people who **ALTERED** the NT  
who have misunderstood Jesus,  
so when they erected their stories   
changing his words and those of his disciples,   
**their own confusion** showed up in the new persons they invented.  
  
Therefore, it is people who **ALTERED** the NT that we are debating,   
that we are criticizing,  
it is the invented persons portrayed to us, and not the actual disciples  
that we may seem to be criticizing occasionally.  
So please keep this in mind.

* The "disciples" portrayed in the NT thought Jesus was a spirit   
  when they saw him after the Crucifixion event[[181]](#endnote-181).  
  Luke 24:36-39 confirms that they expected to see **a spirit**,   
  a **resurrected body spiritual in nature**,   
  but Jesus assured them that he was **not a spirit**,   
  which meant **he was still alive**.  
  The disciples initially misunderstood what was going on   
  until Jesus explained.  
  But people who altered the NT used the candid description of the beginning   
  of this incident to promote their creed of the resurrection,   
  yet even in this instance the truth could not be wiped completely. There   
  is no "perfect crime": there will always be proof if we look   
  well enough.  
  Please see our footnote above for a detailed discussion.

Additionally Matthew reports that when they saw him   
in the mountain in Galilee after the presumed Resurrection,   
"they worshipped him but **SOME DOUBTED**". (Mt 28:16)[[182]](#endnote-182)

* The NT itself maintains that he rebuked the disciples in different occasions,  
  one of them was for **NOT UNDERSTANDING HIM**:  
  “Do you not understand **THIS** parable?   
  **How then will you understand ALL the parables**?" (Mk 4:10-14)[[183]](#endnote-183)
* He said to the 2 disciples: "O fools, and **slow of heart to believe** all that   
  the prophets have spoken! Did not the Messiah have to **SUFFER** these things   
  and then enter his glory?" And ... **he expounded unto them**

**in all the scriptures** the things concerning himself. (Lk 24:25-27)

* Notice he said "**SUFFER**", not "**DIE**". Yes, (Lk 24:46) reports him saying later to  
  "the 11": "and rise from the dead". But omitting it to these 2 disciples is very important   
  because if he meant "**DIE**", why on earth not clarify it to them?!

We maintain Lk 24:46 to be a fabrication, otherwise we end up with a Jesus

repeatedly **CONFUSING** his disciples only to **REBUKE** them later !

Being the presumed Omniscient God, he would have spared them a lot of

confusion and "**LACK OF FAITH**" with sustained clarifications **BEFOREHAND**.

* Additionally, what were these "**things** in the scriptures **concerning himself**" ?  
  They were the numerous prophecies we quoted that **he will be SAVED**, and   
  where one also mentioned like here, that he will "**SUFFER**", **then be SAVED** !
* "They" thought he was an "apocalyptic prophet",   
  that he taught that the **end of the world was IMMINENT**.

"**they will see** the Son of Man coming in clouds...

he will **send out the angels** and **gather his elect** ...   
**this generation will not pass** away **until all these things take place**." (Mk 13:26-30) [[184]](#endnote-184)  
(similar to Mt 16:27-28[[185]](#endnote-185), Mk 9:1[[186]](#endnote-186), Lk 9:27[[187]](#endnote-187), Mt 24:29-34[[188]](#endnote-188))

These words were **NOT FULFILLED ,**   
the Old Testament’s test tells us that they were **NOT INSPIRED BY GOD ,**   
and therefore we Muslims affirm they **were never spoken by Jesus**,   
they were just inventions **"injected" by those who ALTERED the NT**,   
to support the creed they wanted to spread.  
  
Of course Apologists will try to "interpret away" these verses,   
but they remain clearly literal about an **IMMINENT Apocalypse**.  
So clearly literal that Paul built a **FALSE** Prophecy on them,   
that Jesus would return **in the lifetime of Paul** or his direct followers:

“**we who are alive, who are left until the coming of the Lord ...   
the Lord ... will descend from heaven**” (Thes 4:15-18[[189]](#endnote-189))  
and as we know Jesus did not return in their lifetime.

For Muslims, what Jesus actually must have said is perfectly clarified   
by Prophet Mohamad foretelling of the day when Jesus will descend   
back from heaven, carried by Angels, before fighting the Anti-Christ.

**Objection:** Jesus should have explained that he did not die,   
and not keep the disciples "misunderstanding" him, as you claim.   
If Jesus **didn't die**, then he should have explained it to the disciples.   
How would God leave them confused ?!  
**Answer:** From the remnants in the NT, despite omissions and distortions,   
we still find indications that Jesus **did explain this issue** to them.

* We saw how he explained **he was not a spirit**.   
  **WHAT MORE SHOULD HE EXPLAIN** !  
  What more should he do ? Beat them up about it ?  
    
  And even if he **ALSO** told them "**I NEVER GOT CRUCIFIED**",   
  as this objection demands, nothing assures us that **ALL** "disciples" (or authors)  
  wouldn't have **MISUNDERSTOOD** his words as **METAPHORICAL**:   
  As we just showed, this would definitely **NOT** have been the **FIRST** time   
  "they" **MISUNDERSTAND** him;   
  it wouldn't have been strange or "uncharacteristic".   
  And we remind that we mean by "disciples" what the NT authors depicted,  
  not necessarily the actual disciples.
* And we just saw how he explained he had to **SUFFER,** not die,   
  and that **all prophesies about him** had to be fulfilled.  
  **WHAT MORE SHOULD HE SAY** ?  
  "**ALL prophecies about him**" said he will be **SAVED** !  
  We remind our viewers about our challenge to the Church,   
  to cite **only one** OT passage contradicting us,  
  that he will **DIE ON THE CROSS**.
* The NT claims Jesus spent 40 days with the disciples after the "Resurrection". [[190]](#endnote-190)   
  He surely **HAD A LOT TO SAY** during this period,

the **MOST IMPORTANT ONE OF HIS EXISTENCE** so far, according to Apologists,

yet we have **NOTHING** from him about it, except the "Commission to teach" !

Did he give them the "silent treatment" ? Did he return just for sightseeing ?  
Or go relax in some secluded resort ?   
Imagine what **YOU** would have done and said in **SUCH FORTY DAYS** !!! **PRACTICALLY EVERYTHING HE SHOULD HAVE SAID DISAPPEARED** !

While John 21:25 "supposes": "... **the world itself** could not contain the books

that would be written" about everything that Jesus did.[[191]](#endnote-191)  
Or maybe his words **didn't fit the creed of the Nicene Council**   
who decided **FOR US** what to read ?

His words during these 40 days, if any,   
would have been surely reported by the disciples,   
but many of their writings disappeared,   
as we will mention in detail in the next Video (# 5): "Other Witnesses..."

**Therefore this objection is not valid:**   
Nothing says Jesus left them in confusion about the cross and **DIDN'T EXPLAIN**.

We merely have:

- **GAPS**,

- **UNCLEAR** texts,

- **CONTRADICTIONS**,

- Jesus rebuking "the disciples" repeatedly for **NOT UNDERSTANDING**,

- disciples thinking they saw **A SPIRIT**,

- some "worshipping" him but **SOME DOUBTING**, (Mt 28:16)

- disciples seeing Jesus and talking to him yet not recognizing him,

- Jesus insisting that **ALL** prophecies about him will be fulfilled,

**ALL** of which stated he **WILL BE SAVED**,

- and Apologists **CONFUSING** themselves and their followers

by interjecting contrary interpretations into most texts of the NT.

Precisely the **EXACT HAVOC** mentioned in the Quran.

Please search the internet for Apologetics' explanations about "the disciples

misunderstanding Jesus", and about other problems of the NT,

you may agree with us that if we give **any text** to Apologetics,

they will find ways to interpret it to mean "**ANYTHING you want**",

and when that's not possible, they claim it was **ONLY AN ALLEGORY**.

This reminds of lawyers being interviewed for a desperate case.

They were asked: 3 plus 5, how much does that make?

One lawyer answered: "**As much as you want**". He was hired of course !

**(In) CONCLUSION:  
The "NT disciples" misunderstood Jesus frequently**,   
and he corrected them frequently.

It is not incumbent upon God to **RADICALLY** correct **EVERY** confusion:

* Sometimes our confusions are due to just not catching the idea,  
  and it is not necessary for God to continuously correct this;   
  but God's Fairness and Justice indicate that **we are NOT ACCOUNTABLE**,   
  since we couldn't have helped it.
* (and) Sometimes our confusion is due to mental stubbornness,   
  or to our ego clouding our understanding.  
  And **WE ARE ACCOUNTABLE** for this type misunderstanding   
  because we could have helped it.
  1. The NT's claims of Crucifixion are **DISPROVED** by (both) the OT and the NT **itself**:
* We mentioned 15 OT prophecies that The Messiah will be saved !  
  Please review Video # 2: "Why does the Quran deny the Crucifixion" (Point 3)  
    
  Another prophecy in Hebrews 5:7 mentions he will be saved,   
   "... he offered prayers and supplications with loud cries and tears

to the One who was able to save him from death, **and he was heard**

because of his reverence".  
(although the author of Hebrews is unknown).

* The prayer "My God, My God, Why have you forsaken me" (Mk 15:34, Mt 27:46)   
  This prayer meant **"he"** will be saved,even if we accept this verse is not altogether falsified,  
  even if we accept Jesus was the person on the cross:

This person is quoting Psalm 22 [[192]](#endnote-192), a prayer of King David,   
who comes **close to death** but is **eventually SAVED** by God:

"My God, my God, why have you forsaken me? …   
they **were rescued**... were **not put to shame**. …   
come quickly to my aid!   
**Deliver my soul from the sword**...   
**Save me** ...   
**he has not despised** ... **but has heard**, when he cried to him."

So King David, when he is near death, cries out to God for help,   
and God does not let him die. God listens to his prayer and saves him.   
If this NT text is not fabricated,   
and if Jesus was the person on the cross and used King David’s prayer,   
it means Jesus did it for a purpose:   
He was **CONFIDENT** that God will **ALSO** answer **HIS OWN PRAYER**   
just like He answered that of King David;  
and confident that he too will not be "**PUT TO SHAME**".  
**OTHERWISE, WHY USE THAT SPECIFIC PRAYER** ?!  
This **EXACT CORRELATION** confirms the Quran: "it appeared so unto them".  
It **APPEARED** that Jesus was Crucified till death and "put to shame",   
but he was **ACTUALLY SAVED**.

* The Sign of Jonas (يونس , Jonah):

Prophet Jonas was swallowed by a great fish,   
and yet miraculously **SURVIVED** for 3 days and 3 nights[[193]](#endnote-193).

That was the sign which Jesus promised to the Jews:

"For **JUST AS** Jonas was three days and three nights   
 in the belly of the great fish,   
 **SO WILL** the Son of Man be three days and three nights   
 in the heart of the earth." (Mt 12:40) [[194]](#endnote-194)

* + “**Just as**” prophet Jonas was **miraculously ALIVE** in the belly of the fish,   
    “**so will**” Jesus be **miraculously ALIVE** in the heart of the earth.
  + “**Just as**” anyone watching Jonas be swallowed, would report his **death**,   
    “**so will**” anyone watching Jesus being crucified, report his **death**,   
    while **BOTH miraculously** were **very much ALIVE**.

This is **ANOTHER EXACT CORRELATION** confirming the Quran.

Please note that our arguments are based on **EXACT CORRELATIONS**   
with Biblical texts, while Apologetics consistently ignore any details which   
do not fit their pre-conceived doctrine: Forcing the texts to fit their doctrine.

So please note here that when Apologists try to force the "Sign of Jonas"

to fit their doctrine, they end up stripping it from these 2 important aspects:

Being **ALIVE**, but **SEEMING** to have died.

**(In) CONCLUSION:**

Muslims' arguments rest on the premise that the words of Jesus were   
**meticulously chosen**, and **impeccably correct** **to every detail**,   
because they were **inspired by God**.

Through applying this premise, Jesus' words come as a **perfect match**

to our claims and to those of the Quran. The same applies to OT prophecies.

On the other hand, arguments of Apologetics **amount** to refusing this premise

since they consistently dismiss **LITERAL** meanings of texts,   
and ignore numerous details each time they do not fit the pre-conceived doctrine.

We just saw it concerning King David's prayer & concerning the Sign of Jonas.

We invite the viewer to remain alert to this crucial aspect,

then decide (for himself) who indeed is giving proper respect to Jesus and to his words, PBUH,

and who indeed is giving proper respect to the whole Bible itself.

* 1. Theological and Logical Problems:

As we have already mentioned,  
Pauline / Modern Christian Theology boxed itself in a long chain of arguments[[195]](#endnote-195),   
**EACH** depending on **ALL** others:

Original Sin,   
Re-definition of God's Holiness,   
Re-definition of God's Justice,   
Trinity,  
Divinity of Jesus,   
Redemption through sacrifice,   
Crucifixion,  
Resurrection,

etc.

If **ANY** of these concepts is refuted, **ALL** the others fall apart.

This is the **feature of falsehood**, it is inherently perishable:

If **any** of the items of that doctrine is **NOT** proven right,   
all the others collapse:  
Trinity, Divinity of Jesus, Original Sin, etc.

In other words, proving one item **does not prove the rest** to be true:   
**Every** other item must **also** be proven.

In contrast, the **strength of truth** is overwhelming in the Muslim argument:

Even if **any** of its responses is **NOT** proven right (denying: trinity, Original Sin, etc)

yet its **other** responses remain unaffected,   
and **ANY** of these remaining responses retains the irresistible effect of disproving   
**all elements** of the Church's doctrine.

Think of this:   
If **only one** response is proven right (No trinity, no Original Sin, etc),   
then this response **alone** does the finishing blow.

**So here are a few theological/logical problems, the ones more related to our topic:**

1. Original Sin:

Without the Original Sin concept, the Christian doctrine falls apart, but:

* Jesus never mentioned the Original Sin,   
  nor the Church's elaborations about it.
* The OT also never mentioned the Original Sin,   
  on the contrary, in Ezekiel 18: [[196]](#endnote-196)
* God **forbids for ever** to use the proverb   
  about the **children bearing the sins** of their fathers:  
  **"What do you mean** by repeating this proverb ...  
  The **fathers** have eaten sour grapes,   
  and the **children's** teeth are set on edge?"   
  As I live, declares the Lord God, **this proverb shall no more be used**..." (Ez 18:2,3)  
  Please note that this **GIVES NO LEEWAY FOR ANY** future change by the Church !
* God, not the house of Israel **(nor the Church)**   
  proclaims the true concept of Divine Justice:  
  "Hear now, O house of Israel:   
  **IS MY WAY NOT JUST ?**   
  Is it not **YOUR WAYS** that are not just?" (Ez 18:25)

And here is **THE WAY** of our **JUST** Creator,

* + **No son shall suffer** the iniquity of the father:  
    "...suppose this man **fathers a son who** ... **obeys** my rules ...   
    he **shall not die for his father's iniquity;** he shall surely live." (Ez 18:14,17)  
    "... **The son shall not suffer for the iniquity of the father,**   
    nor the father suffer for the iniquity of the son." (Ez 18:20)
* Each will be **judged according to his ways:**   
  "Therefore I **will judge you,** O house of Israel,   
  every one **according to HIS WAYS...**" (Ez 18:30)

Adam and Eve committed a sin:   
We did not commit it, we were not even consulted about it !  
We are assured by God that we will be judged   
according to **our actions, OUR WAYS,**   
not according to those of others, including Adam and Eve.

**This concept** (of "Original Sin") **is NOT UNIQUE to the Pauline doctrine:**

1- We say "Pauline" instead of "**CHRISTIAN**" doctrine   
 because this concept is not from Jesus **CHRIST**, he never mentioned it;  
 this concept was introduced, defended, argued and debated by Paul.  
 And we make this distinction out of respect:   
 - Respect for Jesus **CHRIST,** PBUH.  
 - (and) Respect for the feelings of every person who loves and honors him.  
2- We originally thought the concept of "Original Sin",   
 **punishing people for their ancestors' sins,**  
 was alien to humanity across history,  
 but we researched and found we were wrong;

the Pauline doctrine has a disturbing parallel:

(there is also) **The "three generations" punishment of North Korea:**

**{N Korea-3 Generations.wmv: begin subs)**  
(From the CBS TV program: 60 MINUTES, hosted by Mr Anderson Cooper) **[[197]](#endnote-197)**  
Tonight we're gonna focus on something North Korea's leader doesn't want the world to see.

A place so brutal and horrific, it's hard to believe it actually exists...  
It's called Camp 14...  
Mr Cooper continued:

But it's not just those who have been accused of political crimes,   
it's their entire family -- grandparents, parents, and children --   
a practice called "**THREE GENERATIONS OF PUNISHMENT**."

Very little was known about Camp 14 until a young man showed up   
in South Korea with an extraordinary tale to tell.   
His name is Shin Dong-hyuk,  
and as we first reported in December,   
he said he had not only escaped from Camp 14,   
but he was born there.   
He's believed to be the only person born and raised in the camp   
who's ever escaped and lived to tell about it.  
...  
North Korea's first dictator Kim Il Sung instituted this practice

of "three generations of punishment" back in the 1950s.  
**{end subs for: N Korea-3 Generations.wmv}**

(there is) **Another disturbing resemblance, the FRUITLESS REPENTING:  
{N Korea-3 Generations-more.wmv: begin subs}**

- So for 23 years, you were always hungry?

- Yes, of course. We were always hungry.

And the guards always told us: "Through hunger, **YOU WILL REPENT**."

What Shin and his family were **REPENTING FOR** probably dates back

to the Korean War, when two of his uncles reportedly defected to the South.  
Shin believes that's why his father and grandfather were sent to Camp 14

and why he was supposed to live there until he died.

**{end subs for: N Korea-3 Generations-more.wmv}**

Paul declares in 1 Timothy 2:15:

"But women will be **SAVED** through **CHILDBEARING**

if they continue in faith and love and holiness, with self-control."

1- This is specifically the "**REPENTING**"

that prisoners in North Korea have to undergo, for the sins of their fathers.   
 {And the guards always told us: "Through hunger, **YOU WILL REPENT**.}

2- It is **ALSO** stunning how in **BOTH** cases,

the subject **SUFFERS** while **REPENTING**

yet his suffering **DOES NOT CHANGE** his fate:

The prisoner's torment remains, despite his "repenting"   
 just like the Original Sin **REMAINS UNPAID** for,

despite Paul's assurance of being "**SAVED**" through **CHILDBEARING !**

**Sadly, the Pauline doctrine cannot escape absurdities:**

According to its concept of God,  
North Korea's leader (and his departed father) are **GODLY MEN:**  
Isn't their **CONCEPT** "Godly" ?

Isn't their **BEHAVIOR** "Godly" ?

Punishing **GENERATIONS** of children for their **PARENTS SINS** !  
But of course, they are **NOT INFINITELY GODLY**,  
of course not:   
They **ONLY** punish up to **THREE GENERATIONS**.

1. Did God die on the Cross or the "man-Jesus" ?

According to the Church's doctrine:  
- A mere human was not sufficient for this sacrifice,   
 an "infinite" had to be sacrificed,   
- so God sacrificed His Son.  
  
Whereby Apologists face a dilemma:  
- Did **GOD** die on the Cross?   
- They answer: Of course not ! You Muslims do not understand !   
 It was Jesus "**the man**", **not God**, who died on the Cross.   
But then:  
- Since "**the man**" died on the cross, then the sacrifice was **NOT INFINITE**,   
 so there was **no redemption** for **"MANKIND" !**

- (and) Since the sacrifice **WAS NOT INFINITE**, then **ANY MAN** would do,  
 and God's "**ONLY BEGOTTEN SON**" should be the **LAST** to be considered for it !

- (Plus) Any **GUILTY** man would do! So why inflict the **INNOCENT** "**man-Jesus**" ?

1. Forgiveness does not require the Crucifixion:

* (This concerns a) **GRAVE** Theological infraction: Denying God's **FORGIVENESS**:  
  **{Shabir Ally Vs Dave Hunt-Penalty must be PAID.mp4: begin subs}**  
  there is no payment of a penalty (in the Quran)  
  well if you're sorry and you repent, we'll forgive you (**SAME for Jesus & the OT**).  
  I don't think that works ( **IT WORKS for Jesus & the OT ! )**  
  Of course that's not the way the Bible says it.  
  The Bible says: (**Paul said it, not Jesus, nor the OT**)   
  **THE PENALTY MUST BE PAID.**  
  **{end subs for: Shabir Ally Vs Dave Hunt-Penalty must be PAID}**  
  "Redemption through sacrifice" basically means  
  - **THERE MUST BE PUNISHMENT.**   
  - So God sacrificed His son   
  to undergo this punishment instead of **"SOME"** of us  
  (those who profess the Church's "dogma") ! ! !   
    
  This totally and absolutely denies God of the attribute of **FORGIVENESS**:  
  You either **PUNISH** or **FORGIVE**.  
  It is absurd to say you **PUNISHED** somebody, yet you **FORGAVE** him !   
    
  **We believe this is one of the WORST Theological infractions   
  of the Pauline doctrine,**  
  but let us look more into "**FORGIVENESS**":

We already mentioned how the OT and Jesus   
spoke of **FORGIVENESS** in various ways,   
**NONE OF WHICH NEEDED THE CRUCIFIXION .**   
See Video No 2: "Why deny the Crucifixion, instead of just letting go?"  
Point 5: "The Quran is confirming the OT and **teachings** of Jesus ..."  
Our footnotes there cite   
- 37 verses from the OT   
- and 25 from Jesus.

* (Of special notice,) Ezekiel 18 is clear that those who **turn away** from sins are **forgiven**: [[198]](#endnote-198)  
  21- “But **if a wicked person turns away from all his sins**   
  that he has committed and keeps all my statutes   
  and does what is just and right, **he shall surely live**; he shall not die.   
  22- **None of the transgressions** that he has committed   
  **shall be remembered against him;**   
  for the righteousness that he has done, he shall live.   
  23- **Have I any pleasure in the death of the wicked,** declares the Lord God,   
  and not rather that he should turn from his way and live?  
  Listen to the wonderful echo in the Quran of this **SUPERB** Mercy:

"Except he who repents, believes, and works righteous deeds; Allah will change   
the evil deeds of such people into good deeds. Allah is Forgiving, Merciful." (25:70)  
And:   
"**What concern has Allah** for your punishment, if you thank and believe?

Allah was ever Responsive, Aware." (4:147)  
ما يفعل الله بعذابكم إن شكرتم وآمنتم وكان الله شاكرا عليما

* The OT confirms that sins **were forgiven** without the Crucifixion:

This forgiveness was **before Jesus**.

No Crucifixion or sacrifice were needed then to forgive.

* People were **baptized** (Mark Ch1):

No Crucifixion or sacrifice were needed for the remission of their sins.

* Jesus forgave sins (Mark Ch2):

He did not need to get Crucified in order to be able to do that.   
How did the Crucifixion suddenly become necessary later on?

* According to Jesus **if** you forgive, **God will forgive you:**

"When you pray, you must forgive,   
 then **GOD WILL FORGIVE YOU. "** (Mat 6:9-15)   
No Crucifixion is required for that.  
The Quran states the same splendid reciprocation,   
truly befitting our Most Merciful Creator:

"let them forgive and overlook,

do you not wish that Allah should forgive you ? " (24:22)

* God did not deprive humanity **before Jesus**   
  of a way to be **saved**:  
  The Cross was **not needed** to save them.  
  Christian Apologists readily fabricate answers   
  such as the Crucifixion works **backward in time** !   
  So why in the OT did God **CONCEAL** this "backward effect" ?  
  Why did Jesus **CONCEAL** it about his own person ? !   
  Do Apologists believe in a "**CONCEALING**" **God,**who, for thousands of years,  
  **HIDES** a fact **so basic for THEIR entire creed** ?  
  Or are they just **altering the true message of God** to fit their doctrine ?
* Apologists **ALSO** do not base their claims on the **OT**:   
  They base their claims on falsely **interjecting** their dogma **into the OT,**   
  **against** the clear teachings of the latter.  
  Indeed, based on the OT   
  the Jews believe their sins can be **forgiven without** a Crucifixion.  
    
  This is how the Jews understand the OT,   
  this is how we understand it,   
  this is how any person outside the Church understands it,  
  this is how the text of the OT reads.

**CONCLUSION**  
Therefore the need for Crucifixion is an invention of the Church   
with absolutely no backing from the OT nor Jesus.  
On the contrary, it contradicts them.

1. "Holiness" and "Justice": Said to **demand** punishment, and a sacrifice !

(Audio: The Church claims they **demand** punishment, and a sacrifice in order to fit their creed)  
Let us view some claims, then we will discuss their problems:

Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari-cannot stand in front of a Holy God

(begin subs)

We know we cannot atone for our own sins.

We know there is no cleaning up this mayhem,   
so that I can stand before a holy God.

You'd have to have a much less holy God

than the true God of the Bible,   
for my washings to have any avail before him.

There has to be another way.

There has to be a way   
through which I can have a perfect righteousness.

And we believe that that righteousness   
is imputed to us because of what Jesus did  
 upon the cross of Calvary.

(end subs for:   
Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari-cannot stand in front of a Holy God)

Let us review these claims:

"We know we cannot atone for our own sins."

Yes we know it:  
We exert our best in obeying His commands, following His Law,  
whereby we put our actions to back our faith,  
then we sincerely ask **HIM** to forgive us,  
after mending to our best ability, any harm we may have caused.  
If God **accepts** our **sincerity**, then He simply forgives.  
Indeed the Church claims He accepts their **belief** that Jesus died for them,  
so why shouldn't He accept our **sincerity**?  
Our **sincerity is in our hearts,** just **like the "faith**" that the Church speaks of,but our **INNER** sincerity is **made real** by our **OUTER** actions,  
unlike the devoid "faith" of Apologists

claiming that **once they believe** Christ died for them,

then they "magically" **change:**

They "magically" **BECOME** pure and righteous because of their "faith",

with **NO ACTION** supposed to **RESULT** from that faith,  
**BACKING** it, **CONFIRMING** it !

This mysterious faith serves only to **STOP following** The Law,  
and yet to **BOAST** of being **RIGHTEOUS,** **SUPERIOR** to those following it ! ! !

Imagine a person saying   
I **"BELIEVE"** this business is the **BEST** on earth,  
therefore **I AM RICH** because I believe that;   
**I DO NOT NEED to invest** money (actions) in it,  
my profits (righteousness) will come to me because of my belief,  
and I will be **RICHER** than those who invest.

Compare him with the person who expresses the same belief,   
but **also INVESTS continuously** in that business.

Whose **belief is real** ?

And whose is a **deluded claim,** yet confident of being **superior** ?

"We know there is no **cleaning up** this mayhem,  
so that I can **stand before** a holy God."

The "mayhem" is **wiped up, FORGIVEN** by God,   
according to His great attributes of Mercy and **FORGIVENESS**,  
not according to inventions of Apologists,   
and their depiction of a vindictive and **UNFORGIVING** God !  
And the sincerity of our repentance, substantiated by action, not by hollow claims,  
is considered by God in making His decision,  
through His magnificent Integrity, Fairness, Justice and Mercy.

And what on earth is this arbitrary hurdle of "**stand before** God" ?  
It is **NOT FROM THE OT,** it is **NOT FROM JESUS !**

* In this life, we are always "before God".
* In the hereafter, everybody will "stand before" God   
  for questioning, for the reckoning.
* People of Paradise will have a special "stand" of sublime love and acceptance,   
  after having been forgiven, through His Mercy.

Apologists are stunning when inventing meanings that do not make any sense,   
and then arguing by referring to those meanings as if all mankind accepts them,   
, as if **SOUND REASONING** accepts them !  
  
Let us provide an arbitrary "hurdle" of our own:  
They claim that their "faith" saves them,  
but we all know that **EVERYONE'S** faith   
is **DEFICIENT** compared to God's **PERFECTION ,**  
so how can this faith **"stand before a Holy God",**   
**HOW CAN IT "STAND BEFORE" A PERFECT GOD ?**  
The answer to all "hurdles" is obvious:  
- Not through our faith, but through God's **LENIENT GENEROSITY**.   
- Not through our "cleaning up", but through God's **FORGIVENESS**.

*"you'd have to have a* ***much less holy God****"*

**A less holy God ? !**  
Who says so? Who sets these criteria to measure holiness?  
**Not the OT ! Not Jesus PBUH !**

**Not mankind's understanding**; the Dictionary defines " **HOLY**" as:

"perfect in righteousness and divine love... infinitely good... **spiritually WHOLE**,

sound, or perfect... of unimpaired innocence or proved virtue."

It is stunning how Apologists invent such criteria   
to mislead their followers that their dogma is correct.  
This is a superb example of "pulling the wool over our eyes".  
  
On the contrary we maintain

that this **"invented God"** of Apologists   
is **NOT HOLY** precisely because He **disdains** forgiving **WITHOUT SACRIFICE.**  
Such disdain is **spiritually LACKING, DEFICIENT**,   
the very **OPPOSITE of mankind's understanding of "HOLY"** as cited above.

"you'd have to have a much less holy God than **the true God of the Bible**"

Using big words such as "**the true God of the Bible**"

does not make those words true !

"**The true God of the Bible**" never told us:

- That He is too Holy to forgive.

- That we are **BORN** with an Original **SIN**.

- That we cannot be forgiven without sacrifice.

- That He will sacrifice an innocent man in place of the guilty.

- That He will let "The Messiah" die and be put to shame.  
"**The true God of the Bible**" told us the **OPPOSITE** !  
It is stunning to **invent** a God   
**then claim** this is "**the true God of the Bible**".

"than the true God of the Bible,  
for **my washing** to have any avail before him. "

Well Apologists need to correct their concepts.

We never **wash** our own sins as they put it, in the **ACTUAL** meaning.  
We say **ONLY FIGURATIVELY** that we **wash** our sins, but we mean

we are **asking HIM** to forgive them,

we are **asking HIM** to "**wash**" them,

after having **RETURNED TO GOD**:

by **REPENTING** sincerely,

trying to **AMEND** the harm done to others,

and **ASKING** for **HIS FORGIVENESS**.

God declares in the Quran: "And who forgives sins **BUT ALLAH ? "** (3:135)

i.e. nobody, especially **NOT OUR ACTIONS**.  
And the Prophet PBUH said:   
"... **no one** enters Paradise **through his own work**." [[199]](#endnote-199)  
They said: "Not even you O Messenger of Allah?"  
He said: "Not even me, unless Allah **submerges** me with Mercy."   
And he gestured his hand **over** his head.

So **God alone forgives** sins, God alone "washes" them,

not our actions, nor anybody's "death" on any cross.

- Sins are "sins" only because God **CONSIDERS** them to be so.

- And the punishment for sins is only due to God's **DECISION**,

not due to a power within sins,

whereby the sins themselves forcibly produce the **requirement**

that there must be punishment.

- Thus whenever God **DECIDES** to forgive,

**AS MENTIONED IN THE OT AND THE QURAN**,

according to criteria that He mentioned,

nothing can prevent this Divine **DECISION**:

**No consideration that we can interject, such as holiness or whatever**.

This is the basic essence of sin and forgiveness..

"There has to be another way, "

Again, w**ho says so**?   
The Church's doctrine, not the OT, nor Jesus PBUH.   
Well **WE SAY** there is **one** way, **the true way:**   
To ask God, and be sincere in repenting.   
Then God can decide to forgive, but according to rules

of Mercy, Fairness, and Justice,

the way that **all mankind** understands Justice,   
the way God created us to understand it,

not the way that Apologists invent, to make their doctrine work.

"there has to be a way through which   
I can have a **perfect** righteousness"

No, sorry: **Only God** has **perfect** righteousness.   
"and we believe that that **righteousness** is **imputed** to us   
because of what Jesus did upon the cross of Calvary. "  
There we go again, re-defining words.  
**HERE IS** the dictionary definition of Righteous:   
**"ACTING IN ACCORD** with divine or moral law".[[200]](#endnote-200)  
**THIS IS** how **ALL MANKIND** understands it.  
A person is righteous **if he DOES right,** if he **ACTS** in accord with divine law,  
not if someone or something **"IMPUTES" righteousness on him !**

Nowhere does the OT nor Jesus mention all these arbitrary notions   
about Holiness and of Justice,  
nor how to "**IMPUTE**" righteousness on oneself by an outside **EVENT**,   
other than by simply **ACTING righteously** !

The same applies to many other elements of the Church's doctrine,   
mentioned in this discussion or not:  
 Original sin, forgiveness needing a sacrifice, etc ...

Please ask yourself: Where does the Church get its theological definitions from?  
If visions (such as Paul's) qualify any person to be **accepted**   
as a Prophet, then **imposters** would be waiting in line for us to believe them,   
in addition to countless **sincere and honest** Alien abductees / UFO witnesses.

**(Let us examine "Infinite Justice" and "Infinite Holiness")**

* **Infinite justice:**   
  - Prohibits punishing the innocent instead of the guilty,   
   even supposedly "with his own consent".  
  - Does not consider "reluctance" of Jesus as consent.  
   Due to his **ARDENT** prayers to be saved (Mk 14:33-39),   
   **NORMAL** Justice considers his following acceptance as "under duress",   
   refused by every **COURT OF JUSTICE**, let alone I**NFINITE** Justice".   
  Remember: We are talking about **INFINITE** justice:   
  It must be **JUST** from **EVERY CONSIDERATION, "TILL INFINITY".**
* **Infinite holiness:**
* **Any** "holy" being should emanate **at least partially** on what it touches,   
  just by being "holy".   
  This is the belief of any Muslim or Christian   
  when touching or drinking something they consider "holy".
* **INFINITE** holiness, should **emanate**, bless and "cleanse"   
  those "near", those accepted,  
  not result in kicking them away.
* When God through His Mercy accepts our deficient deeds,   
  then His **infinite Holiness wipes** the sins away,   
  without need of any vindictive punishment.

In order to fulfill the Church's concepts,  
their belief cannot escape absurdities (as we saw concerning the Original Sin).

1. It must be very **commendable**, even very "**Godly**",  
    to **REFUSE to forgive** without punishment,  
   since this would be closer to their notion about  
   "infinite holiness"and "infinite justice",   
   than to **forgive "just like that"** !
2. A criminal can tell the judge:   
   "I accept this willing innocent man to become responsible for my crime" !   
   And according to the Church, it will be **Just**, even "**Godly**"   
   for the judge to punish that supposedly willing innocent man   
   and **absolve** the criminal from his crime !
3. It is also very **"GODLY"** for the judge to ignore the **RELUCTANCE**   
   of this **ALLEGEDLY** "willing" volunteer, and his **ARDENT PRAYERS** to be saved.

* **Vindictive Justice and lack of integrity:**

In order to fit its doctrine, the Church makes   
**EXECUTION** of the punishment **NECESSARY** for Justice.  
Yes **it is Just** to execute the punishment,   
but it is **NOT NECESSARY FOR JUSTICE,** not required by it.  
This "**necessity**" is not from Jesus, not from the OT,  
and not as mankind understands it:

Review the dictionaries [[201]](#endnote-201).   
"Justice" is:

to **correctly DECIDE** between conflicting claims,   
to **correctly ASSIGN** the merited rewards or punishments.  
This is what's **NECESSARY** for justice: To **DECIDE** and **ASSIGN**...  
it is **NOT NECESSARY** to **EXECUTE** verdicts aboutpunishments,   
especially for the Most Merciful Most Forgiving God !  
  
Compare the Christian and Muslim views.

1. Justice:
2. We saw how the Christian alteration makes it **NECESSARY to EXECUTE**

**the sentence** in order to be Just.

Although we know the Church does not intend it this way, yet this inescapably

results in a **vindictive God** when it comes to our infractions against **THE LAW**

(where NO CREATURE is harmed).

1. In Islam, God is **FORGIVING** and **MERCIFUL** concerning infractions against

**THE LAW**, but when others are harmed, their forgiveness is a prerequisite

for God's forgiveness.   
**THIS** is the reasonable logical way to think of **JUSTICE**

while also preserving God's **SUPERB INTEGRITY** (our next point of discussion).

And (of course) God clarified the guidelines about how He "may" forgive concerning

His own rights: Depending on our sincerity, resolving not to repeat the

infraction, following with good deeds... etc.

1. Integrity:
2. In the Christian doctrine, God may surprisingly forgive concerning the rights of others,  
   since according to many Christian Churches, God may even forgive Hitler who killed millions !  
   What about the victims' rights?   
   What about the harm he caused **THEM** ?  
   This is a catastrophic aberration of Justice, morality and integrity.
3. In Islam, God may decide to forgive transgressions  
   **NOT related** to created beings,   
   but He does not forgive concerning the rights which He assigned to creation.   
   He does not forgive Hitler for his crimes against the Jews;  
   it is up to the Jews to forgive or not, it is against God's Justice and Integrity  
   for Him to make that decision **INSTEAD.**   
   In the hereafter, God **may encourage** a person to forgive,   
   but will never endorse that forgiveness **INSTEAD** of the harmed party.

Mankind, created "in God's image",

made this distinction as "personal v/s public rights".

**So these were true "JUSTICE" and "INTEGRITY" indeed;  
the Pauline-Christian doctrine results in disastrous notions of them.**

1. Crucifixion is identical to ritualistic pagan rites

**(Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari-Zaatari & White, about Pagan sacrifices.mp4)**

**(begin subs)**

(Sami Zaatari)

And here is another big problem with the Crucifixion: You see at the end of the day, no matter what way you look at it, you guys believe in a human ritualistic sacrifice.

The atonement is all about an innocent human who was sacrificed for your sins.

This is no different than the ancient pagan religions, and ancient cults, who also believed in human sacrifices. In fact, in the ancient days, this is even in the Bible, there was an idol named Molech, and they would sacrifice their little babies to this idol, and we see this in several ancient cultures.   
Now why would they sacrifice babies (and "virgins")?

The reason they sacrificed babies is because they're innocent, they're pure, and that's why they sacrifice them, because they're the perfect sacrifice.

Now Jesus wasn't a baby, but he was pure, he was innocent, so the concept is exactly the same.

**(James White)**

... and let me just start off .. by pointing out that what we **believe** about the cross of Jesus Christ could not be any less like pagan sacrifices,

because of course the one who gave himself, did so voluntarily.

He was the creator who had entered into his own creation and he did what we could not do for ourselves.

**It was not the taking of a sinful life by another sinful individual** it was the giving of a sinless life **voluntarily** by one who was doing so out of love, which is a completely different concept utterly unknown in any type of pagan context whatsoever.

**(Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari-Zaatari & White, about Pagan sacrifices.mp4)**

Despite these claims, we will now show that  
sacrifice on the Cross **REMAINS IDENTICAL** to pagan rites,  
even if some people need to "**believe**" it is different,   
to "save face" for their doctrine.  
As the saying goes:   
"If it looks like a duck, and walks like a duck, then it is a duck"  
even if some people need to "**believe**" it is a cat.   
**So let us scrutinize this argument:**  
**Claim 1-** Jesus did so **voluntarily:**

**(repeat his sub here)**

No, **he did not do it voluntarily,** it was **UNDER DURESS:**

...he began to be deeply **distressed and troubled**...   
My soul is **overwhelmed with sorrow** to the **point of death** ...   
**take this cup from me** (Mk 14:33-36)

No sane person **PRAYS, passionately, for the opposite** of what he wants !

Whatever Apologists may reply, such as:

"he accepted afterwards", or

"when he prayed for the cup to be removed,

he was not conscious of the Crucifixion decision"

(where we have to accept amnesia, or a double personality;  
and yes, we found similar arguments ! ) **,**

yet **NO RHETORIC** can change the **FACT**   
that he **ORIGINALLY WANTED OTHERWISE.**

**Apologists must accept their Gospels**:

The latter portray a Jesus who was **DEEPLY DISTRESSED,   
THEN RESIGNED.**This is just like the lamb which resigns and stops resisting its slaughter

after finding it has been totally **SUBDUED**.  
  
In any court, an action is not considered "**WILLFUL**"

if it was performed "**UNDER DURESS**",  
  
with the subject **DISTRESSED**, **TROUBLED,**

his soul **OVERWHELMED** with **SORROW** to the point of **DEATH**,

praying God: "**take this cup from me**". (see Mk 14:33-36)

This is the **EXACT OPPOSITE** of "voluntarily",  
yet we just heard how Apologists' arguments have no problems

going **EXACTLY OPPOSITE** to the text .  
  
**Claim 2-** It was not the taking (a) of a **sinful** life (b) by another **sinful** individual :

**(this is now a repeat of his sub here)**

(a) **Sacrificed babies are more innocent than the personality they ascribe to Jesus.**   
First, please note that in pagan rites,   
the selection of babies and unfortunate "virgins"

is because **THEIR PEOPLE CONSIDERED THEM PURE** ,

just like **WE ALL** consider Jesus **PURE**.  
It does not matter that Apologists consider babies **sinful** due to an **Original Sin**.   
It is a fallacy to project part of one's beliefs onto pagans in this argument !

We are talking about **WHAT PAGANS CONSIDERED** (that babies **ARE** pure),

not (about) what Apologists want them to have considered (that babies are **NOT** pure).

So **"selecting the pure"** is identical to pagan rites,

and the Apologetic argument collapses before we begin.  
But let us look at **"the"** Jesus that the Gospels **depict**;

what needs to be said about "him" in this context is **EXTREMELY** important:

1. In John 2:3-9, Mary insinuated for Jesus to perform a miracle.   
   He rebuked her:   
   *"Woman, what does this have to do with me?   
   My hour has not yet come"* (i.e. to perform miracles).  
   But she asked him **SPECIFICALLY BECAUSE   
   HE PERFORMED MANY MIRACLES BEFORE THEN** !  
   Every mother I know would be deeply hurt by such moody impoliteness,  
   coming from supposedly one of the best "**ROLE-MODELS**" for all humanity  
   **AS MUSLIMS AND CHRISTIANS BOTH AGREE** !  
   Any normal son can find numerous better ways to "bail out",   
   unless he **specifically meant to hurt her** !  
   But guess what makes it worse: He performed the miracle anyway !  
   So his rebuke was just a "gratuitous" hurt !

Here is how the Quran quotes the true Jesus: (19:32)

(He) has made me **kind To my mother**,   
and has not made me an **unblessed bully**.

The word used is "jabbar": bully, harsh and domineering, exactly

what the NT misrepresents him to be with his mother, his disciples and nature !

Please notice how the Quran not only mentions:

1. "kind to my mother", which would have been sufficient as praise, but  
   because "**THERE IS CAUSE**" in "John's" Gospel (depicting Jesus as a bully)   
   so the Aayah immediately **FOLLOWS UP,** denying this negative description:
2. "and has not made me an **unblessed bully**" (stressing by "unblessed"  
   that **harshness** to parents is a cause of **losing God's Mercy** & blessings).

Please also notice how both notions, in **direct answer** to "John's" falsification,  
were uttered "**600 years later**", by a person who "**never** (even) **read**" the Gospels !  
  
Is it possible to have a better idea about what actually happened?  
**Yes:**   
In our following video (No 5)   
we will cite the text **SAFEGUARDED** by Muslims,  
originally from Christian converts to Islam,  
showing how incompleteness and slight modifications in John's Gospel   
resulted in the defamation of Jesus' personality,  
with "pious" intentions of course !

1. In Mat 16: 22-23[[202]](#endnote-202), he told Peter:   
   “Get behind me, **SATAN !"**   
   Peter loved Jesus deeply.   
   It hurts one's feelings, to hear such words **from anybody,**   
   but to hear them   
   from the one **you love most** in the world !  
   This cuts like a knife indeed.
2. In Lk 24:25-27, he said to the 2 disciples:   
   "**O FOOLS** and slow of heart to believe all that the prophets have spoken..."   
   Is this the way to teach people ?
3. In Mat 17:20, he told his disciples:   
   "Because of your **LITTLE FAITH...** (your **"UNBELIEF"** in some translations)  
   if you have faith **LIKE A GRAIN** of mustard seed..."   
   Again, the disciples loved Jesus deeply,   
   and such words are bound to hurt them,  
   that they did not even have **a grain of faith** !

Would you appoint such a man as a teacher in **ANY** school,

who tells his students, **EVEN IF** they made a mistake:

**"SATAN", "FOOLS", "UNBELIEF" ?**

Let alone nominate him as a **ROLE-MODEL** for all humanity !  
Is this how to treat people who denounced **EVERYTHING** in life for his sake?  
By **HURTING** them back with such **INSENSITIVE INCONSIDERATION** ? !

1. Jesus cursed a fig tree for not bearing fruit as he wanted. (Mk 11:14 & Mt 21:19)[[203]](#endnote-203)

On this subject, **please compare** two miracles reported by both religions:   
1- The fig tree **withered** when the "Jesus of the NT" **cursed** it.   
2- 300 palm seedlings were successfully planted by the Prophet PBUH:  
 He personally planted them for Salman, and **none of them died**,   
 to help him fulfill a contract to get out of slavery). (Ahmad[[204]](#endnote-204))

And **please compare** that **fabricated curse** with Mohamad's words:  
- "If **doomsday is at hand**, and you are holding a small palm,   
 if you can plant it before leaving your place **then plant it**" (Ahmad & Bukhari in Al Adab)[[205]](#endnote-205).  
- "A woman was punished (by God) for a cat she locked up until it died" (Bukhari & Muslim[[206]](#endnote-206))

- A prostitute was forgiven, because she gave water to a dog   
 about to die from thirst (Bukhari[[207]](#endnote-207)).

So this is how Prophet Mohamad PBUH extended his mercy   
to inanimate objects and animals;   
we have **no doubt** Jesus would have done the same.

An average "practicing Muslim" would not harm a tree

for not bearing the fruit he wanted.

He would have done something to help it, if he could !

We are sure the same applies to every impartial reader:

Please examine what **YOU** would have done under the same

circumstances.

Jesus PBUH was so much better than the **most pious** among us,

he would definitely **NEVER** have cursed that fig tree.

Jesus, the preacher of love and patience, would have performed a positive  
miracle instead of going around cursing inanimate trees. Why not make the  
tree succeed miraculously, as we mentioned about our Prophet, PBUT both?

Jesus miraculously fed thousands: This superb personality **could and would**

have made the tree bear **instantly**, probably even **double the fruit** or more.

* The **FORGED temperamental personality** of the NT would have cursed the

multitude instead of miraculously feeding them with bread and fish.

* And **IF WHOEVER ALTERED "JOHN"   
  was CONSISTENT** with himself and with prior Gospels,

he **WOULDN'T** have Jesus turning water into wine at the feast,

he would have him **CURSING THEM** for "**NOT HAVING ENOUGH WINE**",

just like he **allegedly** cursed the tree for "**NOT HAVING FRUIT**".

* If it is acceptable to curse an inanimate tree despite having **no free-will**,  
  then it is **more acceptable** to curse normal people **who HAVE free-will**.

And why should we mortals "**TURN THE OTHER CHEEK**" at **WILLFUL** offenders,

when our **ROLE-MODEL CURSES** an inanimate tree with **NO FREE-WILL** ? !

Whoever altered the passages about wine and about

the fig tree could not fathom that an illustrious Prophet

can be at least normal and not that short tempered !  
We never expect this short temper  
- from normal functioning members of society,  
- much less from a **ROLE-MODEL** for us in all our behavior,  
- much less from an **ALL LOVING "GOD"**, as claimed by the Church.

**Conclusion:**  
The disciples and Mary loved Jesus deeply,  
and they did "have feelings", you know !   
So according to the Gospels,   
Jesus did not care the least bit   
about how deeply he could hurt people !

**We refuse** the Gospels accounts, that Jesus was so insensitive   
to people's feelings, even to material objects,   
but **Apologists must stand by their own scriptures**.  
And we refuse many of the other negative descriptions   
of Jesus PBUH.

**(In) conclusion**, a baby is more innocent than **the INVENTED Jesus**   
of the NT: **It did not hurt anybody's feelings**.

(b) **Yes, Pagans performing sacrifices were sinful, so what ?**   
Despite having to be blunt, this point needs to be clarified:

According to the Church, the Crucifixion was **INTENDED BY GOD**,

it was the **ONLY WAY** to "forgive" us. Right?

But since there was a **CRIME**, and since according to Apologists,

it was **NEEDED** and **FACILITATED** by God,

therefore **MORALLY** and practically, Apologists cannot deny

that "their God" is the **PRIMARY** party responsible for a **SINFUL CRIME**,

so He was **SINFUL**. We know they do not intend it but they cannot avoid it:

The "sinful people" were His **NECESSARY** instruments, His "hit-men",

executing **HIS** decision about a "sacrifice" which **HE NEEDED**, **PLANNED**   
and **FACILITATED**, of course out of **"UNCONDITIONAL LOVE"** for all Creation.

So this remains identical to Pagan ritualistic sacrifices, when a King arranges a

**CRIME**: To sacrifice an innocent baby despite its **"LOUD TEARS"** and screams.

**Conclusion**: (about the Crucifixion being identical to Pagan rites)  
Apologists' claims are actually the **OPPOSITE** of reality:

* The supposed sacrifice of any **human** being is simply **sub-human**,

it is invented in some people's minds   
by the **barbarism** of Satan.

* The supposed sacrifice of the **innocent** is against **innocence**,

it is invented in some people's minds   
by the **sinfulness** of Satan.

* The supposed sacrifice of the **pure** is against **purity**,   
  against God's absolute **Holiness**,  
  an illusion from Satan the impure, the **unholy**.
* The supposed sacrifice of the **innocent for the sake of the guilty**   
  is against **Justice**, against elementary **Integrity**.

Human logic and sense of justice are implanted in us by God,   
they cannot be different than the Divine concept of what is logic and what is Justice.

Thus every court on earth condemns these concepts of:   
- human sacrifice,

- sacrificing the pure,

- blaming the innocent for the crime of the guilty.

They are not accepted by any current religion:

Islam, Judaism, Buddhism, Taoism, ... you name it.

We only find them nowadays in some illegal Satanic cults.

Apologists themselves never apply their religious concepts  
in **ANY** of their personal dealings.

Even at home, if they treat their family members according to these notions,  
the latter will respond: **BUT THIS IS UNFAIR**.

It is a grave responsibility   
to allow one's mind to accept these notions,   
let alone preaching them by "bending" texts,   
against all **logic** that humans universally accept,  
the logic **implanted in us by our Creator**.

1. The OT does not mention any messiah dying.

We join Christians in believing Jesus is the Messiah foretold by the OT,

but the OT **NEVER** mentioned that the Messiah will be **KILLED** by his enemies.

We already challenged Apologists to produce just one OT prophecy

where Jesus will **NOT BE SAVED** from death.

The Quran confirms Jesus is the true Messiah by maintaining **HE WAS SAVED**.

This is how Jesus **CONQUERED** death, as foretold in the OT.

**CONQUERING DEATH** is by surviving

**NOT BY DYING** then supposedly resurrecting,

because we will all die and resurrect anyway,

thus "Jesus of the NT" wouldn't be more special than any of us.

The only way to harmonize between the OT and most texts of the NT,

is as the Quran maintains,   
that Jesus was **LIFTED ALIVE** to God without dying on the Cross.

1. Contradictions among Muslim interpretations (of the Crucifixion Aayah), or within the NT (itself)?

Apologists object that there are "contradictions" among Muslims, in **interpreting** the Crucifixion Aayah.

* Let us think, which fact actually raises suspicions:
* Contradictions in the NT **witnessing** an event to us?
* Or contradictions in **interpreting** an Aayah concerning that event?

There is obviously a world of difference which Apologists do not even blink at:

Some contradictions in witnessing an event can only happen   
**if there was a liar**, which is a grave **moral issue**.   
But contradictions in interpreting a text result from **attempts to understand**, and do not relate to morality.

* When Apologists worry about contradictions   
  **in interpreting an Aayah**, they are on the right track:   
  and they should move to the really important problem:   
  Contradictions in the NT **about the story itself**.

## **(in) CONCLUSION:** Upon Cross Examining the Witnesses we found:

* + - 1. The Witnesses are missing or totally unreliable:
* No disciple was confirmed to have witnessed Jesus die.
* Mark did not mention any Resurrection, a pivotal item in the Christian belief.
* Jesus is reported contradicting himself about wanting to die.
* Several NT accounts confirm confusion of the disciples.
* The disciples misunderstood Jesus on many issues.
* Crucifixion is disproved by both the OT and the NT itself.
* Crucifixion raises Theological and Logical problems.

Therefore we deduce that:

* Either the "first witnesses" were not qualified, according to rules of the HM, to accurately report the event.
* Or, also according to the HM, the Gospel writers had "motivation for providing some kind of bias".
* Or (worse,) there was outright lying and fabrication to promote a specific doctrine.
  + - 1. According to the HM, we need to seek the **BEST RATIONAL EXPLANATION**:

Not dying on the cross provides the best rational explanation   
to these and other problems in the NT.

Most contradictions in the NT are related to the Crucifixion and Resurrection:  
This fact by itself is very "telling" that there were indeed   
fabrications in the NT, aiming to support "the doctrine",   
especially:  
- (to support) Redemption through sacrifice (and not through Forgiveness).  
- (and to support) Jesus' divinity through his resurrection,   
 despite there being **PRIOR** resurrections !  
  
The Church has no satisfactory explanations to the NT contradictions,  
nor to the above mentioned issues,  
nor to other nagging puzzles:

Mary Magdalene initially not recognizing Jesus.

2 disciples mingling at length with Jesus but not recognizing him.

The crucifixion did not last long enough to cause death.

And many more.   
  
So, according to the HM, we need to seek the **best rational explanation** to these problems.  
Please review deeply the above contradictions and puzzles   
and see how **the following explanation solves them all:**

* **Parts of the NT are forged.**
* **The prayer of Jesus was answered,** based on his own statement,   
  emphasized by "**Truly I tell you**", that if a person orders the mountain to be  
  thrown into the sea and "**believes** that what he says will come to pass,   
  it will be done for him ... whatever you ask in prayer,  **believe** that you have received it, and it **will be yours.**" (Mk 11:23,24)[[208]](#endnote-208).

Muslims maintain that these words of Jesus are authoritative,   
we are sure many Christians do the same.  
We also maintain that Jesus, the superb miracle maker **believed**,   
was "**sure**" of the outcome when he splendidly prayed:   
"**everything is possible for you. Take this cup from me**" (Mk 14:36)[[209]](#endnote-209),  
and we are sure many Christians agree.

The fact that Jesus was saved miraculously presents "the best explanation":   
Both Muslims and Christians accept the possibility of Miracles   
even though the Modern Historical Method does not set criteria to analyze the latter.

We finished video No 4  
 "Cross Examining The Witnesses, The Four Gospels"  
and will now begin the last section, Video No 5:

- "Investigating about other witnesses / (and) texts"  
 ( that may have disappeared, been suppressed, or otherwise)   
 (followed by the)  
- General Conclusion.  
(Wassalamu Alaikum)

(\*\*\* END OF 4th VIDEO \*\*\*)

**(\*\*\* BEGINNING OF 5th VIDEO\*\*\*)** [**http://www.youtube.com/watch?v=JmTR9wUT0sE**](http://www.youtube.com/watch?v=JmTR9wUT0sE)

IN THIS VIDEO (you will see)

* Numerous "**witnesses**" (other than the 4 Gospels) **disappeared** or have been **suppressed**.

The Church:

* **Destroyed** "**evidence**" in every possible way.
* Has **NOTHING from 72% of the disciples, THE VAST MAJORITY** !
* Has **NOTHING from 91% of the texts** known to have originally existed !

**Yet the Church claims "UNANIMOUS CONSENSUS" !!!**

* **Several narrations, from early Christian origins, differ from Canonic texts** concerning the Crucifixion and Resurrection,  
  therefore confirming the Quran (S4 A157):  
  They **"DISAGREED"** and were **"FULL OF DOUBTS".**

AND MORE ...

بسم الله الرحمن الرحيم

**This discussion is in 5 sections / (or) videos:**

### (the 1st video:) (Examining) how to apply the Historical Method for this study to the NT and to the Quran.

### (the 2nd video) Discussing why the Quran denied the Crucifixion & did not let the issue pass.

### Answering the objection: How would God allow "such confusion" ! as mentioned in the Quran.

### (the 4th video) "Cross examining" the witnesses: The 4 Gospels.

### This current and final video: - Investigating about other witnesses / texts that may have disappeared, been suppressed, or otherwise - followed by the General Conclusion.

We finished section / video No 4  
and will now begin video No 5.

1. INVESTIGATING ABOUT THE **MISSING** "WITNESSES" (and) / TEXTS(that disappeared, been suppressed, or otherwise)**.**

**Introduction:**  
Let us start with an Apologetic's **reflections** about the Crucifixion Aayah:

**Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari-No authentic interpretation of this 1 Aayah.mp4**

**(subs)**

There is no authentic interpretation of this one Aayah to be found in the hadeeth literature.

Now that to me is **amazing**.   
No Muslim for 200 years could remember anything Mohamad said   
about this one Aayah, and that **troubles** me.

(... cut - but see footnotes[[210]](#endnote-210))

Why isn't there any commentary on this?

(end subs) James White vs Sami Zaatari-No authentic interpretation of this 1 Aayah.mp4

1. So now we have a new rule:

Any Aayah that has **no interpretation** poses a **problem** ?

This is a very weird criterion; which we can find nowhere:

- Not in the **Historical Method**.  
- Not in Islamic **Hadeeth Methodology**.

- And surely not in the **Church's** method of evaluating their own texts:   
 They just need to "Canonize" them in order to allow us to read them,

while all others get burnt !

1. Since when does it "trouble" Apologists  
   that there is no interpretation ?

**ALL** NT verses have **NO INTERPRETATION** from Jesus **WHATSOEVER !**

This indeed should "**trouble**" and "**amaze**" them,

according to this new brilliant criterion !

1. He is "**amazed**" that Muslims did not line up around the Prophet in masses,   
   asking him to interpret this Aayah,  
   just to oblige Dr. White and prevent him from being "**troubled**".  
   Well obviously they didn't deem that it was among their "top priorities".   
   So how can this be of any significance?  
     
   Indeed, the Companions usually did not pester the Prophet  
   with questions unless it was of immediate concern toward  
   applying the Quran in their daily lives.   
   Otherwise it was usually the Prophet who took the initiative  
   concerning what Aayahs to "comment" about. In fact, he **PRECISELY WARNED** them:   
   **Do not over-question me**, like previous nations did with their own prophets !  
     
   The Quran and sayings of the Prophet presented themselves as texts of   
   guidance, not as a comprehensive historical **reference** encyclopedia.
2. Interpretations and details **ARE** provided by the Quran **ITSELF.**  
   Islamic rules of exegesis (tafseer)   
   prefer to interpret and explain the Quran **THROUGH THE QURAN ITSELF**   
   whenever such additional texts (i.e. Aayahs) are available.  
   We doubt any sound rule of exegesis to be different:  
   - 4:158: But Allah **LIFTED HIM UP** unto Himself. Allah is ever Mighty, Wise. [[211]](#endnote-211)  
   - 3: 55: Behold Allah said: O Jesus I am **RETURNING YOU BACK** (to me)   
    and **LIFTING YOU UNTO MYSELF**  
    and **PURIFYING YOU** (from the falsehoods) of those who disbelieve... [[212]](#endnote-212)  
   - 19:33: Peace on me the day I was born, **THE DAY I DIE** (after the 2nd coming),   
    and the day I shall be raised alive (on the Day of Resurrection) ! [[213]](#endnote-213)  
   So the Quran **ITSELF** gives the "interpretation":  
   Jesus was **LIFTED UP** unto Allah, was **RETURNED** to Him,  
   **PURIFIED** from false accusations and blasphemies,  
   will return and **DIE NORMALLY,** then will be resurrected with all mankind.
3. The words "no **AUTHENTIC** interpretation"

seem to dismiss several **NARRATIONS** available about this Aayah.

* But Ibn Kathir mentions the narration of "substitution", and says:   
  "This is an **AUTHENTIC** chain to Ibn Abbas."
* And since when do Apologists apply Islamic rules of "**authentication**"   
  in evaluating historical events ?  
  All they have to do, to stop being "**troubled**", is to assume we "canonized"   
  them, since "Canonizing" is acceptable to them !

Of course there are **OTHER** narrations, the ones he is trying to dismiss:

Some of their narrators are not "authenticated" according to Islamic criteria,

this makes the narrations "**not authentic**", but additionally, the narrations

come initially from **CHRISTIAN SOURCES**, and such sources do not include

information about **INDIVIDUAL NARRATORS** all the way **UP TO JESUS**

or his disciples ! That's also why they are **not authentic** according to our criteria.

Nonetheless, these narrations remain of **HIGHER** authenticity than the NT

itself, since they escaped the Church's **ALTERATIONS** in **all their stages**,   
and we will discuss them in the following point (5): "Traces still remain".

1. The inconsistent standards of Apologists are extremely ironic:

* On one hand they get "troubled"   
  about the **lack of ONE INTERPRETATION** in our texts.
* Yet they do not lose any sleep   
  about the **lack of GOSPELS** from **EIGHT** of Jesus' disciples!   
  **THAT'S 72% OF THEM !**   
  (And we showed that even the initial four were **ALTERED**

**and were not even written by the disciples**.)

Let us quote Dr. White himself,   
when he asks a **magnificent question,**   
but about the **wrong issue:**

(Was Jesus Crucified\_ James White vs Sami Zaatari-off the planet.mp4)

(begin subs)

where are the disciples of Jesus who did not believe these things?

Show me a single disciple of Jesus ... who actually denied the Crucifixion.  
They all believed it.

Was it because they had all been fooled?

...

and again, if he was not crucified and yet he met with his disciples,   
after that time of Crucifixion, then there would have been disciples   
contradicting their story,   
unless you're gonna say that those true disciples were all just **swallowed up**   
or **taken off the planet**, or didn't have the guts to stand up to the truth...

(end subs)

But Jesus ordered **ALL ELEVEN DISCIPLES** to spread his message.

The Church claims **ONLY THREE TOTALLY UNIQUE GOSPELS,**by **ANONYMOUS** authors.

So, where are the teachings of the **OTHER EIGHT "TRUE" DISCIPLES ?**

Did they get lazy?  
Or, as Dr. White just correctly put it:  
**(repeat Dr. White: taken off the planet... swallowed up)**  
So, we repeat Dr. White's questions:

were they all just "**SWALLOWED**" up,   
or "**TAKEN OFF THE PLANET**",   
or were their writings actually destroyed and **BURNT** by the Nicene Council ? !  
This **lack of WHOLE GOSPELS** is what should "trouble" Apologetics,   
not the lack of one Aayah's **INTERPRETATION** !

(Debate Christianity V\_s Islam\_Dave Hunt-NT Manuscripts.mp4)   
(begin subs)

(Dave Hunt)  
manuscripts,

we got ... about 25,000 full or partial manuscripts for the New Testament  
(end subs)

* (So) the Church boasts of tens of thousands of manuscripts   
  by **ANONYMOUS** authors,  
  **"ATTRIBUTING"** them mainly to 4 of the 11 disciples,

**two** of whom have been proven by historians to share a **common source** *("Document Q")*.

So there are **tens of thousands** mainly from 3 **ANONYMOUS** sources,

but **ZERO manuscripts** from the remaining 72% of the disciples !!!

* In contrast, Muslims have narrations **from ALL the close companions.**

We do not have the **incriminating** gap of **ZERO narrations   
from 72% of the close Companions !**

We have tens of thousands of hadeeths,

across hundreds of thousands of chains;

Imam Ahmad memorized a million variations   
**uniformly** spreading across **every category** of the Companions.

**(In fact)The other "WITNESSES", the other GOSPELS, were SUPPRESSED.**

1. Where are Jesus' words **AFTER** the "Crucifixion" ?   
   The NT claims he remained 40 days with the disciples,[[214]](#endnote-214)  
   yet we have only **a few** statements from him for that period.  
   What was he doing during that time?   
   We are all sure this was a crucial period.  
   It is not a "cheap shot" to ask **AGAIN:** Was he just sightseeing?   
    **Relatively** to how long he stayed,   
   we have **ALMOST NO RECORD** of what he said !  
   Anybody returning after **such circumstances** would have had a lot to say;

anybody in a few minutes **would have said much more**   
than was reported about Jesus during **FORTY** days as the NT claims ! (Acts 1:3)

**ONLY A FEW SENTENCES IN FORTY CRUCIAL "FAREWELL" DAYS** ,

containing an equal **OR LESS AMOUNT OF INFORMATION**

than our Prophet's **"FAREWELL SERMON"**[[215]](#endnote-215)**,**   
which as we measured, needs only **ONE MINUTE** to read !   
  
Therefore much of what Jesus said **DISAPPEARED,**   
and that's **NOT ONLY** concerning **AFTER** the Crucifixion event:  
Please remember that all words of Jesus in the NT   
amount to about **ONE NEWSPAPER COLUMN !**

1. Why was Paul so ominous in his warning?  
   He was almost threatening:  
   "if Christ has not been raised ... your faith is in vain". (1 Cor 15: 14,17) [[216]](#endnote-216)

This is proof that there were people who did not believe in the Resurrection:  
Severe warnings must be for a cause.  
The mother does not warn so severely her **NORMAL** child   
about the dangers of **not eating** enough.  
She warns the child who **USUALLY does not eat enough**.  
Therefore, Paul was fighting an opposite current,  
people who did not believe in the Resurrection,  
so **WHERE ARE THEIR WRITINGS** ? Who were they?  
All relevant information has "conveniently" **DISAPPEARED**,  
thanks to efforts like those of the Nicene Council.

1. Paul is indeed **OUR WITNESS** that there were **OTHER GOSPELS**:

Paul admits that people were preaching **OTHER GOSPELS**,  
**CONTRARY** to his own.

This obviously disturbed him so much

that he went as far as **CURSING THEM** !!!

He said:

"... If anyone is preaching to you a Gospel

**CONTRARY** to the one you received,

**LET HIM BE ACCURSED**." (Gal 1:9)[[217]](#endnote-217)

1. The Church **DESTROYED** or caused the loss of Numerous texts and Gospels:  
   Based on "The Cross & The Crescent" by Jerald F. Dirks,

we list in our footnote**[[218]](#endnote-218)** **41 NON-CANONIC GOSPELS**   
which were **ONCE** an integral part of **EARLY CHRISTIANITY;**   
this is still not a complete listing of such **GOSPELS**, much less of **other texts.**   
He wrote (pp 83,84), which we show in blue:  
In marked contrast, the New Testament canon includes **only four gospels**,   
i.e., Matthew, Mark, Luke, and John.   
The contrast is quite dramatic, and illustrates the wealth  
of early Christian scripture, which the early Christian church   
found convenient to ignore, **BAN**, or **DESTROY,**   
once it began its campaign to construct a unified dogma,   
theology, and set of beliefs.   
  
In short only 4 of over 45 gospels found their way into the NT:  
**A MEAGER** **9%** **OF WHAT WAS POSSIBLE**.  
(The other **91%** is **GONE**.)  
(Additionally,) ... the fact that the Gospel of Barnabas   
was **BANNED** in the decree of Gelasius establishes that   
**there was a Gospel of Barnabas** by at least the **6th century.**   
(And **BANNING** this Gospel clearly indicates   
that it included information **DETRIMENTAL** to the Church's dogma.)

1. Traces still remain of the other Gospels and texts:  
   The Church's attempts to establish their dogma   
   could not obliterate **all traces** of other streams,   
   although these streams themselves got totally suppressed over time.  
   So, despite the Church's destruction of most of their own texts,  
   Christian converts to Islam had possession of additional ones.  
   Some were relayed to our scholars and thus fortunately survived:

* Our scholars such as Ka'b Al Ahbar and Wahb Ibn Munabbih[[219]](#endnote-219)  
  gathered and related numerous passages from Jewish and Christian sources.   
  These included valuable texts which escaped the Church's destruction.

Of course the Church conveniently dismisses such texts as "**non-Canonic**".

- But Islamic hadeeths are classified as authentic, weak, fabricated, etc.   
 based on **truthfulness of the narrator,** and on **internal criticism** of the texts,  
- whereas "**Canonic**" means: Here is **what I WANT you to believe,**   
and this is **what I DO NOT want you to believe.**   
It has nothing to do with academic critical evaluation of texts.  
It has nothing to do with rationality.  
It has nothing to do with **MENTAL AUTONOMY**.  
It has nothing to do with **TRUTH**.  
Shouldn't we then reject the testimony of **every** non "Jewish Christian" ?  
They were **not "Canonic".**  
Apologists may answer:   
But we accept Josephus, and he was not a Christian.  
We reply:   
The texts of Josephus were in the **CHURCH'S possession**,   
and we showed, such as concerning the Gospel of John,   
how the Pauline Church is best at editing and even forging texts to fit its dogma.

* For example, Ibn Katheer quotes Ibn Is'haq[[220]](#endnote-220) about a Christian convert to Islam   
  who related that a disciple volunteered to take Jesus' place.

On first impression, one may question this substitution on moral grounds,

but our texts from Christian origin explain that Jesus and his disciples   
were threatened to be **ALL killed** unless Jesus gave himself up.   
Jesus promised his company in paradise to whoever will volunteer   
to take his likeness.   
**Thus the main purpose was to save the whole GROUP.**

Of course if nobody volunteered, neither Muslims nor Christians doubt   
that Jesus would have delivered himself,

he wouldn't have let the whole group get killed.

* And al Tabari relates[[221]](#endnote-221) that Jesus descended after he was "raised",

while Mary and another woman were weeping by the trunk of the cross.

He asked them Why are you weeping?"

They said "About you".

He told them

"I was not killed nor crucified, but God raised me and honored me",

and he asked them to tell his disciples about him

and to meet him at a specific place at night.

The disciples came to that place, and the mountain became full of light  
upon his descent there,

then he told them to invite people to his religion and to worship their Lord,

and sent them to the nations.

* There were other scriptures indeed, which were:
* With converts, whereby these texts **had no more value** to them,

so they did not continue protecting them from generation to the next,

and re-copying worn out texts when needed.

* With Christian individuals sticking to the Church's doctrine,  
  whereby these "non canonic" texts also **lost their value** to them   
  and got neglected until they disappeared with the passage of time.
* Within reach of the Church which as we mentioned,   
  avidly **destroyed** them completely.
  + - * Other such texts are of great value:

It is worth mentioning that similar texts from early Christian converts to Islam, prove of great value since they **help understand** much more about Jesus.   
For example:

* "Our texts" (citing Wahb) mention that in the Garden of Gethsemane (geth-se-mi-nee)   
  Jesus told his disciples to **pray with him for his safety**.[[222]](#endnote-222)   
  The Gospels just mention that he told them to "**keep watch**",  
  which **under-stresses**  
  - his earnestness in **wanting to be saved,**- and **his humility,**typically in the NT authors' fashion of trying to raise the stature of Jesus.
* Mk 1:45[[223]](#endnote-223) mentions that after the man spread the news about the miracles,   
  Jesus "**could no longer openly enter a town,   
  but was out in desolate places"**.   
  But "our texts" (cited by Ibn Katheer[[224]](#endnote-224))   
  are **more explicit** that Jesus moved around a lotin order to **stay away from harm** of his enemies,   
  which better clarifies the background   
  about the miracle of turning water into wine,   
  as we will see next.

Another text (citing Ibn Abbas) explains the miracle of turning water into wine: [[225]](#endnote-225)  
(First, that) 1- Holding daily banquets was forced on people   
by some "bully" ruler in a village, to feed him and his soldiers.   
The Jews refused Jesus' message and expelled him,  
so he kept roaming with his mother from place to place.  
They reached that village, and were **generously hosted**   
by a person there, whose turn it was to hold the banquet.   
(Next, that) 2- Mary then learned their host was **out of wine** and **would be punished.**   
She told Jesus about it, implying that he perform a miracle.   
Jesus merely answered: O mother, If I do that, there will be harm.  
(Publicizing his miracles in such a gathering would jeopardize his safety:   
he repeatedly asked not to tell about his miracles.)[[226]](#endnote-226)   
 Mk 1:42-44; Lk 5:12-16; Lk 8:56; Mt 8:4; Mt 9:28-30; Mk 7:31-37; Mk 8:30  
  
She replied: **DO NOT MIND**, **he did us a favor**, and was generous to us.  
  
So Jesus said: Tell him to fill the water pots with water.  
Then he went ahead and performed the miracle !  
  
**These details are magnificent,** while John's Gospel creates unanswerable

questions about Jesus' irritability and motive for the stunning self-contradiction,

harshly rebuking his mother only to perform the miracle immediately after:

1. The host was in a difficult situation and Mary wanted to return a favor.
2. Jesus simply did not want to over publicize his miracles:  
   He was in a large gathering, close to "informers", not in the open country.
3. He **did not disrespect** his mother in any way.
4. When she told him "not to mind", he went **against his own preference,**   
   **against** his care for **personal safety !**
5. He splendidly **obliged the wish of his mother,**   
   as described in the Holy Quran:   
   "(He) has made me **kind to my mother"** (19:32).

Whoever altered the Gospel of John explicitly stated his purpose   
to spread his doctrine: "these are written **so that you may continue**   
**to believe** that Jesus is the Messiah, the **Son of God**..." (Jn 20:30).  
All over this altered Gospel, we see differences from the other Gospels,  
clearly trying to inflate the stature of Jesus PBUH.  
Thus, in Jn 2:1-8 the alterations attempt to give him   
an air of superiority, but in doing so, the author **FORGETS**   
that Jesus is an **EXAMPLE OF PROPER BEHAVIOR**, to say the least.   
Such alterations reflect a severely deficient opinion of what "high stature" is:  
They end up with the false image of a bully disrespecting his mother,   
then performing the miracle anyway !

We say whoever altered John's Gospel **committed a crime,**   
whereby he depicted Jesus as **the opposite** of what he really was.  
Any person who deeply loves his mother,   
would know the reason for our indignation.  
If we previously considered this Gospel as **possibly** authentic,   
we would throw it away after noticing this crime.

Therefore, wouldn't we all love to have much more of these other "texts" ?

* They make us understand more about Jesus and his true message.
* They would unveil where manipulations   
  have most likely happened in the NT.
* They give more proof that other "Gospels" existed but were lost.
* Of course Apologists will point that our accounts do not all agree:
* Some mention that the substitute was a volunteer.
* Others mention he was Judas.
* Our response is that:
* The confusion originates in our **Christian** sources, it is not caused **by us.**
* The confusion **proves** that these **Christian** sources **disagree.**
* Therefore this proves the Quran, that there was **disagreement:**   
  "... those who **disagree** concerning it are in doubt thereof..." (4:157)
* For those interested, "The Muslim Jesus", by Tarif Khalidi[[227]](#endnote-227)   
  contains 303 such accounts which   
  - having escaped censorship of the Nicene Council and the like -   
  fill a glaring gap in the NT:   
  **Concentrating on the TEACHINGS of Jesus and his PERSONALITY**   
  as the patron of asceticism,   
  and the superb moral, spiritual and social role model,  
  instead of manipulating and/or suppressing texts, in order to promote a specific dogma.  
  “Jesus used to eat the leaves of the trees," reads one saying,   
  "dress in hair-shirts, and sleep wherever night found him.   
  He had no child who might die, no house which might fall into ruin;   
  nor did he save his lunch for his dinner or his dinner for his lunch.   
  He used to say, 'Each day brings with it its own sustenance.'"
* Mr White also ridicules similar sources, that Jesus was lifted to heaven  
  after being saved from the Crucifixion:

(Was Jesus Crucified\_ James White vs Sami Zaatari-through the hole.mp4)

(begin subs)

but most Muslims I know believe this means that God took Jesus.

In fact I've had Muslims make entire arguments about:   
Well you know, in the place where Jesus and the disciples met,   
in the mount of olives, they found the cave that they would have slept in,   
and there is a hole in the middle,  
that's how Jesus got out.

Was Allah brought him up through the hole and over the roof.

(end subs)

* But don't Christians also believe Jesus **ASCENDED** ?   
  Where did he ascend to, if not unto God, precisely as the Quran states ?
* Are we worrying about the "exit point" ? Through the roof or through mere air !

Yes, God - who parted the sea for Moses -

could have lifted Jesus to heaven from the floor or from the ceiling,

or he could have made him disappear that very morning, even the day before !

So are we to fuss about **HOW** and **WHY** each miracle happened:

- How and why Jesus **walked on water** ? Why not simply **glide on air** ?   
- Why spit in the blind's eyes instead of simply **praying** for him to be cured ?

- And this is a **serious** question, not merely rhetorical like the above:  
 Why **curse** the fig tree? He could have **commanded** it to **bear fruit**,

and it would have done so that very instant: After all, Jesus **commanded**   
 the dead Lazarus to raise, and he raised immediately !

* Or have we forgotten the OT Prophecy:"he will command his **ANGELS**... to **GUARD** you...   
  **THEY WILL LIFT YOU UP** in their hands" (Ps 91:10-16)

(Was Jesus Crucified\_ James White vs Sami Zaatari-Stop reading Bart Ehrman.mp4)

(begin subs)

And then we had finally Bart Ehrman's where he says:

"Well Bart Ehrman believes Jesus was Crucified."

Yes he does.

"Doesn't believe he rose from the dead."

Why not? Why doesn't he?

Because he is a naturalistic materialist that's why... (cut)

He's a naturalistic materialist... (cut)

Stop reading Bart Ehrman

and go find someone who has the same level of faith in the text of the Bible (that) you have in the Quran.

(end subs)

So Apologists are to guide us about which people

are "Canonic" so we can read them or not ?

We prefer to stick to the guidance from the Prophet's advice:

"Wisdom is the believer's quest.

**Wherever he finds it:** he is more entitled to it."

Incidentally, that was a great idea for Apologists themselves

to "stop reading Bart Ehrman":

This "naturalistic materialist", as White put it,   
seems to have influenced many of them:  
They too seem to have "lost their faith"

in the power of God to produce miracles,

such as saving Jesus and raising him to heaven.

**Summary** about Investigating "Other Witnesses"

Christian Apologists claim they have **unanimous** evidence,  
and that Muslims have no evidence, even though

* The Church:
* **Destroyed evidence** in every possible way.
* Has **nothing from 72% of the disciples.**
* Has **nothing from 91% of the texts** known to be originally available !

This is like somebody in court who **destroyed** **91% of the evidence,**   
 yet claims **his opponent contradicts the "unanimous 9%" evidence !**

* (and even though) Muslim scholars have narrations of Christian origin  
  showing that:
* Christians had streams that believed Jesus was saved from the crucifixion.
* These narrations, from early Christian origins, **DIFFER** from Canonic texts,  
  therefore confirming the Quran, that they **"disagreed"** and were **"full of doubts"** (S4 A157).

**GENERAL CONCLUSION**

1. **(Additional Objection)**  
   Let's first listen to this additional objection:  
   (Was Jesus Crucified\_ James White vs Sami Zaatari-40 words 600 years later.mp4)  
   (begin subs)  
   What says otherwise?   
   40 Arabic words

from 600 years later

from someone who had never even read either the OT or the NT.   
That's all you've got.  
(end subs)  
But just before that, Dr White said:

(begin subs)

the historical record can only get you so far

(repeat)

the historical record can only get you so far

(end subs)

Dr White (and other Christian Apologists) admits that Historical records

"can only get you so far", yet he conveniently forgot it **seconds later**,

when he spoke of

- 600 years later,

- from someone who had never "even" read the Bible !

Mr White (like other Christian Apologists) conveniently dismisses   
that the NT itself was **AUTHENTICATED** ("canonized")   
nearly **4 CENTURIES AFTER the events** (7 Centuries for the Orthodox Church !),

and more than **1400 MILES AWAY** from where they took place !!!

So let us see with him how historical records indeed

"**CANNOT** get us as far" as revelations can:  
  
It turns out the Quran is surprisingly **QUALIFIED:**  
Indeed it correctly spoke of the Pharaoh's **BODY being SAVED**

Pickthall (10:92[[228]](#endnote-228))

But this day We save thee in thy body,   
that thou mayest be a portent (sign)   
for those after thee.

Lo! most of mankind are heedless of Our portents.

This statement is a revelation, **NOT** a "historical record" :

Indeed the Pharaoh's body **WAS RECOVERED**,

and was put **ON DISPLAY FOR THE WORLD TO SEE**.

* That was **THOUSANDS OF YEARS** after the Pharaoh[[229]](#endnote-229),   
  not the mere 600 years that Mr. White thought significant !
* And yes, this Aayah too was recited by a man   
  "**WHO HAD NEVER EVEN READ**" about ancient Egypt.

So why make this big commotion

about the Quran giving **ANOTHER REVELATION**,

this time concerning what happened to Jesus ?

Since this Aayah also states that   
"most of mankind are **heedless of the Signs** of God",   
Muslims therefore expect skeptics to laboriously argue   
about this specific Pharaoh's **identity**, the same way they argue about every other miracle in the   
Quran: Is the mummy that of the Pharaoh of the Exodus or not ?.  
So let them also argue this:

1. It was **unknown to humanity** at the time of the Prophet,  
   that **ANY** Pharaoh's **body got preserved**..  
   So what on earth makes an illiterate man, 1400 years ago,   
   in the midst of the desert, speak about **ANY** Pharaoh's **body being saved** ?  
   Did he "plagiarize" the Bible, according to the favorite "refrain" of Apologists?  
   Or was it "common knowledge", the favorite "refrain" of skeptics !   
   Did he get it from Aristotle or Galen? Maybe from the Romans or some   
   Viking sailors! Or maybe from the Incas, whose existence was yet unknown !
2. But guess what, he coupled it with an additional tour de force,  
   a "promotional offer, two for the price of one":  
   The same Aayah **ALSO** correctly stated that   
   the Pharaoh's body **will LATER become a "sign"**.  
   This discovery happened more than 1,000 years **AFTER the Quran** !  
   Indeed, until Champolion "unlocked" the Pyramids in the 19th Century,  
   **humanity didn't even know** of **ANY** Pharaohs mummy being preserved.  
   So what on earth made this unlearned man recite a **FUTURE** prophecy   
   **about something HE DIDN'T KNOW** **!** Was it also "**common knowledge**"   
   that **mummies** of the Pharaohs **WILL BE DISCOVERED** in the future !  
   We **respect** the OT and believe it is based on God's words, but there is   
   absolutely no prophecy there, nor in any other revealed text, which comes even   
   close to this stunning **DOUBLE** prophetic miracle of the Quran.  
   **(Nasheed)**

* So yes, the Quran is a revelation   
  which spoke about Jesus **IN THE PAST**   
  like it spoke about the Pharaoh in the **PAST AND FUTURE**,  
  and we saw in this series of lectures the myriad of proofs   
  why the Quran is correct in denying the Crucifixion.

1. **SUMMARY** of these 5 videosAt the beginning of this series of videos,   
   it was correctly mentioned that credibility must be given   
   to the report that's closest to the situation;

this is according to the HM.  
  
But we also saw that:

* The NT fails many criteria of the HM.
* The NT contradicts the OT, **which came before it**,   
  about issues where the OT should take precedence.
* The Quran is not presenting itself   
  as a **regular** historical document on this issue,   
  it is presenting itself as a **REVELATION ,**   
  **telling us what actually happened**.
* The Quran did not let the issue just "go", for many reasons,   
  mainly to vindicate Jesus as a true Prophet   
  and confirming OT prophecies that he will be saved.
* God did not "mislead", it is the Church that misleads itself and its followers.
* After "Cross Examining" the Witnesses, we found that according to the HM:
* The "first witnesses" were not qualified.
* The Gospel writers had "motivation for providing some kind of bias".
* Or there was outright lying and fabrication to promote a specific doctrine.
* Numerous other "**witnesses**" (texts) **disappeared** or have been **suppressed**.  
  The Church:
* **Destroyed** "**evidence**" in every possible way.
* Has **nothing from 72% of the disciples** !
* Has **nothing from 91% of the texts** known to have originally existed !

And we also saw how correct the Quran was about   
- the confusion and doubts  
- (and that) "It was made to appear" شبه لهم

Indeed we saw **FROM THE NT ITSELF** (see video 4, points 6 & 7)

* The extraordinary "failure to recognize" afflicting disciples like an epidemic.
* Jesus rebuking "the disciples" repeatedly for **NOT UNDERSTANDING,**especially after the presumed "resurrection".
* Disciples thinking they saw **A SPIRIT**.
* Some "worshipping" him but **SOME DOUBTING**. (Mt 28:16)

1. **What to do now?**

The Quran tells Muslims what **THEY need to know** about Jesus:  
- That he was a great Prophet.  
- And that he was not crucified.  
The Crucifixion Aayah (4-157) aims to **vindicate** Jesus,

not to provide a **historical record** about **details** of the Crucifixion.

For those interested, we mention in our footnote here some comments   
about the theory of "Substitution"[[230]](#endnote-230) and about the "Swoon" theory[[231]](#endnote-231)   
(whereby Jesus seemed to die but "swooned", he was only unconscious).

**If you love Jesus, the solution is simple**:

1. It starts by reviewing **HIS** stern warning:  
   “**Not everyone who says** to me, ‘Lord, Lord,’ will enter the kingdom of heaven,   
   but the one who **DOES the WILL of my Father** ... many will say (did we not ... did we not...)...then will I  
   declare to them, ‘...depart from me, you **workers of lawlessness**.’ " (Mat 7:21-23[[232]](#endnote-232))  
     
   **SALVATION** for Pauline Christianity, is to **ONLY** glorify Jesus **precisely** as he   
   criticized: Calling him "Lord Lord", but not following "the Law", the **WILL** of God.

But we see from his words that Jesus **IS NOT AFTER US GLORIFYING HIM**,  
**HE IS AFTER US DOING THE WILL OF GOD ! ACTIONS** (are needed too)**, not only "faith".**  
- He **CLEARLY STATED** the decisive factor: **DOING THE WILL** of God.  
- He **CLEARLY STATED** that **glorifying him** by saying "Lord Lord"   
**is not enough**, and that **he will reject "workers of lawlessness**",   
those who **do not "DO the WILL of the Father**",   
those who suppress (burn and ban books), disfigure (texts against their meaning)... ,(this is) **WORK AGAINST FOLLOWING THE LAW**: **"WORKERS OF LAWLESSNESS".**   
  
But what is **THE WILL OF THE FATHER**, other than **THE LAW** ?

Isn't "**THE LAW**" that The Father gave, precisely what He **WANTS US TO DO** ?

Isn't it "**HIS WILL**", "**THE WILL** of The Father" which Jesus is talking about ?   
Or is "**THE LAW**" not "**THE WILL**" but merely some capricious **WHIMS**  
which God doesn't **SERIOUSLY** care whether we follow or not ? !

The 10 commandment are **PART OF THE LAW** but not **THE WHOLE LAW**,

therefore following **ONLY** the 10 commandments (as Pauline Christianity wants)   
does not fulfill Jesus' requirement of "**doing** **THE will of the Father**".

"**THE WILL OF THE FATHER**" includes **THE WHOLE LAW** !

And by the way, when The Law is not obeyed perfectly, God mentions in the OT

that if we commits sins, then we must still turn back and He will forgive us:

"If my people, ... shall ... **turn from their wicked ways**;

then will I ... **forgive their sin**..." (2 Chron 7:14)

1. We have the **responsibility** of **critical reasoning**:

(Let us reflect about) **HOW** do N Korea's "Camp 14" prisoners (mentioned in Video 4) view the world,   
and **WHY** do they do so?

**{N Korea-3 Generations-more.wmv: begin subs}**

- Did anybody ever explain to you why you were in a camp? **[[233]](#endnote-233)**

- No. Never. Because I was born there.   
 I just thought that those people who carry guns were born to carry guns.  
 And prisoners like me were born as prisoners...  
- Growing up, did you ever think about escaping?  
- That never crossed my mind.  
- It never crossed your mind?  
- No. Never. What I thought was that the society outside the camp   
 would be similar to that inside the camp.  
- You thought everybody lived in a prison camp like this?  
- Yes.  
**{end subs for: N Korea-3 Generations-more.wmv}**

- So the prisoner views that the whole world is like his camp.   
 For him, **THIS IS THE TRUTH**: It is taken **for granted.** This is his **world-view.**  
- And a usual Christian views that **THE TRUTH**   
 is what he hears at Church: This is taken **for granted.** This is his **world-view.**  
  
- The prisoner views that he was "born to be" **a prisoner.**  
- And a usual Christian views that he is "born with" the **original sin, etc.**

- The prisoner's misperception is because this is all he heard,

he did not hear **"another side"** of the story. There is no other side of the story.

- And a usual Christian does not usually hear the **"other side"** of the story from

unbiased sources: Islam is severely distorted by the media & by the Church.

Furthermore, in cases like that:

- The prisoner has usually no reason to challenge the **AUTHORITY** around him.

- (And) A usual Christian has usually no reason (nor the) time to challenge that of the Church.

(AS FOR US) We have the responsibility to scrutinize **any** claim,   
whether coming from a clergyman or a Muslim Shaikh,   
instead of **endorsing** it without reflection.  
  
So please review the NT and look at the explicit meanings of **Jesus' words**,   
without allowing **others** to "speak for him".  
  
Jesus was one of God's greatest Prophets, he was not deficient   
in relaying his teachings, whereby he **needed** others to speak for him.

He cared for our salvation, he was not after tricking us   
by using obscure expressions,   
or by **suppressing** any important doctrine,   
waiting for Paul and the Church to divulge to us "later".

**If "it was important"**, **he must have said it** clearly and **unequivocally:**   
Trinity, Divinity of Jesus, redemption through Crucifixion, Original Sin... etc.   
just like God's unequivocal commandment in the OT:   
"Hear, O Israel: **The Lord our God is one Lord**..." [[234]](#endnote-234)  
  
Indeed, Jesus said:

"The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord...   
And the second is... There is **none other commandment greater** than these." [[235]](#endnote-235)

**None:** **NO TRINITY, NO DIVINITY OF JESUS, NO ORIGINAL SIN**... etc.   
 is more important than that first commandment.  
If Jesus did **NOT** mention it clearly, then it was **NOT essential**,   
or it was just **invented by others**.

1. (Ask yourself) the billion dollar question,  
   **Will Jesus rebuke me on the day of judgment:**

* Why did you think **I DID NOT need interpreters**   
  to **IMPROVE** upon my words?
* Why did you give **priority to MY words** over the words of **OTHERS**?
* Why did you insist on following **MY** words **LITERALLY**  
  and **NOT** according to **FIGURATIVE** or **ALLEGORICAL** claims of **OTHERS** ?
* Why did you think **I would have made it clear IF IT WAS IMPORTANT**?

And please ask yourself **on what bases** shall we allow opinions to **overrule**   
the **clear** words of Jesus, whether they be my opinion, yours, or Paul's.

And when you read self appointed false Prophets   
basing religion **AGAINST** following "The Law",   
remember that **SATAN** is the **ENEMY of the Law**,   
while **JESUS** and his disciples meticulously **FOLLOWED the Law**:

“Why do you call me ‘Lord, Lord,’ and **not DO what I tell you**?" (Lk 6:46)  
What did Jesus "tell us" other than **FOLLOWING THE LAW** ?  
  
And please ask yourself:  
If I insist on rejecting Pauline Christianity for relaxing The Law,

who did Jesus **just threaten** to deny, **ME** or **THEM**?

And please ask yourself too:   
I want to "**do what Jesus told me**", so what am I left with if I follow Paul ?   
What **commandments of Jesus** himself did Paul promote?

**NONE** !   
Yes, Paul **spoke** about Jesus, **referred** to him, **over-glorified** him,   
but he absolutely never promoted any commandment from him.  
Please check for yourself.

We are sure any person who sincerely loves Jesus will agree:  
If I follow Paul, I will end up with **NOTHING FROM** Jesus,   
I will only end up with **CLAIMS ABOUT** Jesus.

And since Paul is the actual founder of "Modern Christianity",  
here again is some of his doctrine:

* **The Law arouses sinful passions**
* **sin,** seizing an opportunity **through the commandment,**  **produced in me all kinds of covetousness**
* **apart from the law, sin lies dead** **!** (See Rom 7:5,8)**[[236]](#endnote-236)**

But acknowledging the Law makes us **control our passions, not the other way !**

Serious doubts are cast against the morality of a person

who **blames the law** for arousing his "sinful passions":

It is **NOT THE LAW** that arouses sinful passions,

it is **ACCEPTING SATAN'S TEMPTATIONS** that arouses them,

How can Paul **BLAME THE LAW**

of producing **SIN** and **COVETOUSNESS** in him,

when it is **ONLY THROUGH THE LAW** that we can **DEFINE WHAT "SIN" IS** !

This will end the last of our 5 video series.  
We do not claim all our thoughts to be infallible:

* We tried to analyze logically the topic to the best of our ability,   
  resting on the premise that we were created by God in His image,   
  i.e. our **LOGIC** and our **SENSE OF JUSTICE .**
* We also rested on another premise, that Prophets, especially Jesus, Peace and Mercy be upon him,   
  are truthful and of a sane and stable personality: **MODELS** for all mankind.
* Although we quoted the Modern Historical Method,   
  yet just like Christians we accept the possibility of Miracles in our analysis,  
  while the (Modern) Historical Method does not set any criteria for analyzing them.

We pray Allah this was all of benefit to people sincerely seeking the truth.  
   
The **SUPERB AFFINITY** between Jesus and Mohamad deserves special mention,   
Peace and Mercy be upon them both:  
**From the side of Jesus:**

* We saw in great detail how he foretold about Mohamad (see Video 3, point 2-5).
* (and) At the start of 1 John 2, Jesus is correctly mentioned as the **ADVOCATE** for those who may have sinned. \*[[237]](#endnote-237)  
  But Jesus was not the **ONLY** advocate:  
  In John 14:16 Jesus foretold about Mohamad, "**ANOTHER** advocate", to help us and stay with us for ever \*[[238]](#endnote-238)  
  (i.e. that Mohamad's detailed Law and guidance **WILL BE PRESERVED** through the centuries, *ibid*).  
  and Mohamad informed us how he himself will be   
  mankind's " **ADVOCATE**" in general, and his nation's in particular.
* We also saw how Jesus foretold about the nation of Islam in Mat 21:43 *(ibid)*.
* We saw his message about worshipping God and doing His Will.
* And (finally we saw) how Jesus foretold of the **MASS DECEPTION** to happen **IN HIS NAME**,  
  that "many will mislead many" (in his name)  
  and that Jesus will reject them as "workers of lawlessness"  
  a **STUNNING PREVIEW** six centuries before The Quran, of Surah 1 Ayah 7:   
  "nor the path of those **WHO HAVE GONE ASTRAY**"  
  "wala-l daalleen" ولا الضالين  
  (explained by several hadeeths to itend Christians, of course, centuries **AFTER** Jesus).

Such is the stunning affinity between these two illustrious prophets.

**From his side, Prophet Muhammad, as the "carrier" of the Quran:**

* Unlike the NT, he vindicated Jesus about the accusation of being **ACCURSED** through the Crucifixion !
* More than that, the Quran informed that Jesus was "**MERCY** wherever he was" (19:31).
* Vindicated Jesus from disrespecting and bullying his mother *(ibid)*.

**The Prophet PBUH said:**

"I am more worthy of Jesus son of Mary than all people   
in this world and the hereafter.  
There is no Prophet between us,   
and Prophets are sons of one father,   
their mothers are different but **their religion is one**."   
(Bukhari, Muslim, Ahmad & others) [[239]](#endnote-239)

**And he said:**

"Whoever believes in Jesus then believes in me, will have double the reward".   
(Bukhari)

(Wassalamu Alaikum)

1. **And if Christ was not raised:**

   1 Corinthians 15

   14- And if Christ has not been raised, then our preaching is in vain and **your faith is in vain.**

   17- And if Christ has not been raised, **your faith is futile** and you are still in your sins. [↑](#endnote-ref-1)
2. **HISTORICAL METHOD**:

   Notes from Muhaddith.Org: (**HM** is the Historical Method, and **IHM** is the Islamic Hadeeth Methodology).

   We added equivalent terms from IHM **{**between crossbows**}**.

   We mention this equivalence because it demonstrates the bases of both methods:   
   Proper reasoning (for the IHM), Historical Reasoning (for the HM), and rational thinking and common sense (for both).

   By saying equivalent, we do not mean the terms are identical: The Scopes of both methods are different, so are their Goals and Advantages.

   **Scope:**

   HM: Concerned with any period of history, and studies objects (relics) and narratives (letters, etc).

   IHM: Restricted to the Islamic texts and their transmission, and studies mainly verbal narrations, although it also addresses written documents.

   **Goal:**

   HM: "... to give an accurate historical description of what actually happened".  
   (See Olden-Jørgensen and Thurén below).

   IHM: To assess the level of credibility (authenticity ) of each text attributed to the Prophet, "Companion", "Follower", etc. and the "strength" of individual narrators.

   (Thus the goals of the HM and the IHM are identical, to "give an accurate description" of what actually happened,  
   only their scopes differ).

   **Advantages / Disadvantages:**

   HM:

   Wider scope. One cannot use Islamic Hadeeth Methodology to study Troy, Sparta or Biblical times.

   "Shows" better structure in displaying its principles (bulleting, physical layout within the books, etc): Its principles are more easily recognized by the reader.   
   Thus when reviewing the HM (below) it "appears" to the reader that it is more detailed, more formal, although the IHM has actually the same level of details and formal discipline (if not more) but frequently within long unstructured paragraphs.

   Formulated in contemporary times, it benefits from the advances in printing, and therefore provides easier reading and comprehension.

   Makes use of equations (in "Statistical Inference" and in "Argument from Analogy") although such equations are rarely mentioned (if ever used) by authors about history.   
   What we find in books (proposing an issue, or criticizing that proposal) are just statements about "numerous", "by analogy", or even confirming facts while the equations would not have allowed it, never the actual "impressive" equations.

   IHM:

   Scope is more focused and specialized.   
   The Historical Method does not have the formal detailed classification ("tools") to evaluate nor compare the credibility of narrators, nor the credibility of the contents, and of course it does not aim, nor possess the "tools" to deduce Islamic legislation.

   Although its principles are well structured, yet available books do not show the modern structure (of bulleting, etc), therefore it is more demanding to assimilate.

   Its principles are meticulously mentioned in each discussion of each "narration". They are not mere equations and principles alluded to.  
   The verdict of every scholar is expounded for each hadeeth, what level of legislation can be taken from it, and how confident it can be for assessing Islamic history. His criteria are discussed by other scholars in the same manner and detail.   
   These criteria and discussions are available in most books.   
   Even when renowned experts (Bukhari, Muslim, Malik, Shafi'i, etc) provide their opinion on one hadeeth or legislation without always explicitly supporting it, others in their times or in our contemporary age, have the tools and ability to deduce (then defend or criticize) the implicit reasons of the initial Scholar.   
   These renowned scholars have expounded their own rules and criteria, and when their evaluation of a hadeeth or legislation do not mention their own supporting rules or criteria, other qualified scholars can easily trace them back.   
   So even though for example Imam Shafi'i did not mention the details for refusing a specific hadeeth on *riba* - usury -, yet we read his followers from the Shafi'i school explain that Imam Shafi'i does not accept that specific hadeeth because it is "weak" according to him, because it is missing a *Sahabi* - Companion of the Prophet - in its chain (the last person in the chain is not a Companion, but a *tabi'i* - Follower of the Companions -, Makhool in this instance, who narrates: The Prophet said...).  
   In turn, followers from the Hanafi school explain that Imam Abu Haneefah accepts that chain even if the Companion is missing since all Companions are trustworthy, as long as the *tabi'i* - Follower - is trustworthy himself (Mak-hool in this instance): If the trustworthy Follower narrates "the Prophet said...", it means he heard it from a Companion, who heard it from the Prophet.

   =================

   **So here is the Historical Method**, from <http://en.wikipedia.org/wiki/Historical_method> :

   {The reader must be warned that our following discussion assumes that our above mentioned Wikipedia source, is correct and does not have grave omissions}.

   **SOURCE CRITICISM**

   Core principles

   The following core principles of source criticism were formulated by two Scandinavian historians, Olden-Jørgensen (1998) and Thurén (1997):

   Human sources may be relics such as a fingerprint; or narratives {*hadeeths*} such as a statement or a letter. Relics are more credible sources than narratives.

   Any given source may be forged or corrupted. Strong indications of the originality of the source increase its reliability.

   The closer a source is to the event which it purports to describe, the more one can trust it to give an accurate historical description of what actually happened.

   {provided the sources compared have the same truthfulness}  
   {"closer to the event": *sanad muttasil* - continuous chain - is stronger than *munqati'* - broken

   "trust it ": *saheeh* - authentic -}

   A primary source is more reliable than a secondary source which is more reliable than a tertiary source, and so on.

   {again, provided the sources compared have the same truthfulness}  
   {*sanad aali* - chain of high level is stronger than *sanad naazil* - low level}

   If a number of independent sources contain the same message, the credibility of the message is strongly increased.

   {*mash-hoor*, *azeez*, or *mutawatar*}.

   The tendency of a source is its motivation for providing some kind of bias. Tendencies should be minimized or supplemented with opposite motivations.

   {*da'eef* - weak - due to leaning or affiliation}

   If it can be demonstrated that the witness or source has no direct interest in creating bias then the credibility of the message is increased.

   {same as IHM}  
   {and vice versa: if interest to create bias is demonstrated, then the credibility decreases}

   Procedures

   Bernheim (1889) and Langlois & Seignobos (1898) proposed a seven-step procedure for source criticism in history:

   If the sources all agree about an event, historians can consider the event proved. {*mutawatar*}

   However, majority does not rule; even if most sources relate events in one way, that version will not prevail unless it passes the test of critical textual analysis. {*matn* analysis}

   The source whose account can be confirmed by reference to outside authorities in some of its parts can be trusted in its entirety if it is impossible similarly to confirm the entire text.

   {**IHM disagrees:** the parts that are confirmed are mentioned as such, but the confidence in the remaining parts is not enhanced by the confirmed parts}.

   When two sources disagree on a particular point, the historian will prefer the source with most "authority"—that is the source created by the expert or by the eyewitness.

   {expert: e.g this hadeeth has legislative significance, and this narrator is a *faqeeh* - legist -, therefore his narration is stronger than that of the non-legist in the other narration}  
   {eyewitness: *muttasil*}

   Eyewitnesses are, in general, to be preferred especially in circumstances where the ordinary observer could have accurately reported what transpired and, more specifically, when they deal with facts known by most contemporaries.

   {"Eyewitness", *sanad muttasil*: Other things being equal, *sanad muttasil* is always preferred (stronger), not only "in general"}  
   {"facts known by most contemporaries": *amr shaa-i'* أمر شائع}

   If two independently created sources agree on a matter, the reliability of each is measurably enhanced.

   {2 hadeeths citing 2 different Companions are stronger than hadeeth *ahaad* - citing one}

   When two sources disagree and there is no other means of evaluation, then historians take the source which seems to accord best with common sense.

   {same as IHM but attempts are made to reconcile:   
   The Prophet said "vinegar is a fine sauce" - to dip bread -   
   and in a non supported narration, "vinegar is a bad sauce".  
   Reconciliation is that he said the first hadeeth when he was offered vinegar and was told there was no other sauce, the second supposed narration was when vinegar was offered by a rich person - who could afford a sauce other than vinegar}.

   **EXTERNAL CRITICISM: AUTHENTICITY AND PROVENANCE**

   Garraghan divides criticism into six inquiries

   When was the source, written or unwritten, produced (date)? {*sanad muttasil* or not, *mu'asir* - contemporary - or not}

   Where was it produced (localization)? {*mulaqah* - meeting -}

   By whom was it produced (authorship)? {*thiqat al rawi* - the narrator's credibility -}

   From what pre-existing material was it produced (analysis)?

   {- best if he related it or wrote it from memory,   
    - worse if he forgot it but resorted his own documents: Ibn Lahee`ah's library was burnt in his old age, his narrations when he was old are considered weak,   
   - worst if he uses from the documents of others, which is considered as misrepresentation}

   In what original form was it produced (integrity)?

   {several Companions wrote hadeeths on sheets, and see "Ibn Lahe'ah's library" above}

   What is the evidential value of its contents (credibility)? {*matn* criticism}

   The first four are known as higher criticism;   
   the fifth, lower criticism; and, together, external criticism.   
   The sixth and final inquiry about a source is called internal criticism.

   R. J. Shafer on external criticism: "It sometimes is said that its function is negative, merely saving us from using false evidence; whereas internal criticism has the positive function of telling us how to use authenticated evidence."

   **INTERNAL CRITICISM: HISTORICAL RELIABILITY**

   Noting that few documents are accepted as completely reliable, Louis Gottschalk sets down the general rule, "for each particular of a document the process of establishing credibility should be separately undertaken regardless of the general credibility of the author." An author's trustworthiness in the main may establish a background probability for the consideration of each statement, but each piece of evidence extracted must be weighed individually.

   {IHM: if the *matn* - contents - of the hadeeth contradict established facts, it renders the whole narration weaker, not only parts of it.   
   The IHM can afford such selectivity, first due to the availability of hundreds of thousands of narrations, and second because individual narrations are short, they are not whole books containing hundreds or thousands of "statements", to be accepted or rejected all together.  
   The HM cannot be that selective first due to the scarceness of documents on any specific subject, and second because each individual source is usually a book as mentioned above, not a unique narration.}

   Eyewitness evidence {*sanad muttasil*}

   R. J. Shafer offers this checklist for evaluating eyewitness testimony:

   Is the real meaning of the statement different from its literal meaning? {*matn* analysis}

   Are words used in senses not employed today?

   {IHM has an easier task due to historical dictionaries citing the early meanings of words}

   Is the statement meant to be ironic (i.e., mean other than it says)? {*matn* analysis}

   How well could the author observe the thing he reports?

   {Ibn Abbas' report is accepted about hearing the takbeer of people leaving the masjid}.

   Were his senses equal to the observation?

   {Omar disproved technically the witnessing of the new moon by an old man}

   Was his physical location suitable to sight, hearing, touch?

   {numerous narrations state: "I could see him do this", "I could hear him say that", see also Ibn Abbas' report above}

   Did he have the proper social ability to observe: did he understand the language, have other expertise required (e.g., law, military); was he not being intimidated by his wife or the secret police?  
   {- Narrators expert in the topic of the hadeeth take precedence over narrators of a seemingly conflicting hadeeth, with lower expertise: the less expert narrator did not know the implication of the words he used in the narration.  
   - Coerced confessions are "defensible" but never adopted as true, as laid out by the Prophet PBUH concerning Ammar's behavior when tortured in order to "deny" his faith}.

   How did the author report?,

   and what was his ability to do so?

   Regarding his ability to report,

   was he biased? {affiliation leading to praising one party over the other, *bid'ah* which creates a "tendency"}

   Did he have proper time for reporting? {see next note}

   Proper place for reporting? {see next note}

   Adequate recording instruments?

   {IHM sources were initially memorized on the spot, time, place and instruments for reporting/recording did not affect memorizing}

   When did he report in relation to his observation? Soon? Much later?   
   Fifty years is much later as most eyewitnesses are dead and those who remain may have forgotten relevant material.

   {Hadeeths were related mainly for teaching others:  
   *Companions* started "reporting" to others - teaching them "relevant material" - immediately upon hearing the Prophet PBUH,  
   *followers* did the same in their age, they "reported" - teaching "relevant material" to others - immediately upon hearing each *Companion.*This reporting "span" is by far the shortest among historical "reports"}.

   What was the author's intention in reporting? {see note above}

   For whom did he report? {see note above}

   Would that audience be likely to require or suggest distortion to the author?

   {in the great majority of cases, the narrators and the audience were respecting truth as a religious Islamic duty,  
   but among various generations of narrators, the critics did single out those who allowed themselves to be coached - *yulaqqan al hadeeth* - and considered them unreliable}.

   Are there additional clues to intended veracity?

   {yes, *"tadlees"*: insinuating falsely, misleading without outward lying, concerning the "strength" of his own chain for a specific hadeeth; such persons were declared weak in all their other narrations}.

   Was he indifferent on the subject reported, thus probably not intending distortion?

   {again, most reporters were acting out of religious Islamic duty, others were singled out by the critics}.

   Did he make statements damaging to himself, thus probably not seeking to distort?

   {for example this applies to Paul when admitting to mislead: "To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law" (1 Cor 9:20) }.

   Did he give incidental or casual information, almost certainly not intended to mislead?

   Do his statements seem inherently improbable: e.g., contrary to human nature, or in conflict with what we know?

   Remember that some types of information are easier to observe and report on than others. {*matn* criticism}

   Are there inner contradictions in the document? {*matn* criticism}

   Louis Gottschalk adds an additional consideration:

   "Even when the fact in question may not be well-known, certain kinds of statements are both incidental and probable to such a degree that error or falsehood seems unlikely.

   {It must be noted that this "additional consideration" of Louis Gottschalk, although it states "seems unlikely", yet it results in accepting additional reports by the HM, to which there is no objection. But it is doubtful that accepting additional reports in this manner fully satisfies the commendably ambitious goal of Olden-Jørgensen and Thurén: "to give an accurate historical description of what actually happened".  
   In comparison:

   The criteria of IHM are internally binding: Its rules prevent enhancing the authenticity of a narration just when falsehood "seems unlikely". The authenticity is allowed to be enhanced only if the narration is corroborated whereby it is impossible for such a large number of people to have conspired to produce a lie.  
   As mentioned above, the IHM has enough sources that it can afford to be that selective. But if the IHM is applied to history in general, almost no historical event rises to the level of *saheeh* - "authentic".   
   Yet Muslims accepted "history" and still do. Muslim scholars do not require authentication before mentioning previous ages in history. Indeed the Prophet PBUH said: *Relate about the people of Israel, and no blame will be upon you*.

   Narrations of many religion texts result in beliefs, which according to Islamic consensus cannot be based on guessing, they must be based on confirmed facts.  
   This essential rule is mentioned in the Quran:   
   17-36: *and pursue not that of which you have no knowledge*...  
   Knowledge is required, "seeming to be likely" is not a substitute: 10-36: *Assuredly conjecture can by no means take the place of truth.*}

   If an ancient inscription on a road tells us that a certain proconsul built that road while Augustus was princeps, it may be doubted without further corroboration that that proconsul really built the road, but would be harder to doubt that the road was built during the principate of Augustus.

   {Yet we must note that for example, in order to please a tyrant caring more for fame than for truth, some of his followers may write false inscriptions on an already existing road, that it was built by him or by his deceased father, while he or his father could have actually only fixed it, or maybe did not build it at all}.

   If an advertisement informs readers that 'A and B Coffee may be bought at any reliable grocer's at the unusual price of fifty cents a pound,' all the inferences of the advertisement may well be doubted without corroboration except that there is a brand of coffee on the market called 'A and B Coffee.' "

   {The historian must specify that it "seems likely", and not that it "actually happened". The possibility of false claims still exists about road inscriptions, as well as hasty advertisements about products that are eventually not released for sale, for whatever reason.

   Muslim narrators are known for being specific about such distinctions; the Prophet PBUH said:

   *"On something like this - the sun - do witness, otherwise you must abstain".*

   For example if Mr X just told me on the phone that he is going to sleep. When I am asked about him, there is a distinction between saying that "he is asleep" or saying "he told me he is going to sleep"}.

   Indirect witnesses

   Garraghan says that most information comes from "indirect witnesses," people who were not present on the scene but heard of the events from someone else. Gottschalk says that a historian may sometimes use hearsay evidence.

   He writes, "In cases where he uses secondary witnesses, however, he does not rely upon them fully. On the contrary, he asks:

   On whose primary testimony does the secondary witness base his statements?

   Did the secondary witness accurately report the primary testimony as a whole?

   If not, in what details did he accurately report the primary testimony?

   Satisfactory answers to the second and third questions may provide the historian with the whole or the gist of the primary testimony upon which the secondary witness may be his only means of knowledge.

   In such cases the secondary source is the historian's 'original' source, in the sense of being the 'origin' of his knowledge.

   Insofar as this 'original' source is an accurate report of primary testimony, he tests its credibility as he would that of the primary testimony itself."

   Oral Tradition

   Gilbert Garraghan maintains that oral tradition may be accepted

   if it satisfies either two "broad conditions" or six "particular conditions", as follows:

   **Broad conditions** stated.

   The tradition should be supported by an unbroken series of witnesses, {*sanad muttasil* - continuous chain}  
   reaching from the immediate and first reporter of the fact   
   to the living mediate witness from whom we take it up,   
   or to the one who was the first to commit it to writing. {e.g Bukhari, Muslim, Malik, Ahmad, Ibn Majah, etc.}

   There should be several parallel and independent series of witnesses testifying to the fact in question.

   {IHM makes distinctions:

   When only one - chain, series - of a narration goes to one Companion (citing the Prophet), it is called *hadeeth aahaad* - singular. Every person in the chain must be evaluated; if all are reliable, this narration becomes *saheeh* -authentic.  
   If a hadeeth with a singular chain is authentic, its contents become a required belief, according to some but not all *mazhahib* (Schools of deducing legislation). For those who consider it as a required belief, it therefore becomes *fard* - obligatory to observe in one's actions.

   When more than one *sanad* - chain, series - goes to one Companion (citing the prophet), it "stronger" than the singular chain.  
   Imam Bukari imposed on himself that all narrations in his collection "Sahih" must be of that form, and he included all such narrations in that book (not only one chain of the same narration). He himself wrote other collections where he did not impose on himself to have more than one chain.  
   If all chains of such a hadeeth (with multiple *sanads*) are authentic, its contents become a required belief according to all *mazhahib* - Schools of Deducing legislation, and therefore a *fard* - obligatory to observe in one's actions.

   "Several parallel independent series" (each going to a different Companion, himself citing the Prophet PBUH) are the *mutawatar* - Corroborated -, the "strongest" class. The contents of such hadeeths are a required belief and obligatory to observe.  
   This *mutawatar* must consist of such a high number of chains (with various opinions among scholars) such that it is impossible for them to conspire about lying; individual chains do not need to be authentic.  
   Suyuti & others: Refusing the *mutawatar* will be only out of stubbornness.   
   There are 2 types of *mutawatar* :

   *Mutawatar* *lafzy* - corroborated literally - where all words of the chains are identical.  
   Example: The Prophet PBUH said (when the sun eclipsed, and some people said it was because of his son's death):  
   *"The sun and the moon are two among the signs of Allah, they do not eclipse due to anybody's death, nor due to his life...".*

   *Mutawatar ma'nawi* - by its meaning - where all chains contain identical information but through different words.   
   Example: The Prophet ordered us to perform five daily prayers.}

   **Particular conditions** formulated.

   The tradition must report a public event of importance,   
   such as would necessarily be known directly to a great number of persons.

   The tradition must have been generally believed,   
   at least for a definite period of time.

   During that definite period it must have gone without protest,   
   even from persons interested in denying it.

   The tradition must be one of relatively limited duration.   
   [Elsewhere, Garraghan suggests a maximum limit of 150 years, at least **in cultures that excel in oral remembrance**.]

   The critical spirit must have been sufficiently developed while the tradition lasted,   
   and the necessary means of critical investigation must have been at hand.  
   {Islamic Hadeeth Methodology is by far the highest qualified in this respect}.

   Critical-minded persons who would surely have challenged the tradition   
   — had they considered it false — must have made no such challenge.

   Other methods of verifying oral tradition may exist, such as comparison with the evidence of archaeological remains.

   **SYNTHESIS: HISTORICAL REASONING**

   Once individual pieces of information have been assessed in context, hypotheses can be formed and established by historical reasoning.

   Argument to the best explanation

   {IHM scholars have used the following principles in their analyses out of common sense, proper reasoning and rational thinking, but did not formulate them as a "list of principles"}.

   C. Behan McCullagh lays down seven conditions for a successful argument to the best explanation:

   The statement, together with other statements already held to be true, must imply yet other statements describing present, observable data. (We will henceforth call the first statement 'the hypothesis', and the statements describing observable data, 'observation statements'.)

   The hypothesis must be of greater explanatory scope than any other incompatible hypothesis about the same subject; that is, it must imply a greater variety of observation statements.

   The hypothesis must be of greater explanatory power than any other incompatible hypothesis about the same subject; that is, it must make the observation statements it implies more probable than any other.

   The hypothesis must be more plausible than any other incompatible hypothesis about the same subject; that is, it must be implied to some degree by a greater variety of accepted truths than any other, and be implied more strongly than any other; and its probable negation must be implied by fewer beliefs, and implied less strongly than any other.

   The hypothesis must be less ad hoc than any other incompatible hypothesis about the same subject; that is, it must include fewer new suppositions about the past which are not already implied to some extent by existing beliefs.

   It must be disconfirmed by fewer accepted beliefs than any other incompatible hypothesis about the same subject; that is, when conjoined with accepted truths it must imply fewer observation statements and other statements which are believed to be false.

   It must exceed other incompatible hypotheses about the same subject by so much, in characteristics 2 to 6, that there is little chance of an incompatible hypothesis, after further investigation, soon exceeding it in these respects.

   McCullagh sums up, "if the scope and strength of an explanation are very great, so that it explains a large number and variety of facts, many more than any competing explanation, then it is likely to be true."

   Statistical inference

   McCullagh states this form of argument as follows:

   There is probability (of the degree p1) that whatever is an A is a B.

   It is probable (to the degree p2) that this is an A.

   Therefore (relative to these premises) it is probable (to the degree p1 × p2) that this is a B.

   McCullagh gives this example:

   In thousands of cases, the letters V.S.L.M. appearing at the end of a Latin inscription on a tombstone stand for Votum Solvit Libens Merito.

   From all appearances the letters V.S.L.M. are on this tombstone at the end of a Latin inscription.

   Therefore these letters on this tombstone stand for '’Votum Solvit Libens Merito’’.

   This is a syllogism in probabilistic form, making use of a generalization formed by induction from numerous examples (as the first premise).

   {We notice four points (for easier reading, we will write *"VoSoLiMe"* instead of '’Votum Solvit Libens Merito’):

   In his example about the equation, McCullagh did not use that "impressive" equation ! (unless our source, <http://en.wikipedia.org/wiki/Historical_method> committed a grave omission).  
   The equation is therefore purely theoretical in his example, even though it describes a correct logical reasoning.

   McCullagh concluded by confirming that "these letters stand for ...".   
   Actually he should have concluded that there is a high probability therefore, that "these letters VSLM stand for *VoSoLiMe*".  
   Here is how to apply the equation in the example, to show the fine logical reasoning when it is used:  
   - There is a 90% chance (let us suppose) because of the thousands of cases, that the letters VSLM stand for *VoSoLiMe*.  
   - There is a 80% chance (let us suppose) that the same letters VSLM are on this new tombstone.  
   - Therefore there is a 90% x 80% = 72% chance the letters VSLM on this new tombstone stand for *VoSoLiMe*.

   Since he did not use the equation, how many Historians actually use it?

   Since he was categorical and did not specify that for example, there is a "high probability", how many Historians do the same, and declare that "this is what actually happened" instead of specifying "it is highly probable..." ? }

   Argument from analogy

   {When the writer of this footnote first read this section, he was intimidated by seeing an equation without finding any example on how to use it in the subsequent discussion. He found it best to add two examples, hoping to save the reader from the initial possible "intimidation".

   If the reader gets lost when starting to read now, I suggest jumping to the two examples, reading them first, and then returning to this "intimidating" part}.

   The structure of the argument is as follows:

   One thing (object, event, or state of affairs) has properties p1 . . . pn, and pn + 1.

   Another thing has properties p1 . . . pn.

   So the latter has property pn + 1.

   McCullagh says that an argument from analogy, if sound, is

   {1} either a "covert statistical syllogism" {implied deduction}  
   {2} or better expressed as an argument to the best explanation.   
   {1} It is a statistical syllogism when it is "established by a sufficient number and variety of instances of the generalization";   
   {2} otherwise, the argument may be invalid because properties 1 through n are unrelated to property n + 1, unless property n + 1 is the best explanation of properties 1 through n.   
   Analogy {in its two forms}, therefore, is uncontroversial only when used to suggest hypotheses, not as a conclusive argument.

   {Here are examples of each of the 2 types of the "Argument from analogy":

   Example of the Argument from Analogy through **"statistical syllogism"** (deduction)**:**

   * One pyramid A has 10 properties (geographical location, passage ways, some features of design, etc),   
     and an additional property: a secret burial chamber discovered later.
   * A "second pyramid" B has the same 10 properties.
   * If a secret burial chamber has been discovered in a sufficient number of pyramids, all having the 10 properties of pyramid A,   
     then it is a statistical syllogism (deduction) to suggest that the "second pyramid" B should have a burial chamber that we expect to discover.
   * This "statistical syllogism" is not controversial if it is a suggestion, it is controversial if it is used as a conclusive argument.

   Example of the Argument from Analogy through **"best explanation":**

   In the same example, if a secret burial chamber has **NOT** been discovered in a sufficient number of pyramids, the Argument may be invalid as a statistical deduction because properties 1 to 10 are unrelated to the additional property (a secret burial chamber); it can only be used as an Argument for the Best Explanation.

   * Similarly to the "statistical syllogism", this "best explanation" is not controversial if it is a suggestion, it is controversial if it is used as a conclusive argument.

   [↑](#endnote-ref-2)
3. **Islamic methodology of Hadeeth:**

   In brief, Islamic Hadeeth Methodology established criteria concerning individual **narrators,** the **series** of narrators**,** and **the** **text** of the narration:

   * It requires information about every **individual narrator,**   
     until the information was finally written and preserved into the documents:
   * Was he a contemporary of the person he is relating from,
   * is it established that they met,
   * does he have a good memory,
   * did he ever lie, did he ever mislead تدليس even without lying
   * does he have a good moral character, even in everyday affairs,
   * is he competent in the matter,
   * does he have a suspicious affiliation whereby he has an "agenda" to establish,
   * etc.
   * It evaluates the **series of narrators** for the hadeeth: السند
   * Is the series continuous سند متصل
   * Is the series missing the companion مرسل
   * Is the series missing two consecutive narrators معضل
   * Is there one series حديث آحاد for this text or more
   * Is there a multitude of parallel series for this same text متواتر
   * etc.
   * It **criticizes the texts** themselves:

   addition by a trustworthy narrator, زيادة الثقة

   irregular, شاذ

   repudiated (contradicting more authoritative narrations, or contradicting general sayings of the Prophet), منكر

   etc.

   * Depending on the narrator and the text, Hadeeth Methodology therefore classified **levels of confidence** that we can attribute to a specific **narration.**It can be:

   corroborated, متواتر

   authentic, صحيح

   fair, good, حسن

   defective, معلول

   weak, ضعيف

   or fabricated موضوع

   etc.

   **Below are additional details, from**http://www.islamreligion.com/articles/851/viewall/

   Modern Historical Methodology vs. Hadeeth Methodology (part 3 of 5): Hadeeth Methodology

   Description: A comparison between modern methods of recording history and that used in hadeeth.

   Part Three: The methodology of hadeeth.

   By Reem Azzam

   (Some explanations were added between **{**bows**}** by Muhaddith.org project, some Arabic words too).

   A Prophetic *hadeeth* حديث is a narration from or about the Prophet Muhammad (may the mercy and blessings of God be upon him), and it is through the *ahadeeth* أحاديث (plural of *hadeeth*) that Muslims know about the Prophet’s way of life, the Sunnah.

   Such knowledge is a necessary prerequisite for fulfilling the Muslim’s most basic religious requirements, and the Prophet naturally made it a point to spread this knowledge about himself during his lifetime.

   The Prophet sought to teach his Companions through different ways such as repetition, questioning, dictation, and practical demonstration.

   After teaching them he would listen to what they had learnt.

   Along with his Companions, deputations from outside were educated in both the Quran and the Sunnah.

   The Prophet would question them as well to see what they had learnt (Azami 9).

   Furthermore, the letters sent by the Prophet, some of which were quite lengthy and dealt with a wide range of legal matters, also constituted a means of teaching his Sunnah.

   Apparently there must have been a great deal of writing in general as it is said that he had at least forty-five scribes at one time or another (Azami 10).

   He also would dictate to different companions such as Ali b. Abu Talib, and he is known to have sent copies of his sermons to certain people.

   Last but not least was the practical example he lay for his followers with his clear instructions to do as he does (i.e., “Pray as you see me praying” [Bukhari, Vol. 1, Book 11, No. 604] and “Learn from me the rituals of pilgrimage” [Sahih Muslim, Book on Hajj, No. 310]).

   He was known to advise a questioner to stay with him and learn by observing him (Azami 10).

   Other measures were taken by the Prophet to spread knowledge of his Sunnah, such as the establishment of what may be regarded as schools.

   It is known that these were established in Madinah soon after his arrival, and that he would send teachers to various places outside of the city.

   He emphasized to his Companions to pass on knowledge about him, and among his sayings are “Pass on knowledge from me even if it is only one verse” (Azami 10).

   In his famous farewell sermon he is reported to have said, “Those who are present (here) should convey the message to those who are absent.” [Bukhari, Vol. 2, Book 26, No. 795]

   Consequently it was a common practice among his Companions to inform those who were absent about the Prophet’s sayings and actions.

   Additionally, the Prophet would specifically instruct delegations to teach their people what they had learnt upon their return.

   He encouraged all this activity by informing on the great rewards for teaching and learning, as well as the possible punishment for refusing to do so (Azami 12).

   On the part of the Prophet’s Companions, it should be remembered how people take care to watch and imitate the actions and sayings of one they love and admire.

   It is well known the extent of love the Prophet’s Companions had for him and that many would unhesitatingly die to protect him.

   Given this and their excellent memories, as well as the various methods the Prophet himself employed to teach his Sunnah, it would seem safe to assume that they did indeed know his Sunnah.

   In fact, reports show that they not only tried to learn it, but they tried to preserve it through various means such as memorization and recording.

   There are various examples of the Companions of the Prophet memorizing together and cultivating what they had just learned from the Prophet (Azami 13).

   Many of them are known to have recorded the hadeeth, and following the Prophets instruction, they would emulate him based on what they had learned.

   After the Prophets death, there are several reports showing that they continued in their efforts to memorize, practice, and preserve what they had learned from him.

   Furthermore, there are reports showing Companions such as Ali b. Abu Talib, Ibn Masud, and Abu Sa’id al-Khudri advising the people who came after them (the Successors) to memorize the hadeeth, which they would do either individually or collectively in groups (Azami 15).

   After the Prophets death, Islam spread beyond Arabia to distant lands.

   As the Companions of the Prophet were the ones who pioneered the expansion, it follows that the knowledge of hadeeth that they had went with them, and that not all of it remained in Madinah.

   Therefore, it is possible that a certain Sunnah was known to particular Companions who had left to settle in some distant land.

   As was previously mentioned, the Companions saw to it that those who came after them, the Successors, continued in the learning and preservation of hadeeth so that the knowledge would not be lost.

   However, now that the knowledge of the Sunnah was not concentrated in one place but had spread to different parts of the Muslim world, the likelihood of making errors arose, and consequently techniques for criticism had to be developed, especially after the first fitnah (Azami 49).

   Additionally, with the spread of the Sunnah, new techniques had to be developed for learning hadeeth.

   Though all the techniques were important in preserving the hadeeth, the practice of a teacher reading to their students was a particularly significant technique that was developed very early.

   This included reading by the teacher from the students book, which was either a complete or partial copy of the teachers book (Azami 17).

   Students and scholars would test their teachers knowledge by inserting hadeeth throughout the book before giving it to their teacher for reading. Teachers who didn't recognize the additions were “denounced and declared untrustworthy” (Azami 17).

   Additionally, it is said that from the beginning of the second century, the technique of reading by the students to their teachers became the most common practice (Azami 19).

   This was done in the presence of other students who would then compare with what they had in their books or listen carefully.

   In copying, it is said that they would usually make a circular mark after every hadeeth, and that once the hadeeth had been read to the teacher a mark would be made in the circle or elsewhere to indicate so. Also, every additional time a hadeeth was read to the teacher another mark would be made indicating so, and at times scholars would read the same book many times. The reason probably was to counter-act the challenges presented by the Arabic script - the reporter had to hear a particular hadeeth from the person from whom he is transmitting, and transmit exactly what he heard (thus the grading of reporters became necessary to know who did this best) (Burton 110-111).

   Furthermore, from a very early time, the necessity of reviewing copies became evident, and it is reported that teachers would help their students in this task to eliminate copying mistakes.

   It is important to know that one who did not follow the proper methods in teaching or compiling his own book could be accused of stealing hadeeth, even if the material was authentic. Hence it was critical that the hadeeth were obtained properly.

   There are several other techniques, but for the purpose of this paper it is important to know that the scholars of hadeeth used special terms in the transmission of a hadeeth, depending upon the technique employed in teaching it.

   Also worth pointing out is that these special terms such as “*haddathana*,” حدثنا “*akhbarana*,” أخبرنا and “*an*,” عن are often mistaken to mean that the transmission was strictly oral, although it has been shown that this was not the case.

   ***Isnad* إسناد *:*** The people involved in the transmission of a hadeeth constitute its *isnad*.

   The *isnad* informs us about the hadeeth’s source, and this information later became an essential part of the hadeeth (Azami 31). Abdullah b. Al-Mubarak, one of the teachers of al-Bukhari, is reported to have said, “The *isnad* is part of the religion: had it not been for the isnad, whoever wished to would have said whatever he liked” (Hasan 11). There is some indication that the isnad was used before the first tribulation, though it was not until the end of the first century of the Hijrah that it was fully developed (Azami 33). (However, John Burton in his An Introduction to the Hadith says that the isnad did not yet exist in the first century)

   ***matn* متن *:*** The other part of the hadeeth that actually contains the specific saying or action of the Prophet, may the mercy and blessings of God be upon him, is its *matn* or text.

   For the classification of hadeeth, there are several broad categories, of which only seven will be very briefly discussed here.

   The seven categories are classifications according to

   1) the reference to a particular authority,

   2) the links in the *isnad*, إسناد

   3) the number of reporters involved in each stage of the *isnad*,

   4) the technique used in reporting the hadeeth,

   5) the nature of the *isnad* and *matn*, متن

   6) a hidden defect found in the hadeeth’s *isnad* or *matn*, and

   7) the reliability and memory of the reporters (Hasan 14-16).

   1) **particular authority**:  
   The first category, classification according to the reference to a **particular authority**, pertains to whether it goes back to the Prophet, a Companion, or a Successor.

   *-* ***marfu’* مرفوع *:*** A *marfu’* or “elevated” narration is one that back to the Prophet, and this is regarded as the best grade (Burton 112).

   - ***mawqoof* موقوف *:*** A Mawqoof or “stopped” narration is one that goes back to a Companion,

   - ***maqtu’* مقطوع *:***while a *maqtu’* or “severed” narration is one that goes back to a Successor.

   This classification is significant in that it differentiates between the Prophet’s sayings and actions and that of a Companion or Successor.

   2) **links in the *isnad:***The second category, classification according to the {individual} **links in the *isnad*** *{of the particular hadeeth}*, makes several different distinctions.

   - ***musnad* مسند *:*** The *musnad* or “supported” hadeeth is the best out of the group as it contains no break in the chain of authorities reporting the hadeeth back to the Prophet (Burton 111).

   - ***mursal* مرسل *:*** The *mursal* or “unattached” hadeeth is one that contains a gap of one generation (according to both Azami and Hasan it is a hadeeth reported by a Successor who drops the Companion from whom he learned it in the *isnad*).

   - ***munqati’* منقطع *:***The *munqati’* or “broken” {severed} hadeeth is one which is missing a link closer to the traditionalist reporting it (i.e., before the Successor). This applies even if there appears to be no break in the chain, if it is known that one of the reporters could not have heard hadeeth from the immediate authority given in the *isnad*, even if they are contemporaries.

   The term *munqati’* also is used by some scholars to refer to a hadeeth in which a reporter does not name his authority and instead says, “a man narrated to me” (Hasan 22).

   - ***mu’dal* معضل *:*** A hadeeth is *mu’dal* or “perplexing” if more than one consecutive reporter is missing in the *isnad*.

   - ***mu’allaq* معلق *:*** If the *isnad* is dropped altogether and the reporter directly quotes the Prophet, then the hadeeth is considered *mu’allaq* or “hanging” (Hassan 22).

   3- **reporters are in each stage of the *isnad***   
   Within the third category, hadeeth are classified according to **how many reporters are in each stage of the *isnad***, i.e. in each generation of reporters.

   The two main classifications are *mutawatir* (“consecutive” {corroborated}) and *ahad* (“single”), though *ahad* is further divided into many subdivisions, among them *ghareeb* (“scarce” or “strange”), *‘azeez* (“rare” or “strong”), and *mash’hoor* (“famous”).

   - ***mutawatir* متواتر *:*** A *mutawatir* hadeeth is one that is reported by a large number of people whose agreement upon a lie is not reasonably possible and in which the possibility of coincidence is negligible.

   The minimum number of required reporters differs among the scholars of hadeeth, and ranges from four to several hundred (Azami 43).

   The hadeeth may be *mutawatir* in either meaning or words, the former being the more common one.

   Al-Ghazali stipulated that the hadeeth must be *mutawatir* in the beginning, middle, and last stages of its *isnad* (Hasan 30).

   - ***ahad* آحاد *:*** A hadeeth that is *ahad* is one whose number of reporters does not come near to that required for a *mutawatir* hadeeth.

   - ***ghareeb* غريب *:*** A hadeeth is classified as *ghareeb* if at any stage (or every stage) in the *isnad* there is only one person reporting it.

   - ***‘azeez* عزيز *:*** A hadeeth is classified as *‘azeez* if at every stage in the *isnad* there are at least two people reporting it.

   - ***mash’hoor* مشهور *:*** If at least three people report a hadeeth in every stage of its *isnad*, then it is classified as *mash’hoor*, although the term is also applied to those hadeeth which start out as *ghareeb* or *‘azeez* but then end up with a larger number of reporters (Hasan 32).

   4) **manner in which they are reported**   
   In the fourth category, hadeeth are classified according to **manner in which they are reported**. As was mentioned earlier, there is a corresponding special term to denote a particular mode of learning or transmission when a student or scholar learned a hadeeth.

   - ***Haddathana,* حدثنا *akhbarana,* أخبرنا *sami’tu سمعت*** *:* “*Haddathana*,” {spoke to us} “*akhbarana*,” {told us} and “*sami’tu*” {I heard} all indicate that the reporter personally heard the hadeeth from his own sheikh.

   - ***‘An,* عن *qaala* قال *:*** “*‘An*” {citing} and “*qaala*” {he said} are more vague and can signify either hearing from the sheikh in person or through someone else. Actually, “*‘an*” is very inferior and can signify learning the hadeeth through any one of various modes of transmission (Azami 22).

   A hadeeth can be labeled as weak due to the uncertainty caused by using the latter two terms, which respectively translate into “on the authority of” and “he said” (Hasan 33).

   - ***ruwiya* رُوي *:*** {"*ruwiya*" رُوٍيَ i.e. "it was related" is used by scholar to point out that the hadeeth they are mentioning is "weak"}

   - ***tadlees* تدليس *:*** One who practices *tadlees*, “concealing”, reports from his sheikh that which he did not hear from him, or reports from a contemporary whom he never met.

   This violates the principle that a hadeeth must be heard first-hand in order to be transmitted (Burton 112). Another type of *tadlees*, which is considered the worst among them, is when a reliable scholar reports from a weak authority {and mentions him, therefore not hiding his weakness} who is in turn reporting from a reliable scholar. The person who is reporting this *isnad* may show that he heard it from his sheikh, but then omits the weak authority and simply uses the term “*‘an*” to link his sheikh with the next trustworthy one in the *isnad* (Hasan 34).

   - ***musalsal* مسلسل *:*** If throughout the *isnad* all the reporters (including the Prophet) use the same mode of transmission, repeat an additional statement or remark, or act in a particular way while narrating the hadeeth, then it is called *musalsal* (“uniformly-linked” {"chained" }). This type of knowledge is useful for discounting the possibility of *tadlees* in a particular hadeeth (Hassan 35).

   5) **nature of text and of *isnad***   
   According to the fifth category, a hadeeth can also be classified with respect to the **nature of its text and *isnad***.

   - ***shadh* شاذ *:*** According to Al-Shafi’i, if a hadeeth reported by a trustworthy person goes against the narration of someone more reliable than him, then the hadeeth is *shadh* or “irregular”.

   - ***munkar* منكر *:*** According to Ibn Hajar, if a narration by a weak reporter contradicts an authentic hadeeth, then that hadeeth is classified as *munkar* (“denounced”), although some scholars would classify any hadeeth of a weak reporter as *munkar*.

   A hadeeth could also be classified as *munkar* if its text contradicts general sayings of the Prophet.

   - ***ziyadatu thiqah* زيادة الثقة *:*** If a hadeeth reported by a reliable person contains some additional information not narrated by other authentic sources, the addition is accepted so long as it doesn’t contradict them, and the addition is known as *ziyadatu thiqah* (“an addition by one trustworthy”).

   - ***mudraj* مدرج *:*** However, if a reporter adds something to the hadeeth being narrated, then the {additional text in the} hadeeth is classified as *mudraj* or “interpolated” {inserted}.

   If this occurs in a hadeeth, then it is usually in its text and often for the purpose of explaining a difficult word.

   In a few examples this occurs in the *isnad* - a reporter takes a part of one *isnad* and adds it to another *isnad*.

   A reporter found in the habit of intentional *idraj* or interpolation {insertion} is generally considered a liar, although scholars are more lenient with those reporters who may do it to explain a difficult word {within the text} (Hasan 37-39).

   6) **hidden defects in *isnad* or text *ma’lool* or *mu’allal:***In the sixth category, hadeeth that contain **hidden defects in their *isnad* or {in their} text** are classified as *ma’lool* معلول or *mu’allal معلّل* (“defective”).

   This could be due to such things as classifying a hadeeth as *musnad* when it is actually *mursal* or attributing a hadeeth to a particular Companion when it really comes from another one. In order to detect such defects, all the *isnads* of a hadeeth have to be collected and examined.

   For example,

   “Some scholars wrote works on which Successors heard hadeeth from which Companions. From this information is it known that Al-Hasan Al-Basri did not meet Ali, although there is a slight chance that he may have seen him during his childhood in Madinah. This is significant as many Sufi traditions are said to go back to Al-Hasan Al-Basri who is said to have reported directly from Ali.” (Hasan 42-43)

   - ***mudtarib* مضطرب *:*** There can also be uncertainty about the *isnad* or {about the} text, in which case the hadeeth is classified as *mudtarib* (“shaky”). This occurs if reporters disagree about some points in the *isnad* or text in such a way that no opinion prevails.

   - ***maqloob* مقلوب *:*** A hadeeth may be classified as *maqloob* (“changed” or “reversed”) if in the *isnad* a name was reversed (i.e., Ka’b b. Murra versus Murra b. Ka’b) or if the order of a sentence in the text is reversed (Azami 66). This also applies to those hadeeth whose text has been given a different *isnad* or vice versa, or those in which a reporter’s name was replaced with another (Hasan 41-42).

   7) **quality of the reporters**The seventh and last category to be discussed here is classification according to the **quality of the reporters**, upon which the final verdict on a hadeeth critically depends.

   - ***saheeh صحيح :*** Hadeeth reported by those known to be *adil* عدل, *hafiz* حافظ, *thabit* ثابت, and *thiqa* ثقة are the highest ranked hadeeths and are classified as *saheeh* {authentic} or “sound.” For someone to be considered *adil*, he had to be a very pious Muslim, honest and truthful in all of his dealings.   
   Through careful comparison, verbal agreement found in the text of a hadeeth among various transmitters indicated who was the most accurate (*thabit*), the most reliable (*thiqa*), and who had the best memory (*hafiz*).

   {such comparisons are only possible by elite "memorizers" with superior memory faculty, in addition to unusual faculty of analysis. Even today's super-computers are not an applicable tool because human memory uses "random-access", as well as not needing indexing according to topics. For example a qualified hadeeth memorizer can link two persons as being the same, even if they are not mentioned under the same name in any text of hadeeth, and vice versa, he can declare the two occurrences of the same name to designate two different persons. A person with outstanding memory and a bright intellect has virtually no limits as to how he can investigate a narrator, or an incident, while

   contemporary computers require indexing the names, for each pertinent detail, for each possible subject of comparison, then writing the program to analyze the names. A look at the funny results obtained from automated translation web sites shows the difficulty of mere translation, where no multiple indexing is needed, nor specialized programming of how to analyze the names once the program retrieves them from the database}.

   - ***hasan* حسن *:*** If any scholar falls less than this ideal in one or more categories, but he is not criticized, then the hadeeth reported by him are judged to be less sound, or *hasan* {good} (“fair”).

   - ***da’eef* ضعيف *:*** If a reporter was known to have a weak memory or make mistakes due to carelessness, then his hadeeth are judged as *da’eef* (“weak”) (Burton 110-111).

   Of course, there are other factors which play into the final verdict on a hadeeth, and in the words of Ibn Al-Salah, “A *saheeh* hadeeth is the one which has a continuous *isnad*, made up of reporters of trustworthy memory from similar authorities, and which is found to be free from any irregularities (i.e. in the text) or defects (i.e., in the *isnad*).”

   According to Al-Tirmidhi a *hasan* hadeeth is “A hadeeth which is not *shadh-dh*, nor contains a disparaged reporter in its *isnad*, and which is reported through more than one route of narration” (Hasan 44-46).

   A hadeeth that doesn’t reach the requirements for a *hasan* hadeeth is classified as *da’eef*, and often this is due to discontinuity in the *isnad*.

   It can also be classified as *da’eef* if one of the reporters does not have a good reputation for whatever reason, be it because of his making many mistakes or being dishonest.

   - ***mawdu’* موضوع *:***If the defects are many and severe, then the hadeeth is closer to being classified as *mawdu’* or fabricated.

   According to Al-Dhahabi the *mawdu’* hadeeth is the one whose text goes against established norms of the Prophet’s sayings or whose *isnad* contains a liar.

   A hadeeth can also be established as *mawdu’* due to “external evidence related to a discrepancy found in the dates or times of a particular incident” (Hasan 49).

   In conclusion, the aforementioned classifications constitute only a fraction of the total number of classifications that exist. The studies in hadeeth are very complex, and it seems that the scholars thought of every imaginable angle from which to analyze hadeeth. All this was for the purpose of distinguishing between different types of narrations, especially for distinguishing the authentic from the inauthentic. [↑](#endnote-ref-3)
4. **cultures that excel in oral remembrance:**

   A GUIDE TO HISTORICAL METHOD

   BY GILBERT J. GARRAGHAN, S.J.

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   Oral Tradition

   Gilbert Garraghan maintains that oral tradition may be accepted if it satisfies either two "broad conditions" or six "particular conditions", as follows:

   Broad conditions stated.

   The tradition should be supported by an unbroken series of witnesses,   
   reaching from the immediate and first reporter of the fact   
   to the living mediate witness from whom we take it up,   
   or to the one who was the first to commit it to writing.

   There should be several parallel and independent series of witnesses testifying to the fact in question.

   Particular conditions formulated.

   The tradition must report a public event of importance,   
   such as would necessarily be known directly to a great number of persons.

   The tradition must have been generally believed,   
   at least for a definite period of time.

   During that definite period it must have gone without protest,   
   even from persons interested in denying it.

   The tradition must be one of relatively limited duration.   
   [Elsewhere, Garraghan suggests a maximum limit of 150 years, at least **in cultures that excel in oral remembrance**.]

   The critical spirit must have been sufficiently developed while the tradition lasted,   
   and the necessary means of critical investigation must have been at hand.

   Critical-minded persons who would surely have challenged the tradition   
   — had they considered it false — must have made no such challenge.

   Other methods of verifying oral tradition may exist, such as comparison with the evidence of archaeological remains. [↑](#endnote-ref-4)
5. **THIS IS JESUS THE KING OF THE JEWS**:

   Mt.27:37- And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**. [↑](#endnote-ref-5)
6. **THE KING OF THE JEWS**:

   And the superscription of his accusation was written over, **THE KING OF THE JEWS** (Mk.15:26) [↑](#endnote-ref-6)
7. **THIS IS THE KING OF THE JEWS:**

   And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS** (Lk.23:38) [↑](#endnote-ref-7)
8. **JESUS OF NAZARETH THE KING OF THE JEWS:**

   And Pilate wrote a title, and put it on the cross. And the writing was **JESUS OF NAZARETH THE KING OF THE JEWS** (Jn.19:19) [↑](#endnote-ref-8)
9. **ESSENTIALLY IMPORTANT to our discussion:**

   Compare these with differences in our Islamic Hadeeths:  
   - There are hadeeths describing   
   what the Prophet said in unique events:   
   If any variations occur between them,  
   it is Hadeeth scholars who criticized them first,  
   leaving no gaps that needed to be closed.  
   - And there are also hadeeths describing   
   what he said in different events, such as his teachings:   
   They definitely happened more than once,  
   and to different Companions,   
   therefore it is natural he used slightly different wordings,   
   just like the differences here about the sign on the cross.  
    [↑](#endnote-ref-9)
10. **standing by the cross:**

    John 19:25 but standing **by the cross** of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. [↑](#endnote-ref-10)
11. **looking from a distance:**

    Matthew 27

    55 There were also many women there, looking on **from a distance**, who had followed Jesus from Galilee, ministering to him,

    56 among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

    Mark 15

    40 There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. [↑](#endnote-ref-11)
12. **one angel sat:**

    Matthew 28:2- And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and satupon it. [↑](#endnote-ref-12)
13. **a young man sitting:**

    Mark 16:5- And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted [↑](#endnote-ref-13)
14. **Two angels sitting:**

    John 20

    11 But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb.

    12 And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. [↑](#endnote-ref-14)
15. **two men stood:**

    Luke 24

    3- And they entered in, and found not the body of the Lord Jesus.

    4- And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. [↑](#endnote-ref-15)
16. **we stopped counting after 34 (glaring contradictions):**

    1. The genealogy of Jesus is almost completely different in the Gospel of Matthew (1:1) than it is in the Gospel of Luke (3:23).

    |  |  |  |  |  |  |
    | --- | --- | --- | --- | --- | --- |
    | **Genealogy of Jesus, before David.** | |  | **Genealogy of Jesus, after David** | |  |
    | **According to Matthew** | **According to Luke** |  | **According to Matthew** | **According to Luke** |  |
    |  | -1- Adam |  | -14- David | -35- David |  |
    |  | -2- Seth |  | -15- Solomon | -36- Nathan |  |
    |  | -3- Enos |  | -16- Rehoboam | -37- Mattatha |  |
    |  | -4- Cainan |  | -17- Abijah | -38- Menna |  |
    |  | -5- Mahalaleel |  | -18- Asa | -39- Melea |  |
    |  | -6- Jared |  | -19- Jehoshaphat | -40- Eliakim |  |
    |  | -7- Enoch |  | -20- Joram | -41- Jonam |  |
    |  | -8- Methuselah |  | -21- Uzziah | -42- Joseph |  |
    |  | -9- Lamech |  | -22- Jotham | -43- Judah |  |
    | Matthew does not | -10- Noah |  | -23- Ahaz | -44- Simeon |  |
    | mention any name | -11- Shem |  | -24- Hezekiah | -45- Levi |  |
    | before Abraham. | -12- Arphaxad |  | -25- Manasseh | -46- Matthat |  |
    |  | -13- Cainan |  | -26- Amos | -47- Jorim |  |
    |  | -14- Shelah |  | -27- Josiah | -48- Eliezer |  |
    |  | -15- Eber |  | -28- Jechoniah | -49- Joshua |  |
    |  | -16- Peleg |  |  | -50- Er |  |
    |  | -17- Reu |  | Deportation to Babylon | -51- Elmadam |  |
    |  | -18- Serug |  |  | -52- Cosam |  |
    |  | -19- Nahor |  |  | -53- Addi |  |
    |  | -20- Terah |  |  | -54- Melchi |  |
    | -1- Abraham | -21- Abraham |  |  | -55- Neri |  |
    | -2- Isaac | -22- Isaac |  |  | -56- Shealtiel |  |
    | -3- Jacob | -23- Jacob |  |  | -57- Zerubbabel |  |
    | -4- Judah | -24- Judah |  |  | -58- Rhesa |  |
    | -5- Perez | -25- Perez |  |  | -59- Joanan |  |
    | -6- Hezron | -26- Hezron |  |  | -60- Joda |  |
    | -7- Ram | -27- Arni |  |  | -61- Josech |  |
    |  | -28- Admin |  |  | -62- Semein |  |
    | -8- Amminadab | -29- Amminadab |  |  | -63- Mattathias |  |
    | -9- Nahshon | -30- Nahshon |  |  | -64- Maath |  |
    | -10- Salmon | -31- Sala |  | -29- Shealtiel | -65- Naggai |  |
    | -11- Boaz | -32- Boaz |  | -30- Zerubbabel | -66- Esli |  |
    | -12- Obed | -33- Obed |  | -31- Abiud | -67- Nahum |  |
    | -13- Jesse | -34- Jesse |  | -32- Eliakim | -68- Amos |  |
    | -14- David | -35- David‏ |  | -33- Azor | -69- Mattathias |  |
    |  |  |  | -34- Zadok | -70- Joseph |  |
    |  |  |  | -35- Achim | -71- Jannai |  |
    |  |  |  | -36- Eliud | -72- Melchi |  |
    |  |  |  | -37- Eleazar | -73- Levi |  |
    |  |  |  | -38- Matthan | -74- Matthat |  |
    |  |  |  | -39- Jacob | -75- Heli |  |
    |  |  |  | -40- Joseph | -76- Joseph |  |
    |  |  |  | -41- Jesus | -77- Jesus‏ |  |

    For in-depth discussion, please refer to Maurice Bucaille's book: The Bible The Quran and science.

    1. John 1:18- **No one has ever seen God**, the only God,

    **yet** whoever has seen Jesus **has seen the Father:** John 14:9 Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, ‘Show us the Father’?

    1. **I and the Father are one** (John 10:30). According to the Church's dogma, this means he is divine,  
       **which is contradicted in:**

    John 17:20- I **do not ask for these only**, but **also for those who will believe** in me through their word, 21- that **they may all be one**, **just as you**, Father, are in me, and I in you, that they also may be in us.  
    (The Muslim obvious understanding clears this "internal" contradiction of the NT: They are **one in purpose**, not in identity, but alas, this is not an argument for the Clergy, which is therefore stuck with the implications of this contradiction, so detrimental against the trustworthiness of the NT).

    1. Romans 3:23- "**For all have sinned**, and come short of the glory of God" is confirmed by

    1 John 1:8- **If we say** that we **have no sin, we deceive ourselves**, and the truth is not in us

    and 1 John 1:10- **If we say** that we **have not sinned, we make him a liar**, and his word is not in us

    **but contradicted** by Romans 5:14- "Death reigned from Adam to Moses, even over them that **had not sinned"**   
    and 1 John 3:6- Whosoever abideth in him **sinneth not** 9- Whosoever is born of God **doth not commit sin**; for his seed remaineth in him: and **he cannot sin**, because he is born of God.   
    and 1 John 5:18- We know that whosoever is born of God **sinneth not**.

    1. Did Joseph and Mary take baby Jesus directly to Egypt (Matt 2:13-14)

    or to Galilee (Luke 2:21,22,39).

    1. Did Jesus recruit Peter and Andrew at the same time (Matt 4:18-19)

    or did Andrew recruit Peter (John 1:40-42).

    1. In Capernaum, did the centurion directly ask Jesus for help (Matt 8:5-7)

    or did the centurion send elders of the Jews and his friends to speak to Jesus (Luke 7:3,6-7).

    1. Did the ruler ask for Jesus’ help for his daughter that “just died” (Matt 9:18)

    or for his daughter that “was dying” (Luke 8:41-42).

    1. Did Jesus spit **on the eyes** of the blind man (Mark 8:23)   
       or did he spit **on the ground**, made clay, **and anointed** the eyes of the blind man (John 9:6)
    2. When Jesus sends out the 12 disciples, does he tell them to take a staff and sandals (Mark 6:8-9)

    or does he tell them NOT to take a staff OR sandals (Matt 10:10).

    1. Does Jesus curse the fig tree **after** cleansing the temple (Matt 21:17-19)

    or **before** cleansing the temple (Mark 11:14-15 & 20).

    1. Did the devil take Jesus to the temple during the **2nd** temptation (Matt 4:5)

    or during the **3rd** temptation (Luke 4:9).

    1. Prayer at Gethsemane is different in the gospel of John from the other Gospels.
    2. Judas does not kiss Jesus in the gospel of John, unlike the other Gospels.
    3. For Jesus’ trial, was he taken to Caiaphas, the Sanhedrin, then to Pilate (Matt, Mark),   
       to Annas, then Caiaphas, then to Pilate (John),   
       or to Caiaphas, then Sanhedrin, then Pilate, then Herod, then Pilate (Luke).
    4. Did Judas **hang** himself (Matt 27:5)   
       or: “falling headlong he burst open in the middle and all his **bowels gushed out**.” (Acts 1:18).
    5. On the way to the crucifixion, did they dress Jesus in a **scarlet** robe (Matt 27:28)   
       or a **purple** robe (John 19:2)?   
       Despite laborious explanations from apologists, mixing purple and red proves how unreliable the Gospels are, as historical documents, let alone being "inspired" by the Holy Spirit.
    6. Did Jesus **carry his own cross** the whole way (John 19:17),  
       or did **Simon of Cyrene** carry the cross for him (Mark 15:21).
    7. Who witnessed the crucifixion:
    * **3 women** (Mark 15:40) ?
    * **other women** (Matthew) ?
    * the **mother of Jesus, Mary Magdalene** with other women ?  
      John 19:25: "but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene".  
      Apologists want to insert a "John" here, as the Church usually takes liberties to do, although this actual text does not mention him, whoever "John" was.
    * Or **all of Jesus acquaintances** (Luke 23:49) ?
    1. Did **both robbers** being crucified next to Jesus mock him (Mark),   
       or did **only one** of the robbers mock Jesus (Luke).
    2. Was the curtain in the temple destroyed **after Jesus died** (Mark 15:38)   
       or **before Jesus died** (Luke 23:45).
    3. Did Jesus die the **day after the Passover** (Mark 14:12, 15:1)   
       or the day **before Passover** (John 19:14) to make Jesus the sacrificial “lamb of God”.
    4. Who observed Jesus’ burial,   
       was it **2 Mary-s** (Matt 27:61, Mark 15:47),   
       or was it “The women **who had come with him** from Galilee” (Luke 23:55).
    5. Who was there at the tomb of Jesus? did they follow instructions?

    who went to the tomb first, was it **3 women**, was it **2 women**, or was it one?

    1. Were the women told to tell the disciples to meet Jesus in Galilee (Mark),   
       or to stay in Jerusalem to meet Jesus (Luke).
    2. When Mary arrives at Jesus’ tomb, was the stone **already rolled** away (John 20:1, Mark 16:4-5),   
       or did an **angel roll the stone** away (Matt 28:1-2).
    3. Abrupt ending of Mark: They told no one.
    4. Who does Jesus appear to first?

    To **Peter** (according to Paul 1 Cor 15:5 and Luke),   
    or to **Mary with other women** (Matt),   
    or to **Mary alone** (John).

    1. Did the resurrected Jesus appear to the 11 disciples **in Jerusalem** (Luke 24:33-37)   
       or on a mountain **in Galilee** (Matt 28:16-17).
    2. Was the ascension of Jesus **on Easter Sunday** (Luke 24:50)   
       or was it **40 days after** Easter Sunday (Acts 1:7-8).
    3. When Paul heard Jesus speaking to him on the road to Damascus,   
       did Paul’s companion’s **stand** speechless (Acts 9:7)   
       or did they **fall to the ground** (Acts 26:14).
    4. Is **Jesus the only one** who ascended to heaven (John)   
       or did **Paul or another person** also ascend into heaven?
    5. Was Rahab saved **by faith**: Hebrews 11:31- **By faith** the harlot Rahab perished not with them that believed not, when she had received the spies with peace.  
       or was she saved **by works**: James 2:25- Was not Rahab the harlot justified **by works**, when she had received the messengers, and had sent them out another way?  
       contradicts 1 Timothy 2:6- Who gave himself a **ransom for all**.
    6. Jude (canonical NT) quotes Enoch (which today is non-Canonical)  
       So the Church accepts Jude as the word of God, but denies what it quotes.

    [↑](#endnote-ref-16)
17. **The Catholic Encyclopedia confirms the authors were anonymous:**

    http://www.newadvent.org/cathen/06655b.htm

    New Advent Catholic Encyclopedia:

    "The first four historical books of the **New Testament are supplied with titles** (Euaggelion kata Matthaion, Euaggelion kata Markon, etc.), which, however ancient, **do not go back to the respective authors** of those sacred writings." [↑](#endnote-ref-17)
18. **by 50 years ... most eyewitnesses are dead:**

    from <http://en.wikipedia.org/wiki/Historical_method>

    See footnote about Historical method. Eyewitness evidence.

    Search this document for: R. J. Shafer [↑](#endnote-ref-18)
19. **Some Gospels were based on other documents:**

    According to the Two Source Hypothesis accepted by a majority of contemporary scholars, the authors of Matthew and Luke each made use of two different sources: the Gospel of Mark and a non-extant second source termed Q. The siglum Q derives from the German word "Quelle," which means "Source."

    One of the most popular theories in New Testament study is that the Gospel of Mark was written first, and that both Matthew and Luke were based upon Mark and another source called "Q" which no longer exists. [↑](#endnote-ref-19)
20. **John is specific: It is to promote a belief:**

    Jn 20:31- but these are written **so that you may believe** that Jesus is the Christ, the **Son of God**, and that by believing you may have life in his name. [↑](#endnote-ref-20)
21. **these are written so that you may continue to believe that Jesus is the Messiah:**

    "The disciples saw Jesus do many other miraculous signs in addition to the ones recorded in this book.   
    But these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that by believing in him you will have life by the power of his name." (Jn 20:30) [↑](#endnote-ref-21)
22. **Who "shadowed" Judas to report him make the agreement about money:**

    Mark 14

    10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them.

    11 And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him. [↑](#endnote-ref-22)
23. **Remove this cup from me:**

    Luke 22

    41 And he was withdrawn from them about a **stone's cast**, and kneeled down, and prayed,

    42 Saying, Father, if thou be willing, **remove this cup from me**: nevertheless not my will, but thine, be done.

    43 And there appeared an angel unto him from heaven, strengthening him.

    44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

    45 And when he rose up from prayer, and was come to his disciples, he **found them sleeping** for sorrow,

    Matthew 26

    39 And **he went a little further**, and fell on his face, and prayed, saying, O my Father, if it be possible, **let this cup pass from me**: nevertheless not as I will, but as thou wilt.

    40 And he cometh unto the disciples, and **findeth them asleep**, and saith unto Peter, What, could ye not watch with me one hour?

    41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

    42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

    43 And he came and found them asleep again: for their eyes were heavy.

    44 And he left them, and went away again, and prayed the third time, saying the same words. [↑](#endnote-ref-23)
24. **The Greek OT was written after Peter:**

    I Peter 1:24-25 is quoting Isaiah 40:6-8.

    But he is quoting the (Greek) Septuagint OT, not the Masoretic (Hebrew).

    We either have a forged NT document, falsely attributed to Peter as we accuse,

    or worse, we have a so called disciple who initially misquoted the words of God, and then people writing the Greek version of the OT were so fond of "his style" that they followed it instead of producing a correct translation of the Hebrew OT, according to some Christian apologists!

    Such apologists do not realize that by trying to escape a problem (that 1 Peter was not written by Peter), they fall in a web of problems:  
    1- That Peter himself disfigured the word of God when quoting Isaiah.

    2- That translators of the Hebrew OT were fond of "this style", which was no less than changing the word of God !

    3- These translators followed "this style", i.e. took liberties in their translations, i.e. changed the word of God, which is precisely the Islamic accusation, that Christians have corrupted their own books. [↑](#endnote-ref-24)
25. **how well distortions occur:**

    A scholar was told that a pious man resuscitated after being buried, and flew away from his grave.

    - Did you see it? He asked.

    - No, I heard it from so and so.

    So The scholar asked the 2nd person who answered:

    - I did not say "he flew", I said he "came out from his grave".

    - Did you see it?

    - No, I heard it from so and so.

    The scholar asked the 3rd person who answered:

    - I did not say he "came out from his grave", I said the "earth moved" after they covered the grave.

    - Did you see it?

    - No, I heard it from so and so.

    The scholar asked the 4th person who answered:

    - I SAID NOTHING. [↑](#endnote-ref-25)
26. **P52:**

    Wikipedia: [http://en.wikipedia.org/wiki/Rylands Library Papyrus P52](http://en.wikipedia.org/wiki/Rylands_Library_Papyrus_P52)

    The **Rylands Library Papyrus P52**, also known as the **St. John's fragment** and with an accession reference of **Papyrus Rylands Greek 457**, is a fragment from a[papyrus](http://en.wikipedia.org/wiki/Papyrus) [codex](http://en.wikipedia.org/wiki/Codex), measuring only **3.5 by 2.5 inches** (8.9 by 6 cm) at its widest; and conserved with the [Rylands Papyri](http://en.wikipedia.org/wiki/Rylands_Papyri)at the [John Rylands University Library](http://en.wikipedia.org/wiki/John_Rylands_University_Library) [Manchester](http://en.wikipedia.org/wiki/Manchester), [UK](http://en.wikipedia.org/wiki/United_Kingdom). The front (recto) contains **parts of seven lines** from the[Gospel of John](http://en.wikipedia.org/wiki/Gospel_of_John) 18:31–33, in [Greek](http://en.wikipedia.org/wiki/Greek_language), and the back (verso) contains **parts of seven lines** from verses 37–38.[[1]](http://en.wikipedia.org/wiki/Rylands_Library_Papyrus_P52#cite_note-Aland-1) Since 2007, the papyrus has been on permanent display in the [library's](http://en.wikipedia.org/wiki/John_Rylands_Library) Deansgate building.

    ...

    In total, 114 legible letters are visible on the two sides of the fragment

    The John Rylands Library continues to maintain Roberts's assessment of the date of \mathfrak{P}52, that it "may with some confidence be dated in the first half of the second century A.D.",[[74]](http://en.wikipedia.org/wiki/Rylands_Library_Papyrus_P52#cite_note-74) and the date is given as 100-150 CE, or as c. 125 CE in standard reference works.[[75]](http://en.wikipedia.org/wiki/Rylands_Library_Papyrus_P52#cite_note-75)

    ...

    \mathfrak{P}52 is small, and although a plausible reconstruction can be attempted for most of the fourteen lines represented, the proportion of the text of the Gospel of John for which it provides a direct witness is necessarily limited, so it is rarely cited in textual debate. [↑](#endnote-ref-26)
27. **The Catholic Encyclopedia admits:**

    http://www.newadvent.org/cathen/14530a.htm

    New Advent Catholic Encyclopedia.

    "No book of ancient times has come down to us exactly as it left the hands of its author--all have been in some way altered".

    Of course Apologists like James White say that this **also** means the **Quran**,   
    so according to him, are Muslims also willing to accept that the Quran has been changed?

    The answer is:

    1. 1-We cite this from the Cath. Enc. because its admission about **its own texts** are accepted;   
       not that this Cath. Enc. is the criteria about other texts.   
       We just use the HM:   
       See R. J. Shafer's checklist for evaluating eyewitness testimony: Did he make statements damaging to himself, thus probably not seeking to distort?
    2. Claims of corruption in the Quran are totally refuted:  
       The Quran was revealed in stages,   
       and recited daily.   
       In our age (and for several centuries before that) the Quran is recited in its entirety during Ramadan (just tune to any Islamic Satellite Channel in Ramadan).  
       During the rule of Abu Bakr, Omar convinced him to gather the Quran, which he did.   
       After succeeding Abu Bakr, Omar made it into a Sunnah ("established way") to group Muslims in a congregational prayer daily in Ramadan, whereby they used to recite the Quran more than we do today (i.e. more than once during Ramadan).

    Therefore it was totally impossible to alter it.   
    Nowadays we have tens of millions of people who memorize the whole Quran, to the very letter.   
    During the age of the Companions, memorizing capabilities were stronger by far.

    When he succeeded Omar, Uthman was faced with variations in dialects when members from different tribes recited the Quran. So he collected the sources and ordered, in case of dispute, to adopt the Quraish dialect. Thus this was the purpose: To unify the dialect, and not to delete stuff.

    Note that the other Companions were not insignificant concerning the verification of what was going on:   
    They had partial memory of many Surahs and/or Aayahs.

    This is like if an American hears a distortion of his "Constitution": He would recognize it and object, even though he does not memorize its whole text. You can find many such examples.

    There was unanimous consensus during Uthman: Nobody objected.

    There was a disagreement with Ibn Masoud but

    1- it was not about Uthman deleting something, it was the opposite, about Ibn Masoud's wanting to delete the last 2 Suras.

    2- Ali himself praised what Omar did in re-collecting the Quran and said if it was me, I would have done the same.

    4- What happened in the end, after the disagreement with Ibn Masoud?

    All other Companions agreed with Uthman on this issue, and there are authentic narrations that the Prophet used to recite these 2 Suras during prayer.

    Those present during Uthman's work were **THOUSANDS** of **Companions: First witnesses of the Quran,** not three anonymous copiers of copies of copies... !

    1. Finally, Uthman was killed for **MUCH LESSER** than that:  
       Appointing some of his relatives as governors, being financially successful, etc. and none of the objections against him were about collecting the Quran !  
       **This is extremely relevant**, and should stop any artificial fuss from Apologists attempting to shed doubts on any iota of Uthman's collection of the Quran:  
       Indeed, if there was any essential disagreement about what Uthman did in collecting the Quran, there would have been major controversy, even war; the Quran was the most important thing in the lives of hundreds of thousands of Companions of that era, more than the issues of State objected against Uthman which led to his assassination.

    **This establishes unanimous consensus about the authenticity of the Quran, by "first eyewitnesses",**

    unlike Christian History, there was no muffling about what happened, nor "slaughtering" of any opposition.

    For those interested, here is a long passage in Arabic about this subject from A Alusi:

    ‏تفسير روح المعاني، الإصدار 2.02

    للألوسي

    الفائدة السادسة: في جمع القرآن وترتيبه

    أعلم أن القرآن جمع أولاً: بحضرة النبي صلى الله تعالى عليه وسلم

    فقد أخرج الحاكم بسند على شرط الشيخين عن زيد بن ثابت قال

    كنا عند النبي صلى الله تعالى عليه وسلم نؤلف القرآن في الرقاع

    وثانياً: بحضرة أبي بكر رضي الله تعالى عنه

    فقد أخرج البخاري في صحيحه عن زيد بن ثابت أيضاً قال:

    أرسل إلى أبو بكر مقتل أهل اليمامة

    فإذا عمر بن الخطاب عنده فقال أبو بكر:

    إن عمر أتاني فقال إن القتل قد أستحر بقراء القرآن

    وإني أخشى أن يستحر القتل بالقراء في المواطن

    فيذهب كثير من القرآن

    وإني أرى أن تأمر بجمع القرآن

    فقلت لعمر كيف نفعل شَيْئَاً يفعله رسول الله صلى الله تعالى عليه وسلم

    قال عمر هذا والله خير

    فلم يزل يراجعني حتى شرح الله صدري لذلك ورأيت الذي رأى عمر

    قال زيد: (قال أبو بكر إنك شاب عاقل لا نتهمك

    وقد كنت تكتب الوحي لرسول الله صلى الله تعالى عليه وسلم

    فتتبع القرآن فأجمعه

    فوالله لو كلفوني نقل جبل من الجبال ما كان أثقل علي مما أمرني به من جمع القرآن)).

    قلت: (كيف تفعلان شَيْئَاً لم يفعله رسول الله صلى الله تعالى عليه وسلم) ؟

    قال: (هو والله خير

    فلم يزل أبو بكر يراجعني حتى شرح الله صدري للذي شرح له صدر أبي بكر وعمر

    فتتبعت القرآن أجمعه من العسب واللخاف وصدور الرجال

    ووجدت آخر سورة التوبة مع خزيمة الأنصاري لم أجدها مع غيره

    {لَقَدْ جَاءكُمْ رَسُولٌ (128)} سورة التوبة حتى خاتمة براءة

    فكانت الصحف عند أبي بكر حتى توفاه الله تعالى

    ثم عند عمر حياته

    ثم عند حفصة بنت عمر)).

    وأخرج ابن أبي داود بسند رجاله ثقات مع انقطاع

    أن أبا بكر قال لعمر وزيد مع أنه كان حافظاً

    أقعدا على باب المسجد فمن جاءكما بشاهدين على شيء من كتاب الله فاكتباه.

    ولعل الغرض من الشاهدين أن يشهدا على أن ذلك كتب بين يدي رسول الله صلى الله تعالى عليه وسلم

    أو على أنه مما عرض عليه صلى الله تعالى عليه وسلم عام وفاته

    وإنما أكتفوا في آية التوبة بشهادة خزيمة

    لأن رسول الله صلى الله تعالى عليه وسلم جعل شهادته بشهادة رجلين

    والقول بأن المراد بالشاهدين الحفظ والكتابة مما لا حجار له

    وما شاع أن علياً كرم الله وجهه لما توفي رسول الله صلى الله تعالى عليه وسلم

    تخلف لجمعه فبعض طرقه ضعيف وبعضها موضوع

    وما صح فمحمول كما قيل: على الجمع في الصدر

    وقيل: كان جمعاً بصورة أخرى لغرض آخر

    ويؤيده أنه قد كتب فيه الناسخ والمنسوخ فهو ككتاب علم

    وقد أخرج ابن أبي داود بسند حسن عن عبد خير قال:

    سمعت علياً يقول:

    أعظم الناس في المصاحف أجراً أبو بكر رضي الله تعالى عنه رحمة الله على أبي بكر هو أول من جمع كتاب الله.

    أي على الوجه الذي تقدم.

    فلا ينافي ما في مختصر القرماني أن أول من جمعه عمر رضي الله تعالى عنه،

    وما روي عن أبي بريدة أنه قال أول من جمع القرآن في مصحف، سالم مولى أبي حذيفة، أقسم لا يرتدي برداء حتى يجمعه

    فهو مع غرابته وانقطاعه محمول على أنه أحد الجامعين بأمر أبي بكر رضي الله تعالى عنه قاله الإمام السيوطي.

    وهي عثرة منه لا يقال لصاحبها لعاً

    لأن سالماً هذا قتل في وقعة اليمامة كما يدل عليه كلام الحافظ ابن حجر في إصابته

    ونص عليه السيوطي نفسه في إتقانه بعد هذا المبحث بأوراق

    ولا شك أن الأمر بالجمع وقع من الصديق بعد تلك الوقعة

    وهي التي أتت سبباً له كما يدل عليه حديث البخاري الذي قدمناه فسبحان من لا ينسى.

    وما اشتهر أن جامعه عثمان فهو على ظاهره باطل

    لأنه رضي الله تعالى عنه إنما حمل الناس في سنة خمس وعشرين على القراءة بوجه واحد

    باختيار وقع بينه وبين من شهده من المهاجرين والأنصار

    لما خشى الفتنة من اختلاف أهل العراق والشام في حروف القراءات.

    فقد روى البخاري عن أنس أن حذيفة بن اليماني قدم على عثمان

    وكان يغازي أهل الشام في فتح أرمينية وآذربيجان مع أهل العراق

    فأفزع حذيفة اختلافهم في القراءة

    فقال لعثمان أدرك الأمة قبل أن يختلفوا اختلاف اليهود والنصارى

    فأرسل إلى حفصة أن أرسلي إلينا بالصحف ننسخها ثم نردها إليك

    فأرسلت بها حفصة إلى عثمان

    فأمر زيد بن ثابت وعبد الله بن الزبير وسعيد بن العاص وعبد الرحمن بن الحرث بن هشام فنسخوها في المصاحف

    وقال عثمان للرهط القرشيين الثلاثة:

    (إذا اختلفتم أنتم وزيد بن ثابت في شيء من القرآن فاكتبوه بلسان قريش فإنه إنما نزل بلسانهم)

    ففعلوا حتى إذا نسخوا الصحف في المصاحف، رد عثمان الصحف إلى حفصة

    وأرسل إلى كل أفق بمصحف مما نسخوا وأمر بما سواه من القراءات في كل صحيفة أو مصحف أن يحرق.

    قال زيد: ففقدت آية من الأحزاب حين نسخنا المصحف قد كنت أسمع رسول الله صلى الله تعالى عليه وسلم يقرأ بها

    فالتمسناها فوجدناها مع خزيمة بن ثابت الأنصاري

    {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا الله عَلَيْهِ (23)} سورة الأحزاب ألحقناها

    في سورتها في المصحف.

    وقد ارتضى ذلك أصحاب رسول الله صلى الله تعالى عليه وسلم حتى أن المرتضى كرم الله تعالى وجهه قال

    على ما أخرج ابن أبي داود بسند صحيح عن سويد بن غفلة عنه:

    (لا تقولوا في عثمان إلا خيرا فوالله ما فعل في المصاحف إلا عن ملأ منا)

    وفي رواية: (لو وليت لعملت بالمصحف الذي عمله عثمان)

    وما نقل عن ابن مسعود أنه قال لما أحرق مصحفه: (لو ملكت كما ملكوا لصنعت بمصحفهم كما صنعوا بمصحفي)

    كذب كسوء معاملة عثمان معه التي يزعمها الشيعة حين أخذ المصحف منه

    وهذا الذي ذكرناه من فعل عثمان هو ما ذكرناه غير واحد من المحققين

    حتى صرحوا بأن عثمان لم يصنع شَيْئَاً فيما جمعه أبو بكر من زيادة أو نقص أو تغيير ترتيب

    سوى أنه جمع الناس على القراءة بلغة قريش محتجا بأن القرآن نزل بلغتهم.

    ويشكل عليه ما مر آنفاً من قول زيد ففقدت آية من الأحزاب إلخ

    فإنه بظاهره يستدعي أن في المصاحف العثمانية زيادة لم تكن في هاتيك الصحف

    والأمر في ذلك هين إذ مثل هذا الزيادة اليسيرة لا توجب مغايرة يعبأ بها

    ولعلها تشبه مسألة التضاريس ولو كان هناك غيرها لذكر

    وليس فليس

    ولا تقدح أيضاً في الجمع السابق

    إذ يحتمل أن يكون سقوطها منه من باب الغفلة

    وكثيراً ما تعتري السارحين في رياض حظائر قدس كلام رب العالمين

    فيذكرهم سبحانه بما غفلوا فيتداركون ما أغفلوا.

    وزيد هذا كان في الجمعين ولعله الفرد المعول عليه في البين

    لكن عراه في أولهما ما عراه وفي ثانيها، ذكـّره من تكفل بحفظ الذكر فتدارك ما نساه.

    وبعد انتشار هذه المصاحف بين هذه الأمة المحفوظة

    لا سيما الصدر الأول الذي حوى من الأكابر ما حوى

    وتصدر فيه للخلافة الراشدة على المرتضى وهو باب مدينة العلم لكل عالم

    والأسد الأشد الذي لا تأخذه في الله لومة لائم

    لا يبقى في ذهن مؤمن احتمال سقوط شيء بعد من القرآن

    وإلا لوقع الشك في كثير من ضروريات هذا الدين الواضح البرهان

    وزعمت الشيعة أن عثمان بل أبا بكر وعمر أيضاً حرفوه وأسقطوا كثيراً من آياته وسوره

    فقد روى الكليني منهم عن هشام بن سالم عن أبي عبد الله

    أن القرآن الذي جاء به جبريل إلى محمد صلى الله عليه وسلم سبعة عشر ألف آية.

    وروى محمد بن نصر عنه أنه قال كان في (لم يكن) اسم سبعين رجلاً من قريش بأسمائهم وأسماء آبائهم

    وروى عن سالم بن سليمة قال قرأ رجل على أبي عبد الله وأنا أسمعه

    حروفاً من القرآن ليس ما يقرأها الناس

    فقال أبو عبد الله مه عن هذه القراءات

    وأقرأ كما يقرأ الناس حتى يقوم القائم

    فإذا قام القائم فأقرأ كتاب الله على حده

    وروي عن محمد بن جهم الهلالي وغيره عن أبي عبد الله (أن أمة هي أربى من أمة) ليس كلام الله

    بل محرف عن موضعه والمنزل أئمة هي أزكى من أئمتكم

    وذكر ابن شهر أشب المازندراني في كتاب المثالب له أن سورة الولاية أسقطت بتمامها

    وكذا أكثر سورة الأحزاب فإنها أتت مثل سورة الأنعام

    فأسقطوا منها فضائل أهل البيت

    وكذا أسقطوا لفظ "ويلك" من قبل: لا تحزن أن الله معنا

    و"عن ولاية علي" من بعد: وقفوهم إنهم مسئولون

    و"بعلي بن أبي طالب" من بعد: وكفى الله المؤمنين القتال

    و"آل محمد" من بعد: وسيعلم الذين ظلموا

    إلى غير ذلك

    فالقرآن الذي بأيدي المسلمين اليوم شرقاً وغرباً وهو لكرة الإسلام ودائرة الأحكام مركزاً أو قطباً

    أشد تحريفاً عند هؤلاء من التوراة والإنجيل

    واضعف تأليفاً منهما

    وأجمع للأباطيل

    وأنت تعلم أن هذا القول أوهى من بيت العنكبوت وإنه لأوهن البيوت

    ولا أراك في مرية من حماقة مدعيه وسفاهة مفتريه

    ولما تفطن بعض علمائهم لما به جعله قولاً لبعض أصحابه

    قال الطبرسي في مجمع البيان:

    أما الزيادة فيه أي القرآن فمجمع على بطلانها

    وأما النقصان فقد روى عن قوم من أصحابنا وقوم من حشوية العامة والصحيح خلافه

    وهو الذي نصره المرتضى وأستوفى الكلام فيه غاية الاستيفاء في جواب المسائل الطرابلسيات

    وذكر في مواضع أن العلم بصحة نقل القرآن

    كالعلم بالبلدان والحوادث الكبار والوقائع العظام والكتب المشهورة وأشعار العرب المسطورة

    فإن الغاية أشتدت والدواعي توفرت على نقله وحراسته وبلغت إلى حد لم تبلغه فيما ذكرناه

    لأن القرآن مفجر النبوة ومأخذ العلوم الشرعية والأحكام الدينية

    وعلماء المسلمين قد بلغوا في حفظه وحمايته الغاية

    حتى عرفوا كل شيء أختلف فيه من إعرابه وقراءته حروفه وآياته

    فكيف يجوز أن يكون مغيراً أو منقوصاً مع العناية الصادقة والضبط الشديد

    وقال أيضاً أن العلم بتفصيل القرآن وأبعاضه في صحة نقله

    كالعلم بجملته وجرى ذلك مجرى ما علم ضرورة من الكتب المصنفة

    ككتاب سيبويه والمزني

    فإن أهل العناية بهذا الشأن يعلمون من تفصيلها ما يعلمونه من جملتها

    حتى لو أن مدخلاً أدخل في كتاب سيبويه باباً من النحو ليس من الكتاب لعرف

    وميزانه ملحوق وأنه ليس من أصل الكتاب

    وكذا القول في كتاب المزني

    ومعلوم أن العناية بنقل القرآن وضبطه أصدق من العناية بضبط كتاب سيبويه ودواوين الشعراء

    وذكر أيضاً أن القرآن كان على عهد رسول الله صلى الله تعالى عليه وسلم

    مجموعاً مؤلفاً على ما هو عليه الآن

    وأستدل على ذلك بأن القرآن كان يدرس ويحفظ جميعه في ذلك الزمان

    وأنه كان يعرض على النبي صلى الله تعالى عليه وسلم ويتلى عليه

    وأن جماعة من الصحابة مثل عبد الله بن مسعود وأبي بن كعب وغيرهما

    ختموا القرآن على النبي صلى الله تعالى عليه وسلم عدة ختمات

    وكل ذلك يدل بأدنى تأمل على أنه كان مجموعاً مرتباً غير مثبور ولا مبثوث

    وذكر أن من خالف ذلك من الإمامية والحشوية لا يعتد بخلافهم

    فإن الخلاف في ذلك مضاف إلى قوم من أصحاب الحديث

    نقلوا أخبارا ضعيفة ظنوا صحتها لا يرجع بمثلها عن المعلوم المقطوع بصحته انتهى.

    وهو كلام دعاه إليه ظهور فساد مذهب أصحابه حتى للأطفال

    والحمد لله على أن ظهر الحق وكفى الله المؤمنين القتال

    إلا أن الرجل قد دس في الشهد سماً وأدخل الباطل في حمى الحق الأحمى.

    أما أولاً: فلأن نسبة ذلك إلى قوم من حشوية العامة الذين يعي بهم أهل السنة والجماعة

    فهو كذب أو سوء فهم لأنهم أجمعوا على قدم وقوع النقص

    فيما تواتراً قرآناً كما هو موجود بين الدفتين اليوم

    نعم أسقط زمن الصديق ما لم يتواتر وما نسخت تلاوته

    وكان يقرأه من لم يبلغه النسخ وما لم يكن في العرضة الأخيرة

    ولو يأل جهداً رضي الله تعالى عنه في تحقيق ذلك إلا أنه لم ينتشر نوره في الآفاق إلا زمن ذي النورين

    فلهذا نسب إليه كما روى عن حميدة بنت يونس أن في مصحف عائشة رضي الله عنها

    {إِنَّ الله وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (56)} سورة الأحزاب

    وعلى الذين يصلون الصفوف الأول

    وأن ذلك قبل أن يغير عثمان المصاحف.

    فما أخرج أحمد عن أبي قال قال لي رسول الله صلى الله تعالى عليه وسلم:

    (إن الله أمرني أن أقرأ عليك فقرأ علي:

    {لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَة (1) رَسُولٌ مِّنَ الله يَتْلُو صُحُفًا مُّطَهَّرَة (2) فِيهَا كُتُبٌ قَيِّمَة (3) وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءتْهُمُ الْبَيِّنَة (4)} سورة البينة إن الدين عند الله الحنيفية غير المشركة ولا اليهودية ولا النصرانية ومن يفعل ذلك فلن يكفره)).

    وفي رواية: (ومن يعمل صالحاً فلن يكفره وما اختلف الذين أوتوا الكتاب إلا من بعد ما جاءتهم البينة إن الذين كفروا وصدوا عن سبيل الله وفارقوا الكتاب لما جاءهم أولئك عند الله شر البرية ما كان الناس إلا أمة واحدة ثم أرسل الله النبيين مبشرين [- ج 1 ص 45 -]

    ومنذرين يأمرون الناس يقيمون الصلاة ويؤتون الزكاة ويعبدون الله وحده أولئك عند الله خير البرية جزاؤهم عند ربهم جنات عدن تجري من تحتها الأنهار خالدين فيها أبداً رضي الله عنهم ورضوا عنه ذلك لمن خشي ربه)

    وفي رواية الحاكم: (فقرأ فيها ولو أن ابن آدم سأل واديا من مال فأعطيه يسأل ثانياً ولو سأل ثانياً فأعطيه يسأل ثالثاً ولا يملأ جوف ابن آدم إلا التراب ويتوب الله على من تاب)).

    وما روي عنه أيضاً أنه كتب في مصحفه سورتي الخلع والحفد:

    (اللهم إنا نستعينك ونستغفرك ونثني عليك ولا نكفرك

    ونخلع ونترك من يفجرك اللهم

    إياك نعبد ولك نصلي ونسجد وإليك نسعى ونحفد

    نرجو رحمتك ونخشى عذابك إن عذابك بالكفار ملحق)).

    فهو من ذلك القبيل ومثله كثير

    وعليه يحمل ما رواه أبو عبيد عن ابن عمر قال لا يقولن أحدكم قد أخذت القرآن كله

    وما يدريه ما كله قد ذهب منه قرآن كثير

    ولكن ليقل قد أخذت منه ما ظهر

    والروايات في هذا الباب أكثر من أن تحصى إلا أنها محمولة على ما ذكرناه وأين ذلك مما يقوله الشيعي الجسور

    {وَمَن لَّمْ يَجْعَلِ الله لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ (40)} سورة النور.

    وأما ثانياً: فلأن قوله إن القرآن كان على عهد رسول الله صلى الله تعالى عليه وسلم

    مجموعاً مؤلفاً على ما هو عليه الآن إلخ.

    إن أراد به أنه مرتب الآي والسور كما هو اليوم

    وأنه يقرأه من حفظه في الصدر من الأصحاب كذلك

    لكنه كان مفرقا في العسب واللخاف فمسلم إلا أنه خلاف الظاهر من سياق كلامه وسباقه

    وإن أراد أنه كان في العهد النبوي مقروءاً كما هو الآن لا غير

    وكان مرتباً ومجموعاً في مصحف واحد غير متفرق في العسب واللخاف فممنوع

    والدليل الذي أستدل به لا يدل عليه كما لا يخفى

    ويالله العجب كيف ذكر في هذا المعرض ختمات ابن مسعود وأبي على النبي صلى الله تعالى عليه وسلم

    وجعل ذلك من أدلة مدعاه مع أن مروي كل منهما يخالف مروي الآخر

    وكلاهما يخالفان ما في المصحف العثماني

    فالسور مثلاً في مصحفنا مائة وأربعة عشرة بإجماع من يعتد به،

    وقيل ثلاثة عشرة، يجعل الأنفال وبراءة سورة واحدة،

    وفي مصحف ابن مسعود مائة وإثنتا عشرة سورة لأنه لم يكتب المعوذتين

    بل صح عنه أنه كان يحكهما من المصاحف ويقول

    ليستا من كتاب الله تعالى وإنما أمِر النبي صلى الله تعالى عليه وسلم أن يتعوذ بهما

    ولهذا عوذ بهما الحسن والحسين،

    ولم يتابعه أحد من الصحابة على ذلك، وقد صح أنه صلى الله تعالى عليه وسلم قرأهما في الصلاة

    فالظاهر أنهما غير متواترتين قرآناً عنده،

    والقول بأنه إنما أنكر الكتابة وأراد بالكتاب المصحف ليتم التأويل مستبعد جداً بل لا يصح كما لا يخفى

    وفي مصحف أبي خمسة عشرة لأنه كتب في آخره بعد العصر سورتي الخلع والحفد

    وجعل سورة (الفيل وقريش) فيه سورة واحدة

    وترتيب كل أيضاً متغاير ومغاير لترتيب مصحفنا لا سترة عليها فسورة (ن) في مصحف ابن مسعود بعد (الذاريات)

    و (لا أقسم بيوم القيامة) بعد (عم)

    و (النازعات) بعد (الطلاق)

    (والفجر) بعد (التحريم) إلى غير ذلك

    وسورة (بني إسرائيل) في مصحف أبي بعد (الكهف)

    و (الحجرات) بعد (ن)

    و (تبارك) بعد (الحجرات)

    (والنازعات) بعد (الواقعة)

    و (ألم نشرح) بعد (قل هو الله أحد)

    مع اختلاف كثير يظهر لمن رجع إلى الكتب المتقنة في هذا الباب

    وكأن ران البغض غطى على قلب هذا البعض فقال ما قال ولم يتفكر في حقيقة الحال

    ولم يبال بوقع النبال قاصدا أن يستر بمنخل مختل كذبه نور ذي النورين الساطع عليه

    من برح شمس الكونين ومن بدر صحبه

    مع أن نسبة هذا الجمع إليهما من أوضح الأمور بل أشهر من المشهور

    وهو شائع أيضاً عند الشيعة وليس لهم إلى إنكاره ذريعة

    ولكن مركب التعصب عثور

    ومذهب التعسف محذور

    وإذا حققت ما ذكرناه ووعيت ما عليك تلوناه

    فأعلم أن ترتيب آيه وسوره بتوقيف من النبي صلى الله تعالى عليه وسلم

    أما ترتيب الآي فكونه توقيفياً مما لا شبهة فيه

    حتى نقل جمع منهم الزركشي وأبو جعفر الإجماع عليه من غير خلاف بين المسلمين

    والنصوص متظافرة على ذلك.

    وما يدل بظاهره من الآثار على أنه اجتهادي معارض ساقط عن درجة الاعتبار

    كالخبر الذي أخرجه ابن أبي داود بسنده عن عبد الله بن الزبير عن أبيه قال:

    أتى الحرث بن خزيمة بهاتين الآيتين من آخر سورة براءة فقال

    أشهد أني سمعتهما من رسول الله صلى الله تعالى عليه وسلم ووعيتهما

    فقال عمر وأنا أشهد لقد سمعتهما ثم قال لو أنت ثلاث آيات لجعلتها سورة على حدة

    فانظروا آخر سورة من القرآن فألحقوها في آخرها

    فإنه معارض بما لا يحصى مما يدل على خلافه

    بل لابن أبي داود مخرجه خبر يعارضه أيضاً

    فقد أخرج أيضاً عن أبي أنهم جمعوا القرآن

    فلما انتهوا إلى الآية التي في سورة براءة {ثُمَّ انصَرَفُواْ صَرَفَ الله قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُون (127)}

    ظنوا أن هذا آخر ما نزل

    فقال أبي أن رسول الله صلى الله تعالى عليه وسلم أقرأني بعد هذا آيتين

    (لقد جاءكم رسول) إلى آخر السورة.

    وأما ترتيب السور ففي كونه اجتهادياً أو توقيفياً خلاف

    والجمهور على الثاني

    قال أبو بكر الأنباري

    أنزل الله تعالى القرآن كله إلى سماء الدنيا ثم فرقه في بضع وعشرين

    فكانت السورة تنزل لأمر يحدث والآية جواباً لمستخبر

    فيوقف جبريل النبي صلى الله تعالى عليه وسلم على موضع الآية والسورة

    فمن {قدم} أو أخر فقد أفسد نظم القرآن.

    وقال الكرماني بترتيب السور: هكذا هو عند الله تعالى في اللوح المحفوظ

    وعليه كان رسول الله صلى الله تعالى عليه وسلم يعرض على جبريل كل سنة ما كان يجتمع عنده منه

    وعرض عليه في السنة التي توفي فيها مرتين

    وقال الطيبي مثله

    وهو المروي عن جمع غفير

    إلا أنه يشكل على هذا ما أخرجه أحمد والترمذي وأبو داود والنسائي وابن حبان والحاكم عن ابن عباس قال

    قلت لعثمان ما حملكم على أن عمدتم إلى الأنفال وهي من المثاني

    وإلى براءة وهي من المئين

    فقرنتم بها ولم تكتبوا بينهما سطر بسم الله الرحمن الرحيم

    ووضعتموها في السبع الطوال

    فقال عثمان كان رسول الله صلى الله تعالى عليه وسلم ينزل عليه السور ذوات العدد

    فكان إذا نزل عليه الشيء دعا بعض من كان يكتب فيقول دعوا هؤلاء الآيات في السورة التي يذكر فيها كذا

    وكذا وكانت الأنفال من أوائل ما نزل بالمدينة وكانت براءة من آخر القرآن نزولاً

    وكانت قصتها شبيهة بقصتها فظننت أنها منها

    فقبض رسول الله صلى الله تعالى عليه وسلم ولم يبين لنا أنها منها

    فمن أجل ذلك قرنت بينهما ولم أكتب بينهما سطر بسم الله الرحمن الرحيم

    ووضعتهما في السبع الطوال.

    فهذا يدل على أن الاجتهاد دخل في ترتيب السور

    ولهذا ذهب البيهقي إلى أن جميع السور ترتيبها توقيفي إلا براءة والأنفال

    وله انشرح صدر الإمام السيوطي لما ضاق ذرعا عن الجواب

    والذي ينشرح له صدر هذا الفقير هو ما انشرحت له صدور الجمع الغفير

    من أن ما بين اللوحين الآن موافق لما في اللوح من القرآن

    وحاشا أن يهمل صلى الله تعالى عليه وسلم أمر القرآن وهو نور نبوته وبرهان شريعته

    فلا بد إما من التصريح بمواضع الآي والسور

    وإما من الرمز إليهم بذلك

    وإجماع الصحابة في المآل على هذا الترتيب

    وعدولهم عما كان أولاً من بعضهم على غيره من الأساليب

    وهم الذين لا تلين قناتهم لباطل ولا يصدهم عن اتباع الحق لوم لائم

    ولا قول قائل

    أقوى دليل على أنهم وجدوا ما أفادهم علما ولم يدع عندهم خيالاً ولا وهما

    وعثمان رضي الله تعالى عنه وإن لم يقف على ما يفيده القطع في براءة والأنفال

    وفعل ما فعل بناء على ظنه

    إلا أن غيره وقف وقبل ما فعله ولم يتوقف

    وكم لعمر رضي الله تعالى عنه موافقات لربه أدى إليها ظنه

    فليكن لعثمان هذه الموافقة التي ظفر غيره بتحقيقها من النصوص أو الرموز فسكت

    على أن ذلك كان قبل ما فعل عثمان عند التحقيق

    ولكن لما رفعت الأقلام وجفت الصحف واجتمعت الكلمة في أيامه

    واقتدت المسلمون في سائر الآفاق بإمامه

    نسب ذلك إليه وقصر من دونهم عليه

    والسؤال منه وجوابه ليسا قطعيين في الدلالة على الاستقلال

    لجواز أن يكون السؤال للاستخبار عن سر عدم المخالفة

    والجواب لإبدائه على ما خطر في البال

    وبالجملة بعد إجماع الأمة على هذا المصحف لا ينبغي أن يصاخ إلى آحاد الأخبار

    ولا يشرأب إلى تطلع غرائب الآثار

    فافهم ذاك والله سبحانه وتعالى يتولى هداك.‏

    [↑](#endnote-ref-27)
28. **One million narrations:**

    Imam Ahmad for example is known for having memorized one "thousand thousand" narrations. [↑](#endnote-ref-28)
29. **Jesus was God's ONLY begotten son according to Jn 3:16.**

    For **God** so loved the world, that he gave his **only begotten Son**. [↑](#endnote-ref-29)
30. **according to Psalms 2:7, David was ALSO "BEGOTTEN":**

    **Psalms 2:7:** (David says)  
    “I will declare the decree: the Lord has said unto me, Thou art my Son; this day **have I BEGOTTEN** thee.” [↑](#endnote-ref-30)
31. **2 Timothy 2:6:**

    "[Jesus] Who **gave himself as a ransom** for many" [↑](#endnote-ref-31)
32. **Proverbs 13:8:**

    The **ransom** of a man's life **are his riches** [↑](#endnote-ref-32)
33. **Romans 5:14:**

    Death reigned from Adam to Moses, even over them that **had not sinned**. [↑](#endnote-ref-33)
34. **1 John 3:**   
    6- Whosoever abideth in him **sinneth not**.  
    9- Whosoever is born of God **doth not commit sin**; for his seed remaineth in him: and **he cannot sin**, because he is born of God. [↑](#endnote-ref-34)
35. **2 Chronicles 6:36:**

    There is **no man which sinneth not**. [↑](#endnote-ref-35)
36. **Proverbs 20:9:**

    **Who can say**, I have made my heart clean, I am **pure** from my sin. [↑](#endnote-ref-36)
37. **Ecclesiastes 7:20:**

    For **there is not** a just man upon earth, that doeth good, and **sinneth not**. [↑](#endnote-ref-37)
38. **Habakkuk 1:4,13:**

    4- So the law is paralyzed, and **justice never goes forth**

    For the wicked surround the righteous;  
    so **justice goes forth perverted**.  
    13- You who are of purer eyes than to see evil  
    and cannot look at wrong,  
    why do you idly look at traitors  
    and remain **silent when the wicked swallows** up  
    the man more righteous than he? [↑](#endnote-ref-38)
39. **John 1:18:**

    **No one has ever seen God**; the only God [↑](#endnote-ref-39)
40. **1 Timothy 6:**

    15 which he will display at the proper time - he who is the blessed and only Sovereign, the King of kings and Lord of lords,

    16 who alone has immortality, who dwells in unapproachable light, **whom no one has ever seen or can see**. To him be honor and eternal dominion. Amen. [↑](#endnote-ref-40)
41. **Genesis 32:30:**

    And Jacob called the name of the place Peniel: for **I have seen God face to face**, and my life is preserved [↑](#endnote-ref-41)
42. **Exodus 24:**

    9- Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up,

    10 and **they saw the God** of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness.

    11 And he did not lay his hand on the chief men of the people of Israel; **they beheld God**, and ate and drank. [↑](#endnote-ref-42)
43. **Genesis 3:8- ... God walking in the garden:**

    And they heard the voice of the LORD God **walking in the garden** in the cool of the day [↑](#endnote-ref-43)
44. **Exodus 33:11:**

    11 Thus the Lord used to **speak to Moses face to face,** as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.

    ...

    22 and while my glory passes by I will put you in a cleft of the rock, and I **will cover you with my hand** until I have passed by.

    23 Then I will take away my hand, and you shall **see my back**, but my face shall not be seen. [↑](#endnote-ref-44)
45. **Exodus 34:5:**

    And the LORD descended in the cloud, and **stood with him there**. [↑](#endnote-ref-45)
46. **Deuteronomy 23:14:**

    Because the Lord your God **walks in the midst of your camp**... [↑](#endnote-ref-46)
47. **Ezekiel 8:2:**

    Then I looked, and behold, a form that had the **appearance of a man**. Below what appeared to be his waist was fire, and above his waist was something like the appearance of brightness, like gleaming metal. [↑](#endnote-ref-47)
48. **The OT is the only true reference about the OT !!! and Matthew claimed a false prophesy**:

    Matthew 1 states:

    21 She will bear a son, and you shall call his name Jesus,  for he will save his people from their sins.”

    22 All this took place to fulfill what the Lord had spoken by the prophet:

    23 “Behold, the **virgin** shall conceive and bear a son,

    and they shall call his name Immanuel” (which means, God with us).

    Whereas Isaiah 7 states (in the **Hebrew** scriptures)  
    14 Look, the **young woman** is with child and shall bear a son, and shall name him Immanuel.

    Mark, used the **Greek** Septuagint, which translated the Hebrew word "almah" ("young woman") into the Greek word "parthenos" ("young woman" or "virgin"):  
    Isaiah 7-14 Therefore the Lord himself will give you a sign. Behold, the **virgin** shall conceive and bear a son, and shall call his name Immanuel.

    The Oxford Bible Commentary states:  
    The word 'almah [...] does not imply virginity. The Greek translation of Isaiah, for reasons which are still unknown, here used the word parthenos, which does mean 'a virgin'...

    The following 17 Bibles translated it correctly as **"Young woman"**, **"maiden"**, **"damsel"**

    Good News Bible

    New English Bible

    New Revised Standard Version

    New World Translation of the Holy Scriptures

    Revised English Bible

    Revised Standard Version

    The Bible: A New Translation

    The Bible: An American Translation

    The Bible in Basic English

    The Jerusalem Bible: Readers Edition

    The maiden is with child and will soon give birth to a son whom she will call Immanuel.

    The International Critical Commentary

    The Layman’s Bible Commentary

    The Message of the Bible

    The New Jerusalem Bible

    World Biblical Commentary

    New Jerusalem Bible

    And the following 11 Bibles translated it **incorrectly** as **"Virgin"**:

    King James Version

    American Standard Version

    New International Version

    New American Standard Version

    Webster Bible

    Douay-Rheims Bible

    Darby Bible

    Young's Literal Translation

    New American Bible

    New Literal Translation

    LXX Benton Translation [↑](#endnote-ref-48)
49. **The prophecy foretold by Isaiah was fulfilled hundreds of years before Jesus**:

    (from AgnosticReview.com)

    The birth and naming of the child Immanuel was to be a sign for king Ahaz that God was with his people who were about to be invaded by two rival kingdoms. This is clear when Isa 7:14 is put back into the context, which the author of Matthew lifted it out of.

    Isa 7:10-16

    Moreover the LORD spake again unto Ahaz, saying,

    Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

    But Ahaz said, I will not ask, neither will I tempt the LORD.

    And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

    Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive, and bear a son, and shall call his name Immanuel.**

    Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

    For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

    This promise was kept by God as shown in 2 Kings 16:9.

    Assyria defeated the two rival kings and Ahaz and his people would be safe.

    2 Kings 16:9

    And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

    The child was born, called by the name Immanuel by his mother and the Assyrians defeated the two kings who threatened Ahaz and his people. The prophecy was fulfilled long before the author of Matthew dishonestly claimed that Jesus fulfilled it. [↑](#endnote-ref-49)
50. **Matthew 2-15 falsely claims a Prophecy in Josea about Jesus:**

    13- And when they were departed, behold, the angel of the Lord appeareth to Joseph   
    in a dream, saying, Arise, and take the young child and his mother,   
    and flee into Egypt, and be thou there until I bring thee word:   
    for Herod will seek the young child to destroy him.  
    14- When he arose, he took the young child and his mother by night, and departed into Egypt:  
    15- And was there until the death of Herod:   
    **that it might be fulfilled** which was spoken of the Lord by the prophet, saying,   
    **Out of Egypt have I called my son** [↑](#endnote-ref-50)
51. **Josea 11:1 speaks about the people of Israel:**

    1- **When Israel was a child**, I loved him, and **out of Egypt I called my son**...

    2- The more **THEY** were called, the more **THEY went away**;  
    **THEY** **kept sacrificing to the Baals** and **burning offerings to idols**. [↑](#endnote-ref-51)
52. **Apologists try to turn it that "Israel" is the "symbol" of Jesus**:  
    The concordance of the Bible lists a collection of names and titles given to Jesus,

    a total of **134**.

    *"Israel"* is not on that list.

    (Is it going to be added under the pressure of new Islamic arguments? Only the future will tell)  
     [↑](#endnote-ref-52)
53. **this perfectly confirms the Quran:**

    4:157

    "it **appeared so** unto them;

    and lo !  
    those who disagree concerning it are **in doubt** thereof;

    they have no knowledge thereof save pursuit of **conjecture**;

    they slew him **not for certain".** [↑](#endnote-ref-53)
54. **It is part of Islamic creed that The NT and OT are of Divine origin:**

    2:4

    والَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالآخِرَةِ هُمْ يُوقِنُونَ

    And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.

    2:136

    قُولُواْ آمَنَّا بِاللّهِ وَمَا أُنزِلَ إِلَيْنَا

    وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأسْبَاطِ

    وَمَا أُوتِيَ مُوسَى وَعِيسَى

    وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

    Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, add that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered. [↑](#endnote-ref-54)
55. **altered by man:**

    2:79

    فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـذَا مِنْ عِندِ اللّهِ لِيَشْتَرُواْ بِهِ ثَمَناً قَلِيلاً فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ

    Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.‏ [↑](#endnote-ref-55)
56. **The Quran confirms "the Scripture that came before it, and is the guardian over it":**

    5:48- To thee we sent the scripture in truth, confirming the scripture that came before it, and guarding it in safety...

    المائدة 5:4 - وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِناً عَلَيْهِ [↑](#endnote-ref-56)
57. **Whoever explains the Quran through his opinion...**

    (Abu Dawood, Tirmizhi, Nasaa'i)

    أبو داود والترمذي والنسائي والبيهقي

    من قال في القرآن برأيه فأصاب فقد أخطأ

    "whoever explains the Quran through (based on) his opinion, even if he is correct, yet he has done wrong".

    Abu Dawood, Tirmizhi, Nasaa'i

    من قال في القرآن برأيه فليتبوأ مقعده من النار

    قال المناوي في فيض القدير

    لكن ابن أبي شيبة رواه بسند صحيح. قال أعني ابن القطان فالحديث صحيح من هذا الطريق

    Whoever explains the Quran through (based on) his opinion, let him take his eat in Hellfire.

    Al Munawi said in Faid Al Qadir: "... Ibn Abi Shaiah narrated it with an authentic chain...  
    Ibn Al Qattan said: Therefore the hadeeth is authentic from this route". [↑](#endnote-ref-57)
58. **They were that scared:**

    John 20

    19- On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.”

    20- When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

    21- Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.”

    22- And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit.

    23- If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

    24- Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came.

    25- So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

    26- Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.”

    27- Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.”

    28- Thomas answered him, “My Lord and my God!”

    29- Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

    30- Now Jesus did many other signs in the presence of the disciples, which are not written in this book;

    31- but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

    But notice how John's Gospel added the "holes", compare with Luke, where Jesus told them to touch him just to prove he was not a spirit. Nothing about "holes":

    Luke 24

    36- As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!”

    37- But they were startled and frightened and thought they saw a spirit.

    38- And he said to them, “Why are you troubled, and why do doubts arise in your hearts?

    39- See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.”

    40- And when he had said this, he showed them his hands and his feet.

    41- And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat?”

    42- They gave him a piece of broiled fish,

    43- and he took it and ate before them.

    44- Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.

    45- Then He opened their minds to understand the Scriptures,

    46- and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead,

    47- and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.

    48- "You are witnesses of these things.

    49- And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

    50- Then he led them out as far as Bethany, and lifting up his hands he blessed them.

    51- While he blessed them, he parted from them and was carried up into heaven.

    52- And they worshiped him and returned to Jerusalem with great joy,

    53- and were continually in the temple blessing God. [↑](#endnote-ref-58)
59. **They all fled:**

    Matthew 26:55- ... Then all the disciples deserted him and fled.

    Mark 14:50- ... Then everyone deserted him and fled. [↑](#endnote-ref-59)
60. **See my hands and my feet:**

    Luke 24:

    37- But they were startled and frightened and thought they saw a spirit.

    38- And he said to them, “Why are you troubled, and why do doubts arise in your hearts?  
    39- See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.” [↑](#endnote-ref-60)
61. **They falsified their own scriptures:**  
    2:79

    فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـذَا مِنْ عِندِ اللّهِ

    Therefore woe to those who write the Scripture with their own hands, and then say, "This is from Allah," [↑](#endnote-ref-61)
62. **O Jesus! I am taking you and raising you unto Me:**

    آل عمران S3:55  
    إِذْ قَالَ اللّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ   
    S 3:55 "O Jesus! I am **receiving you** (mutawaffeeka متوفيك)   
     and raising you unto Me"

    المائدة S 5:117  
    مَا قُلْتُ لَهُمْ إِلاَّ مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُواْ اللّهَ رَبِّي وَرَبَّكُمْ   
    وَكُنتُ عَلَيْهِمْ شَهِيداً مَّا دُمْتُ فِيهِمْ   
    فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

    S 5: 117 "I told them only that which You commanded me: Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when You **took** (received) me You were the Watcher over them. You are Witness over all things.". [↑](#endnote-ref-62)
63. **39:42 Allah receives (men's) souls:**  
    الزمر S 39:42  
    اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا   
    وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا   
    فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ  
    وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى"

    39:42 *"Allah RECEIVES - yatawaffa - (men's) souls at the time of their death,   
     and (receives) the souls which did not (yet) die IN THEIR SLEEP  
     He keeps those for which He hath ordained death and dismisses the rest till an appointed term..."* [↑](#endnote-ref-63)
64. **cultures that excel in oral remembrance:**

    A GUIDE TO HISTORICAL METHOD

    BY GILBERT J. GARRAGHAN, S.J.

    Late Research Professor of History Loyola University, Chicago

    FORDHAM UNIVERSITY PRESS

    NEW YORK

    1946

    From <http://en.wikipedia.org/wiki/Historical_method>

    Oral Tradition

    Gilbert Garraghan maintains that oral tradition may be accepted if it satisfies either two "broad conditions" or six "particular conditions", as follows:

    Broad conditions stated.

    The tradition should be supported by an unbroken series of witnesses,   
    reaching from the immediate and first reporter of the fact   
    to the living mediate witness from whom we take it up,   
    or to the one who was the first to commit it to writing.

    There should be several parallel and independent series of witnesses testifying to the fact in question.

    Particular conditions formulated.

    The tradition must report a public event of importance,   
    such as would necessarily be known directly to a great number of persons.

    The tradition must have been generally believed,   
    at least for a definite period of time.

    During that definite period it must have gone without protest,   
    even from persons interested in denying it.

    The tradition must be one of relatively limited duration.   
    [Elsewhere, Garraghan suggests a maximum limit of 150 years, at least **in cultures that excel in oral remembrance**.]

    The critical spirit must have been sufficiently developed while the tradition lasted,   
    and the necessary means of critical investigation must have been at hand.

    Critical-minded persons who would surely have challenged the tradition   
    — had they considered it false — must have made no such challenge.

    Other methods of verifying oral tradition may exist, such as comparison with the evidence of archaeological remains. [↑](#endnote-ref-64)
65. **More discussion about http://deeperwaters.wordpress.com/2014/09/16/a-response-to-islam-answers/**

    * In that page, they try to discredit our objections about "anonymous" writers:  
      They quote E.P. Sanders.   
      For what end?   
      Well they quote him to defend the anonymous aspect !  
      So this **CONFIRMS OUR POINT** that the writers **WERE ANONYMOUS,**   
      it does not disprove any of our **QUOTATIONS.**
    * They complain that we refer to 40 years old writings concerning The Modern Historical Method and add:  
      **"** **we have learned some matters since then"**  
      - This is a direct attack against the Modern Historical Method that we cited.   
       Why? Because they do not like the conclusions   
       that can be drawn from it concerning this topic.   
      - Has the "Modern Historical Method" **CHANGED**? No.  
      - Has it been outdated by a **NEWER** "Historical Method"? No.  
      - But according to this criteria of theirs,   
       whereby being older causes discredit,  
       therefore the NT and OT should be discredited:   
       the Quran came **CENTURIES**, even **MILLENNIA AFTER** them !!!

    - “Who shadowed Jesus when he prayed remove this cup from me”?  
     Their answer: **"the Greek word used is Mikron. That should show how short the distance was"**,  
    If this deduction from "Mikron" is correct, then it adds to the long list of **irreconcilable contradictions** in the Gospels:   
    Lk 22:41 mentions "And he withdrew from them about a **stone’s throw**"How can a **"VERY SHORT DISTANCE"** be a **"STONE'S THROW"** away ?  
    Please ask a person as weak as a **child** to "throw" a stone, and see what we mean.  
      
     [↑](#endnote-ref-65)
66. **haggle about WHY the Gospel writers were anonymous:**Indeed, in the article, they try to explain how during that age, it was customary to have anonymous writers.  
    1- This confirms our point, that the NT "writers" were anonymous.

    2- This does not add credibility to the NT "writers". [↑](#endnote-ref-66)
67. **Adam was created from neither father nor mother:**

    3:59 إِنَّ مَثَلَ عِيسَى عِندَ اللّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثِمَّ قَالَ لَهُ كُن فَيَكُونُ

    The likeness of Jesus before Allah is as the likeness of Adam. He created him of dust, then He said to him: Be! and he is.‏ [↑](#endnote-ref-67)
68. **4:155-158 Al Nisaa سورة النساء :**

    The main text above is Pickthall's translation (In Pickthall Audio File: 2h 13m 45s)

    (below is Yusuf Ali's translation)

    فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ

    وَكُفْرِهِم بَآيَاتِ اللّهِ

    وَقَتْلِهِمُ الأَنْبِيَاءَ بِغَيْرِ حَقًّ

    وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللّهُ عَلَيْهَا بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً {155}

    وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَاناً عَظِيماً {156}

    **وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ** عِيسَى ابْنَ مَرْيَمَ

    رَسُولَ اللّهِ (يستهزؤون)

    وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ

    وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي شَكٍّ مِّنْهُ

    مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِيناً {157}

    بَل رَّفَعَهُ اللّهُ إِلَيْهِ وَكَانَ اللّهُ عَزِيزاً حَكِيماً {158}

    وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيداً {159}

    Yusuf Ali, S 4

    155- (They have incurred divine displeasure): in that they broke their Covenant; that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve Allah's word; we need no more)"- nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe-

    156- That they rejected Faith; that they uttered against Mary a grave false charge;

    157- That they said (in boast), "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** -

    158- Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise. [↑](#endnote-ref-68)
69. **Of course they do:**

    * Matthew 27

    29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, **saying, Hail, King of the Jews**!

    ...

    37 And set up over his head his accusation written, THIS IS JESUS THE **KING OF THE JEWS**.

    41 So also the chief priests, with the scribes and elders, mocked him, saying,

    42 “He saved others; he cannot save himself.

    **He is the King of Israel**; let him come down now from the cross, and we will believe in him.

    * Mark 15

    18 And **began to salute him**, Hail, **King of the Jews**!

    19 And they smote him on the head with a reed, and did spit upon him, and **bowing their knees worshipped him.**  
    ...  
    26 And the superscription of his accusation was written over, **THE KING OF THE JEWS**.

    ...

    31 So also **the chief priests with the scribes** mocked him to one another, saying, “He saved others; he cannot save himself.

    32 **Let THE CHRIST, the King of Israel**, come down now from the cross that we may see and believe.”

    * Luke 23

    38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS **THE KING OF THE JEWS**.

    * John 19

    2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

    3 And said, Hail, **King of the Jews**! and they smote him with their hands.

    ...

    14 And it was the preparation of the Passover, and about the sixth hour: and he (Pilate) saith unto the Jews, **Behold your King**!

    ...

    19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH **THE KING OF THE JEWS**.

    [↑](#endnote-ref-69)
70. **the chief priests with the scribes mocked him ... “Let the Christ, the King of Israel, come down now from the cross...”:**

    Mark 15

    31- So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself.

    32- Let the **Christ**, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him. [↑](#endnote-ref-70)
71. **the chief priests, with the scribes and elders, mocked him... He is the King of Israel:**

    Mt 27:

    41- So also the chief priests, with the scribes and elders, mocked him, saying,

    42- “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. [↑](#endnote-ref-71)
72. **kneeling before him, they mocked him, saying, “Hail, King of the Jews!”:**

    Mt 27

    27- Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before him.

    28- And they stripped him and put a scarlet robe on him,

    29- and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And **kneeling before him, they mocked him, saying, “Hail, King of the Jews!”** [↑](#endnote-ref-72)
73. **Hail, King of the Jews ... kneeling down in homage to him:**

    Mark 15

    16- And the soldiers led him away inside the palace (that is, the governor’s headquarters), and they called together the whole battalion.

    17- And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him.

    18- and they **began to acclaim Him**, "**Hail, King of the Jews**!"

    19- And they were striking his head with a reed and spitting on him and **kneeling down in homage to him**.

    20- And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him. [↑](#endnote-ref-73)
74. **Hail, King of the Jews:**

    Jn 19

    2- And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.

    3- They came up to him, saying, “**Hail, King of the Jews**!” and struck him with their hands. [↑](#endnote-ref-74)
75. **THIS IS THE KING OF THE JEWS:**

    And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS** (Lk.23:38) [↑](#endnote-ref-75)
76. **THIS IS JESUS THE KING OF THE JEWS**:

    Mt 27:37- And over his head they put the charge against him, which read, “**This is Jesus, the King of the Jews**.” [↑](#endnote-ref-76)
77. **THE KING OF THE JEWS**:

    And the superscription of his accusation was written over, **THE KING OF THE JEWS** (Mk.15:26) [↑](#endnote-ref-77)
78. **JESUS OF NAZARETH THE KING OF THE JEWS:**

    And Pilate wrote a title, and put it on the cross. And the writing was **JESUS OF NAZARETH THE KING OF THE JEWS** (Jn.19:19) [↑](#endnote-ref-78)
79. **a hanged man is cursed by God:**

    Deut 21

    22- “And if a man has committed a crime punishable by death,

    and he is put to death, and you hang him on a tree,

    23 his body shall not remain all night on the tree,

    but you shall bury him the same day,

    **for a hanged man is cursed by God.**

    You shall not defile your land that the Lord your God

    is giving you for an inheritance. [↑](#endnote-ref-79)
80. **Paul calling Jesus “a curse”:**

    In Galatians 3 Paul quoted Deuteronomy 21.22, 23 in referring to the death of Jesus:

    *13 Christ redeemed us from the curse of the law* ***by becoming a curse for us****—for it is written,* ***“Cursed is everyone who is hanged on a tree”****—*

    *14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.*

    Where Paul played exactly into the hands of Jesus' enemies, who insisted on crucifying him in order **to prove** that the was a **false messiah**.

    Indeed, not knowing what to do with his fallacies, Paul had to compound the issue,

    until he ended up by calling Jesus “a curse”, thus creating an impossible dilemma for himself.

    His logic is: If you follow the law you are under a curse, therefore the law is a curse, therefore Jesus became a curse.

    His only way out was to create his Pauline religion.

    **Truth** was **not** his goal; **deifying Jesus** was his goal, as well as that of the Church after him.

    They twisted the texts for that goal, interpreted them, concealed and suppressed them, as we will see further on. [↑](#endnote-ref-80)
81. ... ***will destroy him***

    Ezekiel 14

    4- Therefore speak unto them, and say unto them,

    Thus saith the Lord GOD;

    Every man of the house of Israel that setteth up his idols in his heart,

    and putteth the stumblingblock of his iniquity before his face,

    and cometh to the prophet;

    I the LORD will answer him that cometh according to the multitude

    of his idols;

    ...

    9- And if the prophet be deceived when he hath spoken a thing,

    I the LORD have deceived that prophet,

    and I will stretch out my hand upon him,

    and will destroy him from the midst of my people Israel. [↑](#endnote-ref-81)
82. **Indeed the Quran quotes Jesus:**

    19

    31- And He has made me **blessed wherever I be**, And has enjoined on me prayer and Charity as long As I live;

    32- (He) hath made me kind To my mother, and **has not made me** crushingly-domineering, **unblessed-miserable**. [↑](#endnote-ref-82)
83. **Paul's argumentation in Galatians:**

    Galatians 3

    *13 Christ redeemed us from* ***the curse of the law******by becoming a curse for us****—for it is written,* ***“Cursed is everyone who is hanged on a tree”****—*

    *14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.* [↑](#endnote-ref-83)
84. **"the Lord God helps me; therefore I have not been disgraced ":**

    Isa 50

    5- The Lord God has opened my ear, and I was not rebellious; I turned not backward.  
    6- I gave my back to those who strike, and my cheeks to those who pull out the beard;   
    I hid not my face from disgrace and spitting.  
    7- But the **Lord God helps me; therefore I have not been disgraced**;  
    therefore I have set my face like a flint, and I know that I shall not be put to shame.  
    8- **He who vindicates me is near**. Who will contend with me?  
    Let us stand up together. Who is my adversary? Let him come near to me.  
    9- Behold, **the Lord God helps me**; who will declare me guilty?  
    Behold, all of them will wear out like a garment; the moth will eat them up.  
    10- Who among you fears the Lord and obeys the voice of his servant?  
    Let him who walks in darkness and has no light   
    **trust in the name** of the Lord and **rely on his God**. [↑](#endnote-ref-84)
85. **"The Lord will not abandon him to his power or let him be condemned when he is brought to trial":**  
    Psalm 37

    30 The mouth of the righteous utters wisdom, and his tongue speaks justice.  
    31 The law of his God is in his heart; his steps do not slip.  
    32 The wicked watches for the righteous and seeks to put him to death.  
    33 **The Lord will not abandon him to his power or let him be condemned when he is brought to trial**. [↑](#endnote-ref-85)
86. **isaiah 52-53:**

    Isaiah 52 & 53 are falsely interpreted by the Church , as a "dying messiah".

    They clearly deny the claim of crucifixion:

    Isaiah 52

    1- Awake, awake,

    put on your strength, O Zion;

    put on your beautiful garments,

    O Jerusalem, the holy city;

    for there shall no more come into you

    the uncircumcised and the unclean.

    2- Shake yourself from the dust and arise;

    be seated, O Jerusalem;

    loose the bonds from your neck,

    O captive daughter of Zion.

    3- For thus says the Lord: “You were sold for nothing, and you shall be redeemed without money.”

    4- For thus says the Lord God: “My people went down at the first into Egypt to sojourn there,

    and the Assyrian oppressed them for nothing.

    5- Now therefore what have I here,” declares the Lord,

    “seeing that my people are taken away for nothing? Their rulers wail,” declares the Lord,

    “and continually all the day my name is despised.

    6 -Therefore my people shall know my name.

    Therefore in that day they shall know that it is I who speak; here I am.”

    7- How beautiful upon the mountains

    are the feet of him who brings good news,

    who publishes peace, who brings good news of happiness,

    who publishes salvation,

    who says to Zion, “Your God reigns.”

    8- The voice of your watchmen—they lift up their voice;

    together they sing for joy;

    for eye to eye they see

    the return of the Lord to Zion.

    9- Break forth together into singing,

    you waste places of Jerusalem,

    for the Lord has comforted his people;

    he has redeemed Jerusalem.

    10- The Lord has bared his holy arm

    before the eyes of all the nations,

    and all the ends of the earth shall see

    the salvation of our God.

    11- Depart, depart, go out from there;

    touch no unclean thing;

    go out from the midst of her; purify yourselves,

    you who bear the vessels of the Lord.

    12- For you shall not go out in haste,

    and you shall not go in flight,

    for the Lord will go before you,

    and the God of Israel will be your rear guard.

    He Was Pierced for Our Transgressions

    13- Behold, my servant shall act wisely;

    he shall be high and lifted up,

    and shall be exalted.

    14- As many were astonished at you—

    his appearance was so marred, beyond human semblance,

    and his form beyond that of the children of mankind—

    15- so shall he sprinkle (startle) many nations;

    kings shall shut their mouths because of him;

    for that which has not been told them they see,

    and that which they have not heard they understand.

    Isaiah 53

    1- Who has believed what he has heard from us?

    And to whom has the arm of the Lord been revealed?

    2- For he grew up before him like a young plant,

    and like a root out of dry ground;

    he had no form or majesty that we should look at him,

    and no beauty that we should desire him.

    3- He was despised and rejected by men;

    a man of sorrows, and acquainted with grief;

    and as one from whom men hide their faces

    he was despised, and we esteemed him not.

    4- Surely he has borne our griefs

    and carried our sorrows;

    yet we esteemed him stricken,

    smitten by God, and afflicted.

    5- But he was pierced for our transgressions;

    he was crushed for our iniquities;

    upon him was the chastisement that brought us peace,

    and with his wounds we are healed.

    6- All we like sheep have gone astray;

    we have turned—every one—to his own way;

    rand the Lord has laid on him

    the iniquity of us all.

    7- He was oppressed, and he was afflicted,

    yet he opened not his mouth;

    like a lamb that is led to the slaughter,

    and like a sheep that before its shearers is silent,

    so he opened not his mouth.

    8- By oppression and judgment he was taken away;

    and as for his generation, who considered

    that he was cut off out of the land of the living,

    stricken for the transgression of my people?

    9 And they made his grave with the wicked

    and with a rich man in his death,

    although he had done no violence,

    and there was no deceit in his mouth.

    10- Yet it was the will of the Lord to crush him;

    he has put him to grief;

    when his soul makes an offering for guilt,

    **he shall see his offspring; he shall prolong his days;**

    **the will of the Lord shall prosper in his hand**.

    11- **Out of the anguish of his soul he shall see and be satisfied**;

    by his knowledge shall the righteous one, my servant,

    make many to be accounted righteous,

    and he shall bear their iniquities.

    12- Therefore I will divide him a portion with the many,

    and **he shall divide the spoil with the strong**,

    because he poured out his soul to death

    and was numbered with the transgressors;

    yet he bore the sin of many,

    and makes intercession for the transgressors. [↑](#endnote-ref-86)
87. **"he shall see his offspring; he shall prolong his days" etc.:**

    Isaiah 53

    8 By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? …   
    10 … he shall see his offspring; he shall prolong his days;   
    the will of the Lord shall prosper in his hand.   
    11- Out of the anguish of his soul he shall see and be satisfied

    12 Therefore I will divide him a portion with the many and he shall divide the spoil with the strong... [↑](#endnote-ref-87)
88. **Every one of its details has ALREADY been fulfilled in Mohamad, not WAITING for the 2nd coming of Jesus:**

    ESV — Isaiah 52

    1- ... O Jerusalem, the holy city;

    for there shall no more come into you

    the uncircumcised and the unclean. {during Islamic rule, before the Crusades}

    ...

    7- How beautiful upon the mountains {mountain of Mina during Hajj}

    are the feet of him who brings good news,

    who publishes peace, who brings good news of happiness,

    who publishes salvation, {the details of the Quran and the Sunnah to get closer to God}

    who says to Zion, “Your God reigns.” (Allahu Akbar)

    8- The voice of your watchmen—they lift up their voice; (the Hajj call: Labbayk etc)

    together they sing for joy; {the Eid Takbeer, again}

    for eye to eye they see

    the return of the Lord to Zion. {Surah 110 Al Nasr: When the victory of Allah comes ... exalt by the praise of your Lord ...}

    9- Break forth together into singing, {again the Takbeer}

    you waste places of Jerusalem,

    ...

    10- The Lord has bared his holy arm

    before the eyes of all the nations,

    and all the ends of the earth shall see

    the salvation of our God. {spread of Islam}

    11- Depart, depart, go out from there;

    touch no unclean thing;

    go out from the midst of her; purify yourselves, {wuduu and ghusl}

    you who bear the vessels of the Lord. {holding the Quran, and memorizing it}

    12- For you shall not go out in haste,

    and you shall not go in flight,

    for the Lord will go before you,

    and the God of Israel will be your rear guard. {5:67- and Allah will protect you from people}

    He Was Pierced for Our Transgressions {in the battle of Uhud his head was wounded, his front tooth was broken, and fell into a ditch, and when he requested people of Taif to support him they rejected him and their juvenile delinquents followed him and stoned him till his feet got bloody}

    13- ... he shall be high and lifted up,

    and shall be exalted. {Muslims pray blessings and mercy for him each time they mention his name, and at least in each of the 17 rak'ahs of the daily prayers}

    14- As many were astonished at you—

    his appearance was so marred, beyond human semblance, {they threw soil on his head, and the guts of slaughtered animals when he was in prostration}

    ...

    15- so shall he sprinkle (startle) many nations;

    kings shall shut their mouths because of him; {victories over the Persians, the Romans, etc.}

    ...

    Isaiah 53

    3- He was despised and rejected by men; {in Maccah and Taif}

    a man of sorrows, and acquainted with grief; {death of his uncle Abu Talib, his wife Khadijah, 3 years of siege}

    and as one from whom men hide their faces

    he was despised, and we esteemed him not. {Maccah, Taif}

    4- Surely he has borne our griefs

    and carried our sorrows; {he had no father, his mother died when he was very young, when his uncle and wife died, it was called "the year of sorrow" 'aam al huzn}

    yet we esteemed him stricken,

    smitten by God, and afflicted. {until Surah 93 Al Duha was revealed: your Lord has not bid you farewell nor deserted you}

    5- But he was pierced for our transgressions;

    he was crushed for our iniquities;

    upon him was the chastisement that brought us peace,

    and with his wounds we are healed. {after being hurt in Taif, the angel of mountains offered him to crush the pagans but he said: I will be patient, hopefully Allah will bring out from their seed, people who will worship Him}

    ...

    7- He was oppressed, {Maccah} and he was afflicted, {lost his uncle, his wife, children...}

    yet he opened not his mouth; {did not pray against the idol worshippers}

    like a lamb that is led to the slaughter,

    and like a sheep that before its shearers is silent,

    so he opened not his mouth.

    8- By oppression and judgment he was taken away;

    and as for his generation, who considered

    that he was cut off out of the land of the living, {they told him your Lord has forsaken you, and that his seed was cut off}

    stricken for the transgression of my people?

    9 And they made his grave with the wicked

    and with a rich man in his death, {tried to assassinate him several times, thought he was killed in the battle of Uhud}

    although he had done no violence,

    and there was no deceit in his mouth. {he was called the truthful the trustworthy: al saadiq al ameen}

    10- Yet it was the will of the Lord to crush him; {early misery of his call}

    he has put him to grief; {lost his uncle and wife}

    when his soul makes an offering for guilt,

    he shall see his offspring; he shall prolong his days; {happened, until he saw the opening of Maccah}

    the will of the Lord shall prosper in his hand. {happened indeed}

    11- Out of the anguish of his soul he shall see and be satisfied; {opening of Maccah, and Surah 110 al Nasr}

    by his knowledge {his law and his Sunnah} shall the righteous one, my servant,

    make many to be accounted righteous, {guiding hundreds of millions on how to properly worship the One true God}

    and he shall bear their iniquities. {9:103: ... and pray for them, your prayer is security for them; he used to ask Allah for his nation: "My nation, my nation" - ummati ummati -, and he says that when people are prevented from "the pond" he will say: "My little Companions" - could be because they are only metaphorically his companions, i.e. they will be of future generation who innovated wrongly ! " }

    12- Therefore I will divide him a portion with the many,

    and he shall divide the spoil with the strong, {yes, and he used to distribute it.

    The honor of Mohamad PBUH came from establishing his religion politically.  
    Compare this with the attempt of Apologists: His honor comes because he bore the sins of many, the difference is obvious to the sincere impartial person seeking the truth.}

    because he poured out his soul to death {he told his uncle: I will not stop until I succeed or die trying}

    and was numbered with the transgressors; {accused of being sorcerer, crazy, liar}

    yet he bore the sin of many, {prayed for his nation, when persecuted in Taif, he prayed: forgive my people for they do not know}

    and makes intercession for the transgressors. {he foretold being "the Intercessor" on the Day of Judgment:

    "I am the master of sons of Adam, and (I take) no pride.  
    (Carrying) the flag of praise in my hand and (I take) no pride: there is no Prophet that day, Adam and others, except under my flag.  
    And I am the first requesting intercession and the first appointed to intercede, and (I take) no pride.   
    Good hadeeth, narrated by Ahmad, Tirmizhi and Ibn Majah.

    أنا سيد ولد آدم يوم القيامة ولا فخر، وبيدي لواء الحمد ولا فخر، وما من نبي يومئذ، آدم فمن سواه، إلا تحت لوائي، وأنا أول شافع وأول مشفع ولا فخر

    حسن، رواه أحمد والترمذي وابن ماجه} [↑](#endnote-ref-88)
89. **Psalms 22 EVS Bible**

    1 My God, my God, why have you forsaken me?

    Why are you so far from saving me, from the words of my groaning?

    2 O my God, I cry by day, but you do not answer,

    and by night, but I find no rest.

    3 Yet you are holy,

    enthroned on the praises of Israel.

    4 In you our fathers trusted;

    they trusted, and you delivered them.

    5 To you they cried and were rescued;

    in you they trusted and were not put to shame.

    6 But I am a worm and not a man,

    escorned by mankind and despised by the people.

    7 All who see me mock me;

    they make mouths at me; they wag their heads;

    8 “**He trusts in the Lord**; let him deliver him;

    **let him rescue him, for he delights in him!**”

    9 Yet you are he who took me from the womb;

    you made me trust you at my mother's breasts.

    10 On you was I cast from my birth,

    and from my mother's womb you have been my God.

    11 Be not far from me,

    for trouble is near,

    and there is none to help.

    12 Many bulls encompass me;

    strong bulls of Bashan surround me;

    13 they open wide their mouths at me,

    like a ravening and roaring lion.

    14 I am poured out like water,

    and all my bones are tout of joint;

    my heart is like wax;

    it is melted within my breast;

    15 my strength is dried up like a potsherd,

    and my tongue sticks to my jaws;

    you lay me in the dust of death.

    16 For dogs encompass me;

    a company of evildoers encircles me;

    they have pierced my hands and feet—

    17 I can count all my bones—

    they stare and gloat over me;

    18 they divide my garments among them,

    and for my clothing they cast lots.

    19 But you, **O Lord, do not be far off!**

    O you my help, **come quickly to my aid!**

    20 **Deliver my soul from the sword**,

    my precious life from the power of the dog!

    21 Save me from the mouth of the lion!

    You have rescued me from the horns of the wild oxen!

    22 I will tell of your name to my brothers;

    in the midst of the congregation I will praise you:

    23 **You who fear the Lord, praise him**!

    All you offspring of Jacob, **glorify him**,

    and stand in awe of him, all you offspring of Israel!

    24 For **he has not despised or abhorred**

    **the affliction of the afflicted**,

    and he has not hidden his face from him,

    **but has heard, when he cried to him**.

    25 From you comes my praise in the great congregation;

    my vows I will perform before those who fear him.

    26 The afflicted shall seat and be satisfied;

    those who seek him shall praise the Lord!

    May your hearts live forever!

    27 All the ends of the earth shall remember

    and turn to the Lord,

    and all the families of the nations

    shall worship before you.

    28 For kingship belongs to the Lord,

    and he rules over the nations.

    29 All the prosperous of the earth eat and worship;

    before him shall bow all who go down to the dust,

    even the one who could not keep himself alive.

    30 Posterity shall serve him;

    it shall be told of the Lord to the coming generation;

    31 they shall come and proclaim his righteousness to a people yet unborn,

    that he has done it. [↑](#endnote-ref-89)
90. "**He rescued me from my strong enemy":**

    Psalm 18

    5 the cords of Sheol (death) entangled me; the snares of death confronted me.   
    6 In my distress **I called upon the Lord**; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears. …   
    16 **He sent from on high, he took me**; he drew me out of many waters.   
    17 **He rescued me from my strong enemy** …   
    19 He brought me out into a broad place; he rescued me, because he delighted in me. [↑](#endnote-ref-90)
91. **"your right hand delivers me":**

    Psalm 138

    7 Though I walk in the midst of trouble, you preserve my life; you stretch out your hand against the wrath of my enemies, and your right hand delivers me. [↑](#endnote-ref-91)
92. **"I will praise the name of God with a song" ... "For the Lord hears the needy":**

    Psalm 69

    14 Deliver me

    from sinking in the mire;

    let me be delivered from my enemies

    and from the deep waters.

    15 Let not the flood sweep over me,

    or the deep swallow me up,

    or the pit close its mouth over me.

    16 Answer me, O Lord, for your steadfast love is good;

    according to your abundant mercy, turn to me.

    17 Hide not your face from your servant;

    for I am in distress; make haste to answer me.

    18 Draw near to my soul, redeem me;

    ransom me because of my enemies!

    19 You know my reproach,

    and my shame and my dishonor;

    my foes are all known to you.

    20 Reproaches have broken my heart,

    so that I am in despair.

    I looked for pity, but there was none,

    and for comforters, but I found none.

    21 They gave me poison for food,

    and for my thirst they gave me sour wine to drink. (This is cherished by the Church, ignoring that he will be saved, see 29 & 30)

    22 Let their own table before them become a snare;

    and when they are at peace, let it become a trap.

    23 Let their eyes be darkened, so that they cannot see,

    and make their loins tremble continually.

    24 Pour out your indignation upon them,

    and let your burning anger overtake them.

    25 May their camp be a desolation;

    let no one dwell in their tents.

    26 For they persecute him whom you have struck down,

    and they recount the pain of those you have wounded.

    27 Add to them punishment upon punishment;

    may they have no acquittal from you.

    28 Let them be blotted out of the book of the living;

    let them not be enrolled among the righteous.

    29 But I am afflicted and in pain;

    let your salvation, O God, set me on high!

    30 I will praise the name of God with a song;

    I will magnify him with thanksgiving.

    31 This will please the Lord more than an ox

    or a bull with horns and hoofs.

    32 When the humble see it they will be glad;

    you who seek God, let your hearts revive.

    33 For the Lord hears the needy

    and does not despise his own people who are prisoners. [↑](#endnote-ref-92)
93. **sorrowful even to death:** (Matthew)

    Matthew 26

    37 And taking with him Peter and the two sons of Zebedee, he began to be **SORROWFUL** and **TROUBLED**.

    38 Then he said to them, “My soul is very **SORROWFUL**, even **TO DEATH**; remain here, and watch with me.”

    39 And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” [↑](#endnote-ref-93)
94. **sorrowful even to death:** (Mark)

    Mark 14

    33 ... and began to be **GREATLY DISTRESSED** and **TROUBLED**.

    34 And he said to them, “My soul is very **SORROWFUL**, even **TO DEATH**..." [↑](#endnote-ref-94)
95. **in agony with sweat like drops of blood:**

    Lk 22

    41 And he withdrew from them about a stone’s throw, and knelt down and prayed,

    42 saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.”

    43 And there appeared to him an angel from heaven, strengthening him.

    44 And being in an **AGONY** he prayed more earnestly; and his sweat became like great drops of **BLOOD** falling down to the ground.

    45 And when he rose from prayer, he came to the disciples and found them sleeping for sorrow,

    46 and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.” [↑](#endnote-ref-95)
96. **"he will help him and deliver him from the hand of his adversaries":**

    Wisdom of Solomon 2 (which is non canonical for protestants)

    12-20: Let us lie in wait for the righteous man…he reproaches us for our sins against the law…and calls himself a child of the Lord…for if the righteous man is God’s son, **he will help him**, and deliver him from the hand of his adversaries…Let us condemn him to a shameful death, for, **according to what he says, he will be protected**. [↑](#endnote-ref-96)
97. **Hosea 6:1-2:**

    1 “Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up.

    2 **After two days he will revive us** **(not resurrect);** **on the third day he will raise us up**, that we may live before him. [↑](#endnote-ref-97)
98. **He will revive us (not resurrect):**

    We did not find one dictionary that says "revive" means "resurrect".

    Merriam Webster's Unabridged Dictionary:

    Revive: to return to consciousness or life : recover life, vigor, or strength : become reanimated or reinvigorated : become active, operative, valid, or flourishing again <hope revived in him> <**the drooping plants revived in the rain**> [↑](#endnote-ref-98)
99. **Psalm 91:10-16:** (NIV)

    10- **no harm will overtake you**, (ESV: **no evil shall be allowed to befall you**)

    no disaster will come near your tent.

    11- For he will **command his angels** concerning you

    **to guard you** in all your ways;

    12- **they will lift you up in their hands,**

    so that you will not strike your foot against a stone.

    13You will tread on the lion and the cobra;

    you will trample the great lion and the serpent.

    14- **“Because he loves me,” says the Lord, “I will rescue him;**

    I will protect him, for he acknowledges my name.

    15- **He will call on me, and I will answer him;**

    I will be with him in trouble,

    **I will deliver him and honor him.**

    16- With long life I will satisfy him

    and show him my salvation.” [↑](#endnote-ref-99)
100. **Psalm 116:**

     1- I love the Lord, because **he has heard**

     my voice and my **pleas for mercy**.

     2- Because he inclined his ear to me,

     therefore I will call on him as long as I live.

     3- The **snares of death encompassed me;**

     the pangs of Sheol (death) laid hold on me;

     **I suffered distress and anguish.**

     4- **Then I called** on the name of the Lord:

     “O Lord, I pray, deliver my soul!”

     5- Gracious is the Lord, and righteous;

     our God is merciful.

     6- The Lord preserves the simple;

     **when I was brought low, he saved me.**

     7 Return, O my soul, to your rest;

     for the Lord has dealt bountifully with you.

     8 For **you have delivered my soul from death,**

     my eyes from tears,

     my feet from stumbling;

     9- I will walk before the Lord

     in the land of the living.

     10- I believed, even when I spoke:

     “I am greatly afflicted”;

     11- I said in my alarm,

     “All mankind are liars.”

     12- What shall I render to the Lord

     for all his benefits to me?

     13- I will lift up the cup of salvation

     and call on the name of the Lord,

     14- I will pay my vows to the Lord

     in the presence of all his people.

     15- **Precious in the sight of the Lord**

     **is the death of his saints.**

     16- O Lord, I am your servant;

     I am your servant, the son of your maidservant.

     **You have loosed my bonds.**

     17- **I will offer to you the sacrifice of thanksgiving**

     and call on the name of the Lord.

     18- I will pay my vows to the Lord

     in the presence of all his people,

     19- in the courts of the house of the Lord,

     in your midst, O Jerusalem.

     Praise the Lord [↑](#endnote-ref-100)
101. **Psalm 118:18:**

     5- **Out of my distress I called on the Lord;**

     **the Lord answered me and set me free.**

     6- The Lord is on my side; I will not fear.

     What can man do to me?

     7- The Lord is on my side as my helper;

     I shall look in triumph on those who hate me.

     ...

     10- All nations surrounded me;

     in the name of the Lord I cut them off!

     11 They surrounded me, surrounded me on every side;

     in the name of the Lord I cut them off!

     12- **They surrounded me like bees;**

     they went out like a fire among thorns;

     in the name of the Lord I cut them off!

     13- **I was pushed hard, so that I was falling,**

     **but the Lord helped me.**

     14- The Lord is my strength and my song;

     he has become my salvation.

     15- Glad songs of salvation

     are in the tents of the righteous:

     “The right hand of the Lord does valiantly,

     16- the right hand of the Lord exalts,

     the right hand of the Lord does valiantly!”

     17- **I shall not die, but I shall live,**

     and recount the deeds of the Lord.

     18- **The Lord has disciplined me severely,**

     **but he has not given me over to death.**

     19- Open to me the gates of righteousness,

     that I may enter through them

     and give thanks to the Lord.

     20- This is the gate of the Lord;

     the righteous shall enter through it.

     21- **I thank you that you have answered me**

     and have become my salvation.

     22- The stone that the builders rejected

     has become the cornerstone.

     **...** [↑](#endnote-ref-101)
102. **what a person says will happen if he truly believes it will:**

     23- Truly, I say to you, whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.

     24- Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.

     By the way, a similar assurance is provided by Prophet Muhammad *"if a person with certitude recites this (S23:A115) on a mountain, it will move away"*,

     and a guideline: *"Ask Allah while being certain that He will respond"*. [↑](#endnote-ref-102)
103. **Mark 14:36:**

     Mark 14

     32- They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.”

     33- He took Peter, James and John along with him, and he began to be deeply distressed and troubled.

     34- “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”

     35- Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him.

     36- “Abba, Father,” he said, **“everything is possible for you. Take this cup from me.** Yet not what I will, but what you will.” [↑](#endnote-ref-103)
104. **everything written about me ... must be fulfilled:**

     Luke 24

     44 Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” [↑](#endnote-ref-104)
105. **For the Son of Man goes as it is written of him:**

     Mark 14

     21 For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed!

     It would have been better for that man if he had not been born.” [↑](#endnote-ref-105)
106. **what is written about me has its fulfillment:**

     Luke 22

     37 For I tell you that this Scripture must be fulfilled in me: ‘And he was numbered with the transgressors.’ For **what is written about me has its fulfillment**.” [↑](#endnote-ref-106)
107. **The OT mentions ways to be forgiven, none requiring the Crucifixion**:

     2 Chronicles 7:14

     If my people, which are called by my name, shall humble themselves,

     and pray, and seek my face, **and turn** from their wicked ways;

     then will I hear from heaven, and **will forgive their sin**, and will heal their land.

     Ezekiel 18

     20- The soul that sinneth...

     21- But if the wicked will **turn from all his sins** that he hath committed,

     and keep all my statutes, and do that which is lawful and right,

     he shall surely live, he shall not die.

     22 All **his transgressions** that he hath committed, they **shall not be mentioned**

     unto him: in his righteousness that he hath done he shall live.

     Jeremiah 36:3

     It may be that the house of Judah will hear all the evil which I purpose to do unto them;

     that they may **return** every man **from his evil way**;

     **that I may forgive their iniquity** and their sin.

     Jeremiah 31:34

     And they shall teach no more every man his neighbour, and every man his brother,

     saying, Know the LORD: for they shall all know me, from the least of them unto

     the greatest of them, saith the LORD: for **I will forgive their iniquity**,

     and I will remember their sin no more.

     Leviticus 4:20

     And he shall do with the bullock as he did with the bullock for a sin offering,

     so shall he do with this: and the priest shall make an atonement for them,

     and **it shall be forgiven** them.

     Leviticus 4:26

     And he shall burn all his fat upon the altar, as the fat of

     the sacrifice of peace offerings:

     and the priest shall make an atonement for him as

     concerning his sin, **and it shall be forgiven** him.

     Leviticus 4:31

     And he shall take away all the fat thereof, as the fat is taken away

     from off the sacrifice of peace offerings; and the priest shall burn it

     upon the altar for a sweet savour unto the LORD; and the priest shall

     make an atonement for him, **and it shall be forgiven him**.

     Leviticus 5:10

     And he shall offer the second for a burnt offering, according

     to the manner: and the priest shall make an atonement for him for his

     sin which he hath sinned, **and it shall be forgiven him**.

     Leviticus 5:13

     And the priest shall make an atonement for him as touching his sin

     that he hath sinned in one of these, **and it shall be forgiven him**:

     and the remnant shall be the priest's, as a meat offering.

     Leviticus 5:18

     And he shall bring a ram without blemish out of the flock, with thy

     estimation, for a trespass offering, unto the priest: and the priest shall

     make an atonement for him concerning his ignorance wherein he

     erred and wist it not, **and it shall be forgiven him**.

     Leviticus 6:7

     And the priest shall make an atonement for him before the LORD:

     **and it shall be forgiven him** for any thing of all that he hath done

     in trespassing therein.

     Leviticus 19:22

     And the priest shall make an atonement for him with the ram of the

     trespass offering before the LORD for his sin which he hath done:

     **and the sin** which he hath done **shall be forgiven him**.

     Numbers 15:26

     And it **shall be forgiven** all the congregation of the children of Israel,

     and the stranger that sojourneth among them; seeing all the people

     were in ignorance.

     Numbers 30:8

     But if her husband disallowed her on the day that he heard it;

     then he shall make her vow which she vowed, and that which she

     uttered with her lips, wherewith she bound her soul, of none effect:

     **and the LORD shall forgive her**.

     Psalms 32:1

     (A Psalm of David, Maschil.) Blessed is he whose transgression **is**

     **forgiven**, whose sin is covered.

     Psalms 86:5

     For thou, Lord, art good, and **ready to forgive**; and plenteous in mercy

     unto all them that call upon thee. [↑](#endnote-ref-107)
108. **God is asked for forgiveness in the OT, no mention of the need for crucifixion:**

     2 Chronicles 6:39

     Then hear thou from the heavens, even from thy dwelling place,

     their prayer and their supplications, and maintain their cause,

     and **forgive thy people** which have sinned against thee.

     Exodus 10:17

     Now therefore **forgive, I pray thee**, my sin only this once,

     and intreat the LORD your God, that he may take away from me this death only.

     Numbers 14:19

     **Pardon, I beseech thee**, the iniquity of this people according unto

     the greatness of thy mercy, and as thou hast forgiven this people,

     from Egypt even until now. [↑](#endnote-ref-108)
109. **OT abounds with description of God's forgiveness, without the need of sacrifice**

     2 Chronicles 6:39

     Then hear thou from the heavens, even from thy dwelling place,

     their prayer and their supplications, and maintain their cause,

     and forgive thy people which have sinned against thee.

     2 Chronicles 7:14

     If my people, which are called by my name, shall humble themselves,

     and pray, and seek my face, and turn from their wicked ways;

     then will I hear from heaven, and will forgive their sin, and will heal their land.

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     And they shall teach no more every man his neighbour, and every man his brother,

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     Jeremiah 36:3

     It may be that the house of Judah will hear all the evil which I purpose to do unto them;

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     that he hath sinned in one of these, and it shall be forgiven him:

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     Leviticus 6:7

     And the priest shall make an atonement for him before the LORD:

     and it shall be forgiven him for any thing of all that he hath done

     in trespassing therein.

     Leviticus 19:22

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     trespass offering before the LORD for his sin which he hath done:

     and the sin which he hath done shall be forgiven him.

     Numbers 15:26

     And it shall be forgiven all the congregation of the children of Israel,

     and the stranger that sojourneth among them; seeing all the people

     were in ignorance.

     Numbers 14:19

     Pardon, I beseech thee, the iniquity of this people according unto

     the greatness of thy mercy, and as thou hast forgiven this people,

     from Egypt even until now.

     Numbers 30:8

     But if her husband disallowed her on the day that he heard it;

     then he shall make her vow which she vowed, and that which she

     uttered with her lips, wherewith she bound her soul, of none effect:

     and the LORD shall forgive her.

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     (A Psalm of David, Maschil.) Blessed is he whose transgression is

     forgiven, whose sin is covered.

     Psalms 86:5

     For thou, Lord, art good, and ready to forgive; and plenteous in mercy

     unto all them that call upon thee.

     **(And much more.)** [↑](#endnote-ref-109)
110. **Jesus stated many times that sins were forgiven**:

     Luke Chapter 7

     48 And he said unto her**, Thy sins are forgiven**.

     1-John Chapter 2

     9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

     10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

     11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

     12 I write unto you, little children, because **your sins are forgiven** you for his name's sake.

     Mark Chapter 3

     28 Verily I say unto you**, All sins shall be forgiven** unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

     29 **But** he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

     30 Because they said, He hath an unclean spirit.

     (Also in Matthew 12:31,32 & Luke 12:10)

     Mark Chapter 2

     5 When Jesus saw their faith, **he said** unto the sick of the palsy, Son, **thy sins be forgiven thee**.

     (This is merely because the man was sick. Mohammad PBUH explained the same: **The suffering of sickness "wipes" away previous sins**. Indeed, Jesus foretold, that "the Comforter" (Paraklete) will tell all the truth - see footnote **Error! Reference source not found.Error! Bookmark not defined.Error! Reference source not found.Error! Bookmark not defined.**) **Error! Reference source not found.**

     6- But there were certain of the scribes sitting there, and reasoning in their hearts,

     7- Why doth this man thus speak blasphemies? who can forgive sins but God only?

     8- And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

     9- Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

     10- But that ye may know that **the Son of man hath power on earth to forgive sins**, (he saith to the sick of the palsy,)

     11- I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

     (Also in Matthew 9:1-6 & Luke 5:18,20) [↑](#endnote-ref-110)
111. **and he mentioned many ways how sins are forgiven:**

     Matthew 19

     17- And he said unto him, Why callest thou me good? there is none good but one, that is, God: but **if thou wilt enter into life, keep the commandments**.

     John 15

     10- If ye **keep my commandments**, ye shall **abide in my love**; even **as I have kept** my Father's commandments, and **abide in his love**.

     Matt 6

     9- “Our Father in heaven, ….

     12- … **forgive us** our debts, as we also have forgiven our debtors. …”

     14- For if you forgive others their trespasses, your heavenly **Father will also forgive you**,

     15- but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

     Mark 11

     25- And whenever you stand praying, forgive, if you have anything against anyone, so that your **Father** also who is in heaven **may forgive you** your trespasses.

     Luke 6

     37- … **forgive, and you will be forgiven**

     Mark 4

     10 And when he was alone, they that were about him with the twelve asked of him the parable.

     11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

     12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; **lest at any time they should be converted, and their sins should be forgiven them**.

     (Therefore, merely converting causes sins to be forgiven.

     Mohammad PBUH stated the same: That **accepting Islam "wipes" away previous sins**.  
     Indeed, Jesus foretold, that "the Comforter" (Paraklete) will tell all the truth - see footnote **Error! Reference source not found.Error! Bookmark not defined.Error! Reference source not found.Error! Bookmark not defined.**).

     Luke 7:47 & 48- Wherefore I say unto thee, Her sins, which are many, **are forgiven**; **for she loved much**: but to whom little is forgiven, the same loveth little.

     James Chapter 5

     14- Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

     15- **And the prayer of faith shall** save the sick, and the Lord shall raise him up; **and if he have committed sins, they shall be forgiven him**.

     (This is merely because the man was sick - see next verse Mark 2:5 in this footnote -.  
     Mohammad PBUH explained the same: **The suffering of sickness "wipes" away previous sins**.  
     Indeed, Jesus foretold, that "the Comforter" (Paraklete) will tell all the truth - see footnote **Error! Reference source not found.Error! Bookmark not defined.Error! Reference source not found.Error! Bookmark not defined.**.

     Mark 2:5- When Jesus saw their faith, **he said** unto the sick of the palsy, Son, **thy sins be forgiven thee**. [↑](#endnote-ref-111)
112. **Forgive your brother**

     Mark 11:25 And whenever you stand praying, **forgive**, if you have anything against anyone, so that your Father also who is in heaven **may forgive you** your trespasses.

     Luke 6:37 … forgive, and you **will be forgiven**

     Luke 17:3 If your brother sins, rebuke him, and if he repents, **forgive him**,

     17:44 and if he sins against you seven times in the day, and turns to you seven times, saying, ‘I repent,’ **you must forgive him**.”

     Matt 18:21 Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I **forgive him**? As many as seven times?”

     18:22 Jesus said to him, “I do not say to you seven times, but seventy-seven times. [↑](#endnote-ref-112)
113. **Jesus commanded to repent:**

     Mark 6

     12- So they (disciples) went out and proclaimed that people **should repent**.

     Matt 3

     2- “**Repent**, for the kingdom of heaven is at hand.”

     Luke 13

     3- No, I tell you; but unless you **repent**, you will all likewise perish. … No, I tell you; but unless you repent, you will all likewise perish.

     Matt 4

     17- From that time Jesus began to preach, saying, “**Repent**, for the kingdom of heaven is at hand.”

     Mark 1

     14- Jesus came into Galilee, proclaiming the gospel of God,

     15- and saying, “The time is fulfilled, and the kingdom of God is at hand; **repent** and believe in the gospel.”

     Matt 11

     12- Then he began to denounce the cities where most of his mighty works had been done, **because they did not repent**. [↑](#endnote-ref-113)
114. **commanded to ... ask for God's forgiveness.**

     Luke 11

     2- … “Father, hallowed be your name. …

     4- **forgive us our sins**, for we ourselves forgive everyone who is indebted to us.

     Matt 6:9 “Our Father in heaven, ….

     6:12- … **forgive us our debts**, as we also have forgiven our debtors. …”

     6:14- For if you forgive others their trespasses, your heavenly Father will **also forgive you**,

     6:15- but if you do not forgive others their trespasses, neither will your Father forgive your trespasses. [↑](#endnote-ref-114)
115. **Quran's statement: God forgives all sins**

     39:53- Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.‏

     39:53- قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن

     رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ [↑](#endnote-ref-115)
116. 5:39

     المائدة

     5:39

     فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللّهَ يَتُوبُ عَلَيْهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ [↑](#endnote-ref-116)
117. 6:54

     And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord has prescribed for Himself mercy, that whoso of you does evil and thereafter repents and does right, lo! He is Forgiving, Merciful.

     الأنعام

     6:54

     وَإِذَا جَاءكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلاَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءاً بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ [↑](#endnote-ref-117)
118. **he found the Ebionites (for whom Paul was a heretic):**  
     From "The Jesus Mysteries" by Timothy Freke & Peter Gandy:

     Indeed, when in 160 Bishop Melito of Sardis went to Judea to discover what had become of the legendary Jerusalem Church, to his dismay he found not the descendants of the apostles, but instead a small group of Gnostics! These Christians, who called themselves the Ebionites or ‘Poor Men’, had their own Gospel of the Ebionites and also a Gospel of the Hebrews, a Gospel of the Twelve Apostles and a Gospel of the Nazarenes. All of these gospels differed significantly from the gospels of the New Testament. This form of Jewish-Christian Gnosticism managed to survive for many hundreds of years. [↑](#endnote-ref-118)
119. **if Christ has not been raised ... your faith is in vain:**

     1 Corinthians 15

     14- And if Christ has not been raised, then our preaching is in vain and your faith is in vain.

     17- And if Christ has not been raised, your faith is futile and you are still in your sins. [↑](#endnote-ref-119)
120. **The Didache, NOT a Gnostic text, is GLARING in the absence of resurrection from any of its creeds or prayers**:

     Wikipedia  
     The **Didache** ([/](http://en.wikipedia.org/wiki/Help:IPA_for_English)[ˈdɪdəkiː](http://en.wikipedia.org/wiki/Help:IPA_for_English#Key)[/](http://en.wikipedia.org/wiki/Help:IPA_for_English); [Koine Greek](http://en.wikipedia.org/wiki/Koine_Greek): Διδαχή) or **The Teaching of the Twelve Apostles**(*Didachē* means "Teaching"[[1]](http://en.wikipedia.org/wiki/Didache#cite_note-1)) is a brief [early Christian](http://en.wikipedia.org/wiki/Early_Christianity) [treatise](http://en.wikipedia.org/wiki/Treatise), dated by most scholars to the late [first](http://en.wikipedia.org/wiki/Christianity_in_the_1st_century) or early [2nd century](http://en.wikipedia.org/wiki/Christianity_in_the_2nd_century).[[2]](http://en.wikipedia.org/wiki/Didache#cite_note-Draper2006-2) The first line of this treatise is "*Teaching of the Lord to the Gentiles (or Nations) by the Twelve Apostles*"[[3]](http://en.wikipedia.org/wiki/Didache#cite_note-3)  
     The Didache makes no mention of [Jesus' resurrection](http://en.wikipedia.org/wiki/Resurrection_of_Jesus), other than thanking for "immortality, which Thou hast made known unto us through Thy Son Jesus" in the [eucharist](http://en.wikipedia.org/wiki/Eucharist),[[33]](http://en.wikipedia.org/wiki/Didache#cite_note-33) but the Didache makes specific reference to the [resurrection of the just](http://en.wikipedia.org/wiki/Resurrection_of_the_Dead) prior to the [Lord's coming](http://en.wikipedia.org/wiki/Second_Coming).[[34]](http://en.wikipedia.org/wiki/Didache#cite_note-34)

     Eucharist  
     The Didache basically describes the same ritual as the one that took place in Corinth.[[27]](http://en.wikipedia.org/wiki/Didache#cite_note-27) The order of cup and bread differs both from present-day Christian practice and from that in the New Testament accounts of the [Last Supper](http://en.wikipedia.org/wiki/Last_Supper),[[28]](http://en.wikipedia.org/wiki/Didache#cite_note-28) of which, again unlike almost all present-day Eucharistic celebrations, the Didache makes no mention.  
     ...  
     These prayers make no reference to the redemptive death of Christ, or remembrance, as formulated by [Paul the Apostle](http://en.wikipedia.org/wiki/Paul_the_Apostle) in [1Corinthians 11:23–34](http://tools.wmflabs.org/bibleversefinder/bibleversefinder.php?book=%201Corinthians&verse=11:23%E2%80%9334&src=!), ... [↑](#endnote-ref-120)
121. **"disciplinary manual":**

     as James White said in the debate on YouTube: "Public Debate\_ Was Jesus Crucified\_ James White vs Sami Zaatari" [↑](#endnote-ref-121)
122. **The Swoon Theory:**

     http://en.wikipedia.org/wiki/Swoon\_hypothesis [↑](#endnote-ref-122)
123. **Mohammad's miracles PBUH are testified by 1000+ hadeeths, numerous of which are authentic:**

     Muslims regard the Quran as Muhamad's greatest miracle, but numerous other miracles are reported, by numerous scholars, except that Muslims do not go "hazy eyed" about them, shouting "miraculo" !!!  
     A good collection is by Imam Nabahani.  
     Suffice to mention Al Bukhar's **AUTHENTIC** Hadeeth citing Jabir, where in Hidaybiyah the **WHOLE ARMY** drank from water that sprouted from his hands. This account is corroborated by other narrators, and from more than one companion, it cannot be dismissed whatsoever.

     صحيح البخاري

     **عن جابر** رضي الله عنه قال:

     عطش الناس يوم الحديبية، ورسول الله صلى الله عليه وسلم بين يديه ركوة فتوضأ منها، ثم أقبل الناس نحوه، فقال رسول الله صلى الله عليه وسلم: (ما لكم). قالوا: يا رسول الله ليس عندنا ماء نتوضأ به ولا نشرب إلا ما في ركوتك، قال: فوضع النبي صلى الله عليه وسلم يده في الركوة فجعل الماء يفور من بين أصابعه كأمثال العيون، قال: فشربنا وتوضأنا، فقلت لجابر: كم كنتم يومئذ؟ قال: لو كنا مائة ألف لكفانا، كنا خمس عشرة مائة.

     مسند عبد بن حميد

     [ 1115 ] حدثني أبو الوليد ثنا شعبة عن عمرو بن مرة وحصين سمعنا سالم بن أبي الجعد يقول **سمعت جابر**ا يقول أصابنا عطش فجهشنا فانتهينا إلى رسول الله صلى الله عليه وسلم فوضع يده في ماء فجعل الماء يفور كأنه عيون من خلل أصابعه وقال اذكروا اسم الله فشربنا حتى وسعنا وكفانا قال شعبة وفي حديث عمرو بن مرة قلنا لجابر كم كنتم قال كنا ألف وخمسمائة ولو كنا ألف كفانا

     دلائل النبوة للبيهقي

     أخبرنا أبو أحمد الحسين بن علوش بن محمد بن نصر الأسد آبادي ... سمعت زياد بن الحارث **الصدائي** ، صاحب رسول الله صلى الله عليه وسلم يحدث ، قال : أتيت رسول الله صلى الله عليه وسلم

     ...

     ثم انصرف إلي وهو يتلاحق أصحابه فقال : « هل من ماء يا أخا صداء ؟ » قلت : لا ، إلا شيء قليل لا يكفيك ،

     فقال النبي صلى الله عليه وسلم : « اجعله في إناء ثم ائتني به »

     ففعلت فوضع كفه في الماء ،

     قال الصدائي : فرأيت بين كل أصبعين من أصابعه عينا تفور ،

     فقال لي رسول الله صلى الله عليه وسلم :

     « لولا أني أستحي من ربي عز وجل لسقينا واستقينا ، ناد أصحابي ، من له حاجة في الماء » ،

     فناديت فيهم فأخذ من أراد منهم شيئا ، ثم قام رسول الله صلى الله عليه وسلم إلى الصلاة [↑](#endnote-ref-123)
124. **until Mohamad "proclaimed" having completed God's message:**

     5:3: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً

     5:3: This day have I perfected your religion for you and completed My favor unto you, and have chosen for you Islam as religion. [↑](#endnote-ref-124)
125. **Ibnul Qayyim's debate (from Hidayat ul Hayara):**

     I had a debate in Egypt,

     with the greatest among those indicated by the Jews,

     for his knowledge and position.

     I told him there:

     By belying Muhammad, peace be upon him,

     you have insulted God with the greatest insult,

     He was astonished and said: Someone like you, says these words?

     I said to him: Hear its proof now.

     If you say:

     Muhammad is an unjust king, and not a Messenger from Allah,

     while, for twenty-three years he kept claiming that he the messenger God to all creation,

     saying God ordered me such,

     and forbade me such,

     and revealed to me such;

     while in fact none of that was true,

     and he says God made lawful to me, to captivate the children

     of those who belied and opposed me,

     and their wives,

     and spoil their money, and kill their men (in battle);

     while in fact none of that was true,

     and he persistently changes the religion of the prophets,

     and opposes their nations, and abrogate their laws;

     So you can only either say: That God was aware of that,

     and watched and knew it.

     or say : It was hidden from Him and He did not know it.

     So if you say He did not know about it, you would have ascribed to Him the worst ignorance,

     and those who knew it would have been more knowledgeable than Him.

     And if you say all happened with His knowledge, sight and awareness,

     then it can only be that:

     either He was able to change it and withhold his hands and prevent him from it,

     or He was not able.

     So if He was not able, then you would have ascribed to Him the worst impotence,

     which contradicts Godliness,

     And if He was able, yet nevertheless He dignifies him, supports him,

     sustains him, upholds him, upholds word,

     answers his prayers,

     makes him prevail over his enemies,

     and brings about through him more than a thousand miracles and wonders,

     makes him win against anyone seeking to harm him,

     grants every request he prays for.

     So this is the greatest injustice and silliness,

     unworthy to ascribe to a normal wise person,

     let alone the Lord of heaven and earth ,

     How can it be, while He is testifying to his truthfulness,

     by confirming his message

     and by supporting him and his words

     And for you, this is false testimony and a lie,

     When he heard it he said:

     God forbid, that God does this to a lying imposter.

     On the contrary, he is a truthful Prophet,

     whoever follows him, he has succeeded and is fortunate.

     I said: So why don't you enter his religion ?

     He said: But he was sent to the illiterate, who do not have a book,

     as for us, we have a book that we follow.

     I told him: You lost completely,

     for it was privately and publicly known

     that he said he is the messenger of God to all creation ,

     and that whoever does not follow him, is an infidel of the people of Hell,

     and he fought the Jews and the Christians, who are people of the Book.

     So if his message is established to be true,

     it is obligatory to believe in everything he told about;

     He refrained and found no answer.

     وقد جرت لي مناظرة بمصر مع أكبر من يشير إليه اليهود بالعلم والرياسة،

     فقلت له في أثناء الكلام:

     أنتم بتكذيبكم محمدا صلى الله عليه وسلم قد شتمتم الله أعظم شتيمة،

     فعجب من ذلك وقال: مثلك يقول هذا الكلام؟

     فقلت له: اسمع الآن تقريره؛

     إذا قلتم: إن محمدا ملك ظالم، وليس برسول من عند الله،

     وقد أقام ثلاثا وعشرين سنة يدعي أنه رسول الله أرسله إلى الخلق كافة،

     ويقول أمرني الله بكذا ونهاني عن كذا، وأُوحي إلي كذا؛

     ولم يكن من ذلك شيء،

     ويقول أنه أباح لي سبي ذراري من كذبني وخالفني،

     ونساءهم، وغنيمة أموالهم، وقتل رجالهم؛

     ولم يكن من ذلك شيء،

     وهو يدأب في تغيير دين الأنبياء، ومعاداة أممهم، ونسخ شرائعهم؛

     فلا يخلو إما أن تقولوا: إن الله سبحانه كان يطلع على ذلك ويشاهده ويعلمه.

     أو تقولوا: إنه خفي عنه ولم يعلم به.

     فإن قلتم: لم يعلم به، نسبتموه إلى أقبح الجهل، وكان من عَلَم ذلك أعلم منه،

     وإن قلتم: بل كان ذلك كله بعلمه ومشاهدته واطلاعه عليه،

     فلا يخلو إما أن يكون قادرا على تغييره والأخذ على يديه ومنعه من ذلك أو لا،

     فإن لم يكن قادرا فقد نسبتموه إلى أقبح العجز المنافي للربوبية،

     وإن كان قادرا وهو مع ذلك يعزه وينصره، ويؤيده ويعليه ويعلى كلمته،

     ويجيب دعاءه، ويمكنه من أعدائه، ويظهر على يديه من أنواع المعجزات والكرامات ما يزيد على الألف،

     ولا يقصده أحد بسوء إلا أظفره به،

     ولا يدعوه بدعوة إلا استجابها له،

     فهذا من أعظم الظلم والسفه الذي لا يليق نسبته إلى آحاد العقلاء،

     فضلا عن رب الأرض والسماء،

     فكيف وهو يشهد له بإقراره على دعوته وبتأييده وبكلامه،

     وهذه عندكم شهادة زور وكذب،

     فلما سمع ذلك قال: معاذ الله أن يفعل الله هذا بكاذب مفتر بل هو نبي صادق .

     من اتبعه أفلح وسعد،

     قلت: فما لك لا تدخل في دينه؟

     قال: إنما بعث إلى الأميين الذي لا كتاب لهم،

     وأما نحن فعندنا كتاب نتبعه.

     قلت له:غلبت كل الغلب، فإنه قد علم الخاص والعام

     أنه أخبر أنه رسول الله إلى جميع الخلق،

     وأن من لم يتبعه فهو كافر من أهل الجحيم،

     وقاتل اليهود والنصارى وهم أهل كتاب،

     وإذا صحت رسالته وجب تصديقه في كل ما أخبر به؛

     فأمسك ولم يحر جوابا. [↑](#endnote-ref-125)
126. **Not all early Christians believed in the divinity of Jesus, such as Ebionites and other groups:**

     What is relevant to our discussion is that the Ebionites were an early Christian sect,   
     they held to the Mosaic Law, and did not believe in the Divinity of Jesus.

     Following are helpful links:

     Encyclopedia Britannica:  
     http://global.britannica.com/EBchecked/topic/177608/Ebionite

     http://www.newadvent.org/cathen/05242c.htm

     http://www.vexen.co.uk/religion/ebionites.html

     https://clas-pages.uncc.edu/james-tabor/ancient-judaism/nazarenes-and-ebionites/

     http://jamestabor.com/2012/07/07/ebionites-nazarenes-tracking-the-original-followers-of-jesus/ [↑](#endnote-ref-126)
127. **Why call me good? only God is good:**

     Mk 10:18- “Why do you call me good?" Jesus answered. "No one is good except God alone..."

     (identical to Lk 18:19) & Mt 19:17. [↑](#endnote-ref-127)
128. **Jesus followed The Law and orders to follow it:**

     * Matt 5:17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

     Jesus tells his followers to adhere, and teach others to adhere, to even the smallest iota and dot of the law:

     * Matt 5:18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. 5:19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.

     Jesus orders to obey the law of Moses as taught by the scribes and the Pharisees:

     * Matt 5:20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.
     * Matt 5:23 So if you are offering your gift at the altar and there remember that your brother has something against you, 5:24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.
     * Matt 23:2 “The scribes and the Pharisees sit on Moses' seat, 23:3 so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice.
     * Mark 1:43 And Jesus sternly charged him and sent him away at once, 44 and said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a proof to them.”

     The importance of the law is clear throughout Jesus’ teachings:

     * Luke 16: 17 But it is easier for heaven and earth to pass away than for one dot of the Law to become void.
     * Matt 13:41 The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, 13:42 and throw them into the fiery furnace.
     * Matt 19:17 If you would enter life, keep the commandments.”

     After the supposed resurrection, Jesus tells his disciples to follow the law, as he previously commanded:

     * Matt 28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 28:20 teaching them to observe all that I have commanded you.

     [↑](#endnote-ref-128)
129. **Matthew Henry's Concise Commentary on John 14:12-17 had to accept it:**

     <http://biblehub.com/john/14-16.htm>   
     **This complete footnote is copy/pasted from the link above.   
     We did not edit it (emphasis is ours):**

     Parallel Commentaries  
     Matthew Henry's Concise Commentary  
     14:12-17 Whatever we ask in Christ's name, that shall be for our good, and suitable to our state, he shall give it to us. To ask in Christ's name, is to plead his merit and intercession, and to depend upon that plea. The gift of the Spirit is a fruit of Christ's mediation, bought by his merit, and received by his intercession. The word used here, signifies an advocate, counsellor, monitor, and comforter. He would abide with the disciples to the end of time; his gifts and graces would encourage their hearts. The expressions used here and elsewhere, **plainly denote a person**, and the office itself includes all the Divine perfections. The gift of the Holy Ghost is bestowed upon the disciples of Christ, and not on the world. This is the favour God bears to his chosen. As the source of holiness and happiness, the Holy Spirit will abide with every believer for ever. [↑](#endnote-ref-129)
130. **detailed discussion:** (that according to Luke's understanding, "PARAKLETE" means "PROPHET"):  
     **(In the following, credit goes to Dr Blackhirst for pointing to the valuable information about "PARAKLESEOS"  
     - see full quotation from Dr Blackhirst at end of this footnote -)**

     Indeed, in his original Greek text, Luke mentions there a Hebrew nickname: **"bar-NABAS"**.   
      - In Hebrew, **Barnabas** = (means) **"Son of Prophets"** (bar = son; nabas = prophets).   
      - In the original Greek in Acts, Luke explained  
      **"bar-nabas"** = (as) **"son of PARAKLESEOS"**   
      - but since the Greek dictionary meaning of **"PARAKLESEOS" =** (is the same as) **"PARAKLETE"**  
      - therefore according to Luke **and the original writers of the New Testament**,  
      **PARAKLETE** = (means) **PROPHET.**   
     **Therefore John's "PARAKLETE" is a PROPHET, NOT A "SPIRIT".**

     Acts 4:36-

     "Thus Joseph, who was also called by the apostles

     Barnabas [bar-nabas] (*which means son of* ***encouragement****)*..."

     Luke's original Greek text is: "son of **PARAKLESEOS**",  
     but was **MISTRANSLATED**, to force a specific meaning,  
     different from that originally mentioned by Luke.

     Therefore, based on our discussion at the start of this footnote:

     By using the word **"PARAKLESEOS"**,

     Luke equates **PARAKLESEOS** (and **PARAKLETE**) with **PROPHET,**

     **"A PERSON", NOT AN ATTRIBUTE: ENCOURAGEMENT !**

     But we notice how translations strip the **PERSON** out,

     they use the word **"ENCOURAGEMENT"**

     instead of the original Greek word **PARAKLESEOS !**

     **One may ask:** But these translations were BEFORE Mohamad,  
     so why would they disfigure, as Muslims accuse?  
     **Answer:** Their creed requires all the "focus" to be about Jesus.  
     They were not merely uninterested in a Prophet (a Paraklete) to come,   
     more than that, they were **AGAINST** this notion, bending texts and interpretations in order to support their creed.

     And mysteriously the Paraklete in John is spelled in a strange form that cannot be found in any other Greek text. They call it as "corrupt Greek". Therefore it is either misspelled or intentionally played with.   
     In this case, according to their rules for misspelling scribal errors they should use the correct spelling in Luke as the best alternative. Of course they don't and they find another meaning instead, like they did here.

     ===================

     Credit goes to Dr Blackhirst:

     <http://depts.drew.edu/jhc/Blackhirst_Barnabas.html>  
     Quote from Dr. Blackhirst:  
     The most common derivation given for the name Barnabas is "Son of the Prophets," with nabi = "prophet" the root. There are objections to this derivation - we cannot be sure what the name means, anymore than we can be sure what the name "Barsabbas" is supposed to mean - but 'Son of the Prophet' is the most likely and natural derivation. Objections are often motivated by the fact that scripture offers an alternative. In Acts Luke gives what is best described as a type of explanatory or "descriptive" etymology:  
       
     There was a Levite of Cypriot origin called Joseph whom the apostles surnamed Barnabas (which means son of exhortation)...  
       
     The common translation 'Son of Exhortation' here is in turn only a "descriptive" translation. Luke's Greek gives us the word "parakleseos," the same as 'Paraclete' in Jesus' teachings in the Fourth Gospel. The idea is that a "paraclete," an advocate, as in a court of law, is one who "exhorts" or argues a case, or it may similarly convey the idea 'consolation' or 'encouragement'. Luke seems to have in mind the idea that Prophets (nabi) exhort (or console or encourage) - this at least is how his "descriptive" etymology is usually explained in Christian apologetics. One cannot help but wonder why Luke explains "Barnabas" as meaning "son of parakleseos" and thus only alludes-obliquely-to the more obvious "Son of Prophets." Nevertheless, it should be noted that Luke's etymology does not undermine the natural etymology; prophets exhort; the name still means "Son of the Prophets," although Luke has seen fit to link it with the idea of the "exhortation" typical of "Advocates."  
     [R. Blackhirst, "Barnabas and the Gospels: Was there an Early Gospel of Barnabas?"](http://depts.drew.edu/jhc/Blackhirst_Barnabas.html)

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     | [R. Blackhirst, "Barnabas and the Gospels: Was there an E...](http://depts.drew.edu/jhc/Blackhirst_Barnabas.html)  Barnabas and the Gospels: Was There an Early Gospel of Barnabas? R. Blackhirst JHC 7/1 (Spring 2000), 1-22. Introduction | |
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     [↑](#endnote-ref-130)
131. **In Greek, "PERIKLYTOS" means admirable, glorified, which is the EXACT meaning of MOHAMAD (and Ahmad):**

     ESV

     My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an **advocate** with the Father, Jesus Christ the righteous. (1 John 2:1)

     "And I will pray the Father, and he shall give you **ANOTHER advocate** (parakletos)."

     ===========

     "Parakletos" or "Periklytos"?:

     VERY IMPORTANT NOTE: Some scholars believe that what Jesus (peace be upon him) said in his own Aramaic tongue in these verses represents more closely the Greek word "Periklytos" which means the admirable or glorified one. This word corresponds exactly to the Arabic word "Muhammad" which also means the "admired one" or "glorified one." In other words, "Periklytos" is "Muhammad" in Greek. There are several similar documented cases of similar word substitution in the Bible. It is also quite possible that both words were contained in the original text but were dropped by a copyist because of the ancient custom of writing words closely packed, with no spaces in-between them. In such a case the original reading would have been: "and He will give you another comforter (Parakletos), the admirable one (Periklytos)" (See examples of many similar cases in the Biblical text in "The Emphatic Diaglott").

     In his book "Muhammed in the Bible", Professor `Abdul-Ahad Dawud, formerly Rev. David Benjamin Keldani, Roman Catholic Bishop of Uramiah, submits a much more eloquent and scholarly presentation in defense of these assertions, far beyond the limited abilities of this humble author. For those who wish to read a truly scholarly study of this matter, you may obtain a copy of that book. The following is a very brief quotation from that book:

     "The 'Paraclete' does not signify either 'consoler' or 'advocate'; in truth, it is not a classical word at all. The Greek orthography of the word is Paraklytos which in ecclesiastical literature is made to mean 'one called to aid, advocate, intercessor' (Dict. Grec.-Francais, by Alexandre). One need not profess to be a Greek scholar to know that the Greek word for 'comforter or consoler' is not 'Paraclytos' but 'Paracalon'. I have no Greek version of the Septuagint with me, but I remember perfectly well that the Hebrew word for 'comforter' (mnahem) in the Lamentations of Jeremiah (I. 2, 9, 16, 17, 21, etc.) is translated into Parakaloon, from the verb Parakaloo, which means to call to, invite, exhort, console, pray, invoke. It should be noticed that there is a long alpha vowel after the consonant kappa in the 'Paracalon' which does not exist in the 'Paraclytos.' In the phrase (He who consoles us in all our afflictions) 'paracalon' and not 'Paraclytos' is used. (I exhort, or invite, thee to work). Many other examples can be cited here. There is another Greek word for comforter or consoler, i.e. "Parygorytys' from 'I console'.....The proper Greek term for 'advocate' is Sunegorus and for 'intercessor' or 'mediator' Meditea" (Muhammad in the Bible, Prof. Abdul-`Ahad Dawud, pp. 208-209)

     Some prophecies from Prophet Muhammad (peace be upon him):

     This was not the only prophesy made by the final messenger of God, Muhammad (peace be upon him), rather there were many more such as the time when 10,000 of the troops of the pagan army of Quraish were advancing upon his city to utterly destroy him and his followers (in 'The Battle of the Trench' ) and he and about 3000 of his followers were preparing as best they could to stave off this attack by digging a trench. While prophet Muhammad (peace be upon him) was digging with them he made a number of prophesies including the Muslim's capture of Al-Yemen, Al-Sham (Jerusalem, Iraq, etc.), Morrocco, Persia, and the Eastern countries. All of this was said by him while many of the Muslims were expecting to be totally destroyed at any minute by the advancing army which vastly outnumbered them and was much better armed.

     Another example would be that of Al-Israa(17):7. Then there was also the prophesy made by Muhammad a couple of years before his death that before he would die Makkah, the capital of pagan Arabia, would be captured by the Muslims. This prophesy too came true. On another occation, the prophet was sitting in a garden. Uthmaan ibn Affan walked in and the prophet asked Abu Musa Al-Ashari to give him glad tidings that he shall be of the people of Paradise and to further inform him that the people would mutiny against him. This prophecy was fulfilled many years after the death of the prophet (peace be upon him) when Uthman became the third Caliph and was murdered shortly therafter when a party of the citizens rose against him and slew him.

     Ali ibn Abi Talib, the fourth Caliph, had also been informed by the Prophet of his assassination in such detail that he knew the man who was going to kill him, and identified him pointing him out to the people. They asked Ali why he did not kill the man and he replied: "Then who will kill me?" The night preceding his assassination Ali came out, gazed at the sky and said: "By Allah the prophet (peace be upon him) never told a lie, nor was a lie ever told to him." The next day the same man killed Ali, as the prophet had predicted.

     Safinah narrated that the Prophet (peace be upon him) said: The Caliphate of Prophecy will last thirty years; then Allah will give the rule of His Kingdom to whomever He wills." (narrated by Abu-Dawood). This was indeed the length of the Caliphate after the death of the prophet Muhammad (peace be upon him). After that, the rule of monarchies replaced the rule of the Caliphate.

     The Prophet also predicted the division of the Muslims into many sects, and how some people would do to Ali what the Christians did to Jesus. This clearly refers to the Shi'its, who exaggerate the love and praise of Ali to such a degree that one of their sects, Al-Nusaria, actually worship him as the manifestation of Allah.

     Prophet Muhammad (peace be upon him) further predicted the capture of Egypt, and commanded his followers when this were to occur that they should treat the people well. He further prophesied that the Muslims would overthrow the Persian Empire and seize the treasures of the their Emperor Choseros. He also told one of the companions by the name of Suraqa bin Malik that he would be given the bracelets of Caesar. Many years after the death of the prophet, these bracelets fell into the possession of Umar ibn Al-Khattab and he called upon Suraqa and placed the bracelets on his arms, reminding him of the prophet's words.

     Awf ibn Malik narrated in Sahih Al-Bukhari:

     "I went to the Prophet (peace be upon him) during the battle of Tabuk while he was sitting in a leather tent. He said, 'Count six signs that indicate the approach of the [final] Hour: 1) My death; 2) The conquest of Jerusalem; 3) A plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep; 4) The increase of wealth to such an extent that even if one is given one-hundred Dinars, he will not be satisfied; 5) Then an affliction which no Arab house will escape; 6) And then a truce between you and Banu al-Asfar (i.e. the Byzantines, or Christians) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.'"

     The prophesies are many and varied. Some of them deal with what the financial situation of the Muslims shall be after him, some deal with what their moral and religious situation shall be, some deal with upcoming battles, some deal with trials and the anti-Christ and the coming of Gog and Magog. Some deal with the second coming of Jesus (peace be upon him), and many other issues which can not be dealt with here. However, I shall leave it up to the interested student to research this topic in order to verify its authenticity. Two useful references on this topic are:

     1.Ashrat Al-Sa'a (The signs of the hour), by Yusuf Al-Wabil, and

     2.It'haf Al-Jama'ah Bima Ja'a fi Al-Fitan Wa Al-Malahim Wa Ashrat Al-Sa'a, By Humood Abdullah Al-Tuwaijiri

     15) The most knowledgeable Christians recognize the Paraclete as Muhammad:

     "And if you (Muhammad) are in doubt concerning that which We have revealed unto you, then ask those who read the Scripture (that was) before you. Verily the Truth has come unto you from your Lord, so do not be among those who waver." (The noble Qur'an, Yunus(10):94)

     Throughout history, there have been a number of Christian scholars who have come to recognize the truth of the prophesy of Jesus (peace be upon him) and that it originally referred to prophet Muhammad (peace be upon him). Anselm Turmeda, a priest and Christian scholar was one such person. After recognizing the last prophet of God and embrasing Islam he wrote a famous book titled "Tuhfat al-arib fi al-radd 'ala Ahl al-Salib." In the introduction to this work he relates his history:

     "Let it be known to all of you that my origin is from the city of Majorca, which is a great city on the sea, between two mountains and divided by a small valley. It is a commercial city, with two wonderful harbours. Big merchant ships come and anchor in the harbour with different goods. The city is on the island which has the same name - Majorca, and most of its land is populated with fig and olive trees. My father was a well respected man in the city. I was his only son. When I was six, he sent me to a priest who taught me to read the Gospel and logic, which I finished in six years. After that I left Majorca and traveled to the city of Larda, in the region of Castillion, which was the centre of learning for Christians in that region. A thousand to a thousand and a half Christian students gathered there. All were under the administration of the priest who taught them. I studied the Gospel and its language for another four years. After that I left for Bologne in the region of Anbardia. Bologne is a very large city, it being the centre of learning for all the people of that region. Every year, more than two thousand students gather together from different places. They cover themselves with rough cloth which they call the "Hue of God." All of them, whether the son of a workman or the son of a ruler wear this wrap, in order to make the students distinct from others. Only the priest teaches controls and directs them. I lived in the church with an aged priest. He was greatly respected by the people because of his knowledge and religiousness and asceticism, which distinguished him from the other Christian priests. Questions and requests for advice came from everywhere, from Kings and rulers, along with presents and gifts. They hoped that he would accept their presents and grant them his blessings. This priest taught me the principles of Christianity and its rulings. I became very close to him by serving and assisting him with his duties until I became one of his most trusted assistants, so that he trusted me with the keys of his domicile in the church and of the food and the drink stores. He kept for himself only the key of a small room were he used to sleep. I think, and Allah knows best, that he kept his treasure chest in there. I was a student and servant for a period of ten years, then he fell ill and failed to attend the meetings of his fellow priests. During his absence the priests discussed some religious matters, until they came to what was said by the Almighty Allah through his prophet Jesus in the Gospel: "After him will come a Prophet called Paraclete." They argued a great deal about this Prophet and as to who he was among the Prophets. Everyone gave his opinion according to his knowledge and understanding; and they ended without achieving any benefit in that issue. I went to my priest, and as usual he asked about what was discussed in the meeting that day. I mentioned to him the different opinions of priests about the name Paraclete, and how they finished the meeting without clarifying its meaning. He asked me: "What was your answer?" I gave my opinion which was taken from interpretation of a well known exegesis. He said that I was nearly correct like some priests, and the other priests were wrong. "But the truth is different from all of that. This is because the interpretation of that noble name is known only to a small number of well versed scholars. And we posses only a little knowledge." I fell down and kissed his feet, saying: "Sir, you know that I traveled and came to you from a far distant country, I have served you now for more than ten years; and have attained knowledge beyond estimation, so please favour me and tell me the truth about this name." The priest then wept and said: "My son, by God, you are very much dear to me for serving me and devoting yourself to my care. Know the truth about this name, and there is a great benefit, but there is also a great danger. And I fear that when you know this truth, and the Christians discover that, you will be killed immediately." I said: "By God, by the Gospel and He who was sent with it, I shall never speak any word about what you will tell me, I shall keep it in my heart." He said: "My son, when you came here from your country, I asked you if it is near to the Muslims, and whether they made raids against you and if you made raids against them. This was to test your hatred for Islam. Know, my son, that Paraclete is the name of their Prophet Muhammad, to whom was revealed the fourth book as mentioned by Daniel. His way is the clear way which is mentioned in the Gospel." I said: "Then sir, what do you say about the religion of these Christians?" He said: "My son, if these Christians remained on the original religion of Jesus, then they would have been on God's religion, because the religion of Jesus and all the other Prophets is the true religion of God. But they changed it and became unbelievers." I asked him: "Then, sir, what is the salvation from this?" He said "Oh my son, embracing Islam." I asked him: "Will the one who embraces Islam be saved?" He answered: "Yes, in this world and the next." I said: "The prudent chooses for himself; if you know, sir the merit of Islam, then what keeps you from it?" He answered: "My son, the Almighty Allah did not expose me to the truth of Islam and the Prophet of Islam until after I have become old and my body weakened. Yes, there is no excuse for us in this, on the contrary, the proof of Allah has been established against us. If God had guided me to this when I was your age I would have left everything and adopted the religion of truth. Love of this world is the essence of every sin, and look how I am esteemed, glorified and honoured by the Christians, and how I am living in affluence and comfort! In my case, if I show a slight inclination towards Islam they would kill me immediately. Suppose that I was saved from them and succeeded in escaping to the Muslims, they would say, do not count your Islam as a favour upon us, rather you have benefited yourself only by entering the religion of truth, the religion that will save you from the punishment of Allah! So I would live among them as a poor old man of more than ninety years, without knowing their language, and would die among them starving . I am, and all praise is due to Allah, on the religion of Christ and on that which he came with, and Allah knows that from me." So I asked him: "Do you advise me to go to the country of the Muslims and adopt their religion?" He said to me: "If you are wise and hope to save yourself, then race to that which will achieve this life and the hereafter. But my son, none is present with us concerning this matter , it is between you and me only. Exert yourself and keep it a secret. If it is disclosed and the people know about it they will kill you immediately. I will be of no benefit to you against them. Neither will it be of any use to you if you tell them what you heard from me concerning Islam, or that I encouraged you to be a Muslim, for I shall deny it. They trust my testimony against yours. So do not tell a word, whatever happens." I promised him not to do so. He was satisfied and content with my promise. I began to prepare for my journey and bid him farewell. He prayed for me and gave me fifty golden dinars. Then I took a ship to my city Majorca where I stayed with my parents for six months. Then I traveled to Sicily and remained there five months, waiting for a ship bound for the land of the Muslims. Finally a ship arrived bound for Tunis. We departed before sunset and reached the port of Tunis at noon on the second day. When I got off the ship, Christian scholars who heard of my arrival came to greet me and I stayed with them for four months in ease and comfort. After that I asked them if there was a translator. The Sultan in those days was Abu al-Abbas Ahmed. They said there was a virtuous man, the Sultan's physician, who was one of his closest advisors. His name was Yusuf al-Tabeeb. I was greatly pleased to here this, and asked where he lived. They took me there to meet him separately. I told him about my story and the reason of my coming there; which was to embrace Islam. He was immensely pleased because this matter would be completed by his help. We rode to the Sultan's Palace. He met the Sultan and told him about my story and asked his permission for me to meet him. The Sultan accepted, and I presented myself before him. The first question the Sultan asked was about my age. I told him that I was thirty-five years old. He then asked about my learning and the sciences which I had studied. After I told him he said. "Your arrival is the arrival of goodness . Be a Muslim with Allah's blessings." I then said to the doctor, "Tell the honourable Sultan that it always happens that when anyone changes his religion his people defame him and speak evil of him. So, I wish if he kindly sends to bring the Christian priests and merchants of this city to ask them about me and hear what they have to say. Then by Allah's will, I shall accept Islam." He said to me through the translator, "You have asked what Abdullah ibn Salam asked from the Prophet when he-Abdullah came to announce his Islam." He then sent for the priests and some Christian merchants and let me sit in an adjoining room unseen by them. "What do you say about this new priest who arrived by ship?", he asked. They said: "He is a great scholar in our religion. Our bishops say he is the most learned and no one is superior to him in our religious knowledge." After hearing what the Christian said, the Sultan sent for me, and I presented myself before them. I declared the two testimonies that there is no one worthy of worship except Allah and that Muhammad is His Messenger, and when the Christians heard this they crossed themselves and said: "Nothing incited him to do that except his desire to marry, as priests in our religion can not marry." Then they left in distress and grief. The Sultan appointed for me a quarter of a dinar every day from the treasury and let me marry the daughter of Al-Hajj Muhammed al-Saffar. When I decided to consummate the marriage, he gave me a hundred golden dinars and an excellent suit of clothes. I then consummated the marriage and Allah blessed me with a child to whom I gave the name Muhammed as a blessing from the name of the Prophet." [↑](#endnote-ref-131)
132. **"invent" claims to be the advocate for all mankind:**  
     Corroborated Hadeeth, "mutawaatar" as mentioned by Kittani in Nazm al Mutanathar, whre he also quotes Ibn Taymiyyah:

     قال الكتاني في نظم المتناثر:

     وقال شيخ الإسلام ابن تيمية في رسالته في الاستغاثة بسيد الخلق ما نصه:   
     قد ثبت بالسنة المستفيضة بل المتواترة واتفاق الأمة   
     أن نبينا صلى اللّه عليه وسلم الشافع المشفع   
     وأنه يشفع في الخلائق يوم القيامة   
     وأن الناس يستشفعون به يطلبون منه أن يشفع لهم إلى ربهم   
     وأنه يشفع لهم   
     ثم اتفق أهل السنة والجماعة أنه يشفع في أهل الكبائر   
     وأنه لا يخلد في النار من أهل التوحيد أحد اهـ. [↑](#endnote-ref-132)
133. **corroborated hadeeths and consensus of the whole Islamic nation:**

     See previous footnote. [↑](#endnote-ref-133)
134. **Mat 5:17,18:**

     5:17- Do not think that I have come to abolish the Law or the Prophets;

     **I have not come to abolish them but to fulfill them.**

     5:18- For truly, I say to you, until heaven and earth pass away, **not an iota, not a dot, will pass from the Law** until all is accomplished.

     5:19- Therefore whoever **relaxes one** of the least of these commandments and teaches others to do the same **will be called least** in the kingdom of heaven, but whoever **does them and teaches them** will be called **great** in the kingdom of heaven. [↑](#endnote-ref-134)
135. **Rom 10:4:**

     Rom 10:4 For **Christ is the end of the law** for righteousness to everyone who believes. [↑](#endnote-ref-135)
136. **Eph 2:14,15:**

     2:14- "For he himself is our peace, …

     2:15- by **abolishing the law** of commandments expressed in ordinances, [↑](#endnote-ref-136)
137. **Allah will inform them of what they were doing:**

     {And with those who say: "We are Christians," We made a covenant, but they disregard part of what they were admonished. Therefore **We stirred up enmity and hatred among them till the Day of Resurrection**, and Allah will inform them of what they were doing.} (5:14)

     المائدة 5:14

     وَمِنَ الَّذِينَ قَالُواْ إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُواْ حَظّاً مِّمَّا ذُكِّرُواْ بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاء إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللّهُ بِمَا كَانُواْ يَصْنَعُونَ [↑](#endnote-ref-137)
138. **We never punish until We have sent a messenger:**

     17:15- Whoever goes right, it is only for (the good of) his own soul that he goes right,

     and whoever errs, errs only to its hurt.

     No laden soul can bear another's load.

     We never punish until We have sent a messenger.‏

     17:15 وما كنا معذبين حتى نبعث رسولا [↑](#endnote-ref-138)
139. **His Mercy Overcomes his Wrath:**

     Abu Hurairah narrated:

     The Messenger of Allah said:

     When Allah created the creation,

     He wrote in a book, and it is with Him above the Throne:

     **My Mercy overpowers my Wrath**.

     In a(nother) narration: **Overpowered** my Wrath.

     In a(nother) narration: **Overtook** my Wrath. (i.e. reached first).

     (Bukhari and Muslim)

     عن أبي هريرة: قال رسول الله صلى الله عليه وسلم:

     لما خلق الله الخلق كتب في كتاب فهو عنده فوق العرش: إن رحمتي تغلب غضبي

     وفي رواية: غلبت غضبي

     وفي رواية: سبقت غضبي

     متفق عليه.

     Ataa Ibn Rabaah narrated

     ... that in the Night Journey,

     when the Prophet PBUH came to the seventh Heaven,

     Jibreel told him that Allah Most Esteemed and Majestic,

     is praying.

     The Prophet PBUH told him: He is praying?

     He said: What is His prayer?

     He (Jibreel) said:

     He says: Most Holy, Most Exalted,

     Lord of the angles and of the (Holy) Spirit,

     My Mercy overtook my Wrath (i.e. reached first).

     (Abdul Razzaq in Al Musannaf)

     "Praying" from the root "wasala" is to "connect".

     In the Quranic context, "prayer" by the subjects,

     means asking Allah for oneself (as well as worshipping),

     "prayer" by the Angels, means asking Allah for the believers,

     and "prayer" by Allah, means having Mercy upon.

     عن عطاء بن رباح

     أن النبي صلى الله عليه وسلم لما أسري به ...

     فلما جاء السماء السابعة قال له جبريل إن الله عز وجل يصلي

     فقال له النبي صلى الله عليه وسلم أهو يصلي قال نعم

     قال وما صلاته

     قال يقول سبوح قدوس رب الملائكة والروح سبقت رحمتي غضبي

     (عبد الرزاق في المصنف) [↑](#endnote-ref-139)
140. **Allah is more Merciful toward his creatures than the mother**

     "By Him who Has my soul in His hand:

     Allah is more Merciful toward His subjects,

     than the compassionate mother toward her child".

     (Bukhari and Muslim, from Omar's hadeeth, in similar wordings).

     والذي نفسي بيده لله أرحم بعبده المؤمن من الوالدة الشفيقة بولدها

     متفق عليه من حديث عمر بنحوه.

     Ibn Omar relates: We were with the Messenger of Allah PBUH in one of his campaigns.

     He passed by some people. He said: Who are the people?

     They said: We are the Muslims.

     A woman was kindling her fire, with a child of hers.

     When the soar of the fire raised, she took him farther,

     so she came to the Prophet PBUH and said:

     Are you the Messenger of Allah?

     He said: Yes.

     She said: O! Dearer than my father and mother,

     isn't Allah more Merciful than all merciful ones?

     He said: Indeed.

     She said: Isn't Allah more Merciful toward His subjects,

     than the mother toward her child?

     He said: Indeed.

     She said: But the mother does not throw her child into the fire.

     The Messenger of Allah bent down, weeping,

     then he lifted his head toward her and said:

     Allah does not make his subjects suffer except the rebelling rebellious,

     who rebels against Allah and **REFUSES** to say: There is no deity but Allah.

     (Ibn Majah, Sunan).

     عَنِ ابْنِ عُمَرَ؛ قَالَ:

     كُنَّا مَعَ رَسُولِ اللهِ صلى الله عليه وسلم فِي بَعْضِ غَزَوَاتِهِ.

     فَمَرَّ بِقَوْمٍ. فَقَالَ: مَنِ الْقَوْمُ؟ فَقَالُوا: نَحْنُ الْمُسْلِمُونَ..

     وَامْرَأَةٌ تَحْصِبُ تَنُّورَهَا. وَمَعَهَا ابْنٌ لَهَا. فَإِذَا ارْتَفَعَ وَهَجُ التَّنُّورِ، تَنَحَّتْ بِهِ.

     فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ:

     أَنْتَ رَسُولُ اللهِ؟

     قَالَ: نَعَمْ

     قَالَتْ: بِأَبِي أَنْتَ وَأُمِّي! أَلَيْسَ اللهُ بِأَرْحَمِ الرَّاحِمينَ؟

     قَالَ: بَلَى

     قَالَتْ: أَوْ لَيْسَ اللهُ بِأَرْحَمَ بِعِبَادِهِ مِنَ الأمّ بِوَلَدِها؟

     قَالَ: بَلَى)

     قَالَتْ: فَإِنَّ الأُمَّ لاَ تُلْقِي وَلَدَهَا فِي النَّارِ

     فَأَكَبَّ رَسُولُ اللهِ صلى الله عليه وسلم يَبْكِي. ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ

     إِنَّ اللهَ لاَيُعَذِّبُ مِنْ عِبَادِهِ إِلاَّ الْمَارِدَ الْمُتَمَرِّدِ،

     الَّذِي يَتَمَرَّدُ عَلَى اللهِ وَأَبِى أَنْ يَقُولَ: لاَإِلَهَ إِلاَّ اللهُ

     (سنن ابن ماجه، كتاب الزهد، باب ما يرجى من رحمة الله يوم القيامة)‏

     Omar related: ... so the Prophet PBUH told us:

     Do you see this woman throwing her child into the fire?

     We said: No, if she is able not to do so.

     He said: Allah is surely more Merciful toward His subjects, than this woman toward her child.

     (Bukhari and Muslim)

     عن عمر: ... فقال لنا النبي صلى الله عليه وسلم: أترون هذه طارحة ولدها في النار؟

     قلنا: لا، وهي تقدر على أن لا تطرحه.

     فقال: لله أرحم بعباده من هذه بولدها

     البخاري ومسلم

     ‏ [↑](#endnote-ref-140)
141. **S2 A 37**

     فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ [↑](#endnote-ref-141)
142. **For God so loved the world:**

     John 3:16: For God so loved the world, that he gave his only Son,

     that whoever believes in him should not perish but have eternal life. [↑](#endnote-ref-142)
143. **Al Wadood:**  
     قال الغزالي

     في المصد الأسنى في معرفة أسماء الله الحسنى: ـ

     **الْوَدُود**

     هُوَ الَّذِي يحب الْخَيْر لجَمِيع الْخلق

     فَيحسن إِلَيْهِم ويثني عَلَيْهِم

     وَهُوَ قريب من معنى الرَّحِيم لَكِن الرَّحْمَة إِضَافَة إِلَى مَرْحُوم والمرحوم هُوَ الْمُحْتَاج والمضطر   
     وأفعال الرَّحِيم تستدعي مرحوما ضَعِيفا   
     وأفعال الْوَدُود لَا تستدعي ذَلِك بل الإنعام على سَبِيل الِابْتِدَاء من نتائج الود

     وكما أَن معنى رَحمته سُبْحَانَهُ وَتَعَالَى إِرَادَته الْخَيْر للمرحوم وكفايته لَهُ وَهُوَ منزه عَن رقة الرَّحْمَة

     فَكَذَلِك وده إِرَادَته الْكَرَامَة وَالنعْمَة وإحسانه وإنعامه وَهُوَ منزه عَن ميل الْمَوَدَّة وَالرَّحْمَة

     لَكِن الْمَوَدَّة وَالرَّحْمَة لَا ترَاد فِي حق المرحوم والمودود إِلَّا لثمرتهما وفائدتهما لَا للرقة والميل

     فالفائدة هِيَ لباب الرَّحْمَة والمودة وروحهما

     وَذَلِكَ هُوَ المتصور فِي حق الله سُبْحَانَهُ وَتَعَالَى دون مَا هُوَ مُقَارن لَهما وَغير مَشْرُوط فِي الإفادة

     تَنْبِيه

     **الْوَدُود من عباد الله** من يُرِيد لخلق الله كل مَا يُريدهُ لنَفسِهِ   
     وَأَعْلَى من ذَلِك من يؤثرهم على نَفسه كمن قَالَ مِنْهُم أُرِيد أَن أكون جِسْرًا على النَّار يعبر عَليّ الْخلق وَلَا يتأذون بهَا   
     وَكَمَال ذَلِك أَن لَا يمنعهُ عَن الإيثار وَالْإِحْسَان الْغَضَب والحقد وَمَا ناله من الْأَذَى   
     كَمَا قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم حَيْثُ كسرت رباعيته وأدمي وَجهه وَضرب   
     اللَّهُمَّ اغْفِر لقومي فَإِنَّهُم لَا يعلمُونَ   
     فَلم يمنعهُ سوء صنيعهم عَن إِرَادَته الْخَيْر لَهُم   
     وكما أَمر صلى الله عَلَيْهِ وَسلم عليا رَضِي الله عَنهُ  
     حَيْثُ قَالَ إِن أردْت أَن تسبق المقربين فصل من قَطعك وَأعْطِ من حَرمك واعف عَمَّن ظلمك [↑](#endnote-ref-143)
144. **But love your enemies:**  
     Luke 6

     [35] But love ye your enemies, and do good, and lend,   
     hoping for nothing again;   
     and your reward shall be great,   
     and ye shall be the children of the Highest:   
     for he is kind unto the unthankful and to the evil.

     [36] Be ye therefore merciful, as your Father also is merciful. [↑](#endnote-ref-144)
145. **Deut 7:12,13:**

     "If you listen to these regulations and faithfully obey them,   
     the Lord your God will keep his covenant of unfailing love with you, as he promised with an oath to your ancestors.

     ... He will love you and bless you, and he will give you many children..." [↑](#endnote-ref-145)
146. **1 Kings 10:9:**   
     Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel:  
     because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice. [↑](#endnote-ref-146)
147. 2 Chronicles 2:11:

     Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them. [↑](#endnote-ref-147)
148. **2 Chronicles 9:8:**

     Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. [↑](#endnote-ref-148)
149. **Deut 7:8:**

     But because the LORD loved you... [↑](#endnote-ref-149)
150. **Deut 10:15:**   
     Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. [↑](#endnote-ref-150)
151. **Deut 15:15:**

     And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.  
     16: And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee... [↑](#endnote-ref-151)
152. **Isaiah 43:3,4:**  
     [3] **For I am the LORD thy God**, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.[4] Since thou wast precious in my sight, thou hast been honourable, **and I have loved thee**: therefore will I give men for thee, and people for thy life. [↑](#endnote-ref-152)
153. **2 Samuel 12[24]:**

     And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. [↑](#endnote-ref-153)
154. **Nehemiah 13:26:**

     Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin... [↑](#endnote-ref-154)
155. **Jeremiah 31:3:**

     The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. [↑](#endnote-ref-155)
156. **Hosea 11:1:**

     When Israel was a child, then I loved him... [↑](#endnote-ref-156)
157. **Malachi 1:1,2:**

     1: The burden of the word of the LORD to Israel by Malachi.2: I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob... [↑](#endnote-ref-157)
158. **Proverbs 3:12:**   
     For **whom the LORD loveth,** he correcteth...  
     (so this leaves out those whom the Lord **DOES NOT LOVE** and does not correct) [↑](#endnote-ref-158)
159. **Why wouldn't God show the truth clearly to ALL PEOPLE:**

     (26:4) سورة الشعراء

     إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

     26:4 If we will, We can send down on them from the sky a portent (sign), so that their necks will remain bowed before it (in submission) [↑](#endnote-ref-159)
160. **There are 30 TO 40 THOUSANDS OF CHRISTIAN SECTS:**

     We were very conservative in our discussion, to mention 30 to 40 thousands of sects.  
     The actual number is **larger than 40,000** according to several sources.  
       
     Here is one for instance:  
     <http://churchrelevance.com/qa-list-of-all-christian-denominations-and-their-beliefs/>

     (We quote them:)  
     According to [Gordon-Conwell Theological Seminary](http://www.gordonconwell.edu/resources/documents/StatusOfGlobalMission.pdf),   
     there exist roughly **43,000** Christian denominations worldwide in 2012.   
     That is up from 500 in 1800   
     and 39,000 in 2008   
     and this number is expected to grow to **55,000** by 2025. [↑](#endnote-ref-160)
161. **all others are "forms of heresies":**

     The disagreements between the Churches are not concerning "actions":

     *"The other sects have a* ***false belief"***,   
     so they are heretics/apostates (to various degrees).  
     By the way, the Quran prophesized this division in S5:A14,   
     and that it was **because** they broke their covenant.  
     See more about this Aayah in our next footnote. [↑](#endnote-ref-161)
162. **We stirred up enmity and hatred among them till the Day of Resurrection:**

     *{And with those who say: "We are Christians," We made a covenant, but they disregarded part of what they were admonished. Therefore* ***We stirred up enmity and hatred among them till the Day of Resurrection****, and Allah will inform them of what they were doing.}* (5:14)

     Pickthall and Yusuf Ali translated فنسوا as "forgot", but the better translation is "disregarded",   
     just like S9:A16 *{They* ***forgot*** *Allah so He* ***forgot*** *them}*where the meaning of "forgot" is obviously "disregarded",  
     as mentioned by Ibn Katheer, Tabari, Ibn Abbas and other commentators.

     المائدة 5:14

     وَمِنَ الَّذِينَ قَالُواْ إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ   
     فَنَسُواْ حَظّاً مِّمَّا ذُكِّرُواْ بِهِ   
     فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاء إِلَى يَوْمِ الْقِيَامَةِ   
     وَسَوْفَ يُنَبِّئُهُمُ اللّهُ بِمَا كَانُواْ يَصْنَعُونَ

     نسوا:

     ابن كثير: تركوا العمل به رغبة عنه

     الطبري: تركوا ... وهو كقوله: {نسوا الله فنسيهم} أي **تركوا أمر الله فتركهم الله**

     ابن عباس: **تركوا**

     الجزائري: تركوا، أهملوا

     حومد: تركوا، أعرضوا

     ابن عجيبة: تركوا [↑](#endnote-ref-162)
163. Muslims are by far **MORE NUMEROUS** than **"TRUE CHRISTIANITY":**A simplistic reply is expected: But Muslims are different sects.  
     Such a reply forgets the 30 to 40,000 sects:   
     90% of Muslims are Sunni Muslims, the other 10% are Shiites. This is nowhere near 30,000+ sects.  
     Furthermore, scholars of both Muslim sects do not accuse the other sect of heresy, they just say the others are wrong on this issue or that issue.  
     They do not make sweeping declarations of heresy against each other as groups; the worst it gets is saying: Do not say so and so, it would be a heresy. [↑](#endnote-ref-163)
164. **The Catholic Encyclopedia admits:**

     http://www.newadvent.org/cathen/14530a.htm

     New Advent Catholic Encyclopedia.

     "No book of ancient times has come down to us exactly as it left the hands of its author--all have been in some way altered".‏

     [↑](#endnote-ref-164)
165. **many false prophets will arise in his name and will mislead many:**

     "For **many will come in my name,** saying, ‘I am the Christ,’ and they will lead **many astray**." (Mat 24:5)  
     "And **many** false prophets will arise and **lead many astray**." (Mat 24:11,12) [↑](#endnote-ref-165)
166. **John describes a different Jesus, with CONFRONTATIONAL responses:**

     John 18

     6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

     7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

     8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

     9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

     10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

     11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

     ...

     19 The high priest then asked Jesus of his disciples, and of his doctrine.

     20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

     21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

     22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

     23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

     ...

     33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

     34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

     35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

     36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

     37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. [↑](#endnote-ref-166)
167. **Mary Magdalene watching the Crucifixion "from afar" with the other women:**

     MT 27:

     55- There were also many women there, **looking on from a distance**, who had followed Jesus from Galilee, ministering to him,

     56- among whom were **Mary Magdalene** and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

     Lk 23:

     49- And all his acquaintances and the **women** who had followed him from Galilee stood **at a distance** watching these things.

     Mk 15

     40- There were also women looking on **from a distance**, among whom were **Mary Magdalene**, and Mary the mother of James the younger and of Joses, and Salome. [↑](#endnote-ref-167)
168. **First he courageously states he will die**

     Mark 14-8 She has done what she could; she has anointed my body **beforehand for burial**. [↑](#endnote-ref-168)
169. **Then he strongly assures that he will die:**

     Mark 14:

     24-And he said to them, “This is my blood of the covenant, which is poured out for many.

     25 **Truly I say to you**, **I will not drink again of the fruit of the vine until** that day when I drink it new in the kingdom of God.”

     26- And when they had sung a hymn, they went out to the Mount of Olives.

     27-And Jesus said to them, “You will all fall away, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ [↑](#endnote-ref-169)
170. **Then he has a change of heart and gets distressed:**

     Mark 14

     33 ... and began to be greatly **distressed and troubled**.

     34 And he said to them, “**My soul is very sorrowful**, even to death. Remain here and watch". [↑](#endnote-ref-170)
171. **he gets distressed:**

     Mt 26

     37 And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled.

     38 Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.”

     39 And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” [↑](#endnote-ref-171)
172. **he gets distressed:**

     Lk 22

     41 And he withdrew from them about a stone’s throw, and knelt down and prayed,

     42 saying, “Father, if you are willing, **remove this cup** from me. Nevertheless, not my will, but yours, be done.”

     43 And there appeared to him an angel from heaven, strengthening him.

     44 And being in an **AGONY** he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.

     45 And when he rose from prayer, he came to the disciples and found them sleeping for sorrow,

     46 and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.” [↑](#endnote-ref-172)
173. **Prays God more than once to remove this cup:**

     Mark 14

     38 And he said, “Abba, Father, all things are possible for you. **Remove this cup from me**...

     39 And **again** he went away and prayed, **saying the same words**. [↑](#endnote-ref-173)
174. **Then courageously resigns again:**

     Mark 14

     48 And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me?

     49 Day after day I was with you in the temple teaching, and you did not seize me. But **let the Scriptures be fulfilled**.” [↑](#endnote-ref-174)
175. **Nicodemus brought about 75 pounds of herbs to the tomb:**

     John 19

     38 After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body.

     39 Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of **myrrh** and **aloes**, about **seventy-five pounds** in weight.

     40 So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.

     41 Now in the place where he was crucified there was a garden, and in the garden a new tomb bin which no one had yet been laid.

     42 So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there. [↑](#endnote-ref-175)
176. **Aloes:**

     <http://abcnews.go.com/Technology/story?id=97941>

     Unlocking Aloe Vera's Healing Secrets

     July 18

     By Lee Dye

     For thousands of years, humans have turned to a cactus-like plant that has mysterious abilities to **heal wounds**.

     But **aloe vera**, a succulent that is actually a member of the lily family, has often been shunned by the scientific community because no one could figure out how this native of northern Africa could work its miracles.

     Now, scientists are inching closer to understanding why the cooling liquid from the fat leaf of an aloe vera plant can make the hurt go away.

     It doesn't take a pharmaceutical company to make it work. The plant does it all by itself, which is why the ancient Egyptians turned to it more than 3,500 years ago, and the ancient Greeks and others used it to **heal wounds** and even clear up constipation. [↑](#endnote-ref-176)
177. **they were myrrhs and aloes:**

     * Merriam Webster's Unabridged Dictionary:

     Myrrh: a yellow to reddish brown aromatic bitter gum resin that is obtained from various trees of the genus Commiphora especially of East Africa and Arabia (as C. myrrha or C. abyssinica), that was used by the ancients as an ingredient of incense and perfumes and as a **remedy for local application**, and that is used today chiefly in the manufacture of dentifrices and perfumes and as a stimulating tonic...

     * Wikipedia:  
       Myrrh is currently used in some liniments and **healing** salves that may be applied to abrasions and other minor skin ailments. Myrrh has also been recommended as an analgesic for toothaches, and can be used in liniment for bruises, aches, and sprains.

     Myrrh is a common ingredient of tooth powders. Myrrh and borax in tincture can be used as a mouth-wash. A compound tincture, or horse tincture, using myrrh is used in veterinary practice for **healing wounds**.

     * http://www.herballegacy.com/Knottnerus\_Medicinal.html

     MEDICINAL QUALITIES OF MYRRH

     Traditionally, myrrh has been used orally to treat arthritis, digestive complaints, painful menstruation, respiratory **infections**, leprosy, syphilis, cancers, sore throats, asthma, coughs, and bad breath.

     Topically, myrrh has been used to treat **muscular pains**, arthritis, ulcers, sores, **wounds**, weak gums, loose teeth, **bacterial and fungal skin infections** and acne (Innvista)(E Drug Digest).

     Myrrh has often been mixed with golden seal powder and sprinkled on the umbilical chord stumps of newborn babies. This application is still used today. It has also been used in tincture form to **treat abscesses** (Christopher and Gileadi 68, 158).

     Traditional Chinese use of myrrh includes treatment for many of these conditions as well as for **pain and stiffness**, swelling, bruising, **blood stagnation**, and as a dissolvent for masses and fibroids (ABC).

     In Ayurvedic medicine, myrrh is used as a blood cleanser and for improving the intellect (Innvista).

     Today, use of myrrh is very similar although scientists are discovering a few of the reasons why myrrh works as it does. Myrrh is thought to stimulate the production of white blood cells, making it a possible treatment of conditions where an antimicrobial agent is needed.

     * http://www.experience-essential-oils.com/benefits-of-myrrh.html
     * The benefits of myrrh go back to the time of the Ancient Egyptians. They used it as an **antiseptic**, to **repel fleas** and it was an ingredient to embalm the dead. They carried cones on their heads that contained myrrh to prevent sunburn and repel insects!
     * We also know that Myrrh was given to Baby Jesus along with Frankincense and Gold. So, Myrrh and Frankincense were considered luxury items used by the wealthy and highly regarded next to gold.

     [↑](#endnote-ref-177)
178. **Mary Magdalene did not recognize him by the tomb, despite seeing and hearing him talk:**

     John 20:

     14 ... she turned around and saw Jesus standing, but she did not know that it was Jesus.

     15 Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him... [↑](#endnote-ref-178)
179. **Two of Jesus' disciples did not recognize him even though he interacted with them a good part of a day:**

     Luke Ch 24 (after the Crucifixion)

     15 ...Jesus himself drew near, and went with them. 16 **But their eyes were holden** that they should **not know him**... 25 Then he said unto them, O fools, and slow of heart... he expounded unto them in all the scriptures the things concerning himself... 28 And they drew nigh unto the village, ... 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them... 30 ... he sat at meat with them, he took bread, and blessed it, and brake, and gave to them... 31 **And their eyes were opened, and they knew him** [↑](#endnote-ref-179)
180. **Jesus appears to seven disciples by the sea of Tiberias who did not recognize him despite talking together:**

     John 21

     1 After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way.

     2 Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together.

     3 Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

     4 Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

     5 Jesus said to them, “Lads (friends...), do you have any fish?” They answered him, “No.”

     6 He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of fish.

     7 That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” [↑](#endnote-ref-180)
181. **All his disciples were confused and thought he was a spirit:**

     Luke 24

     36 Jesus himself stood among them, and said to them, “Peace to you!”

     37 But they were startled and frightened and thought they saw **a spirit**.

     38 And he said to them, “Why are you troubled, and why do doubts arise in your hearts?

     39 See my hands and my feet, that it is I myself. Touch me, and see. For **a spirit** does not have flesh and bones as you see that I have.”

     The disciples thought Jesus was dead, so when they saw him they "thought they saw **a spirit**".  
     This initial misunderstanding was based on Jesus' prior teachings that "resurrected bodies are spiritual". Indeed, Jesus refers to resurrected bodies like angels, which are spiritual beings:

     * Mark 12:25 For when they rise from the dead, they neither marry nor are given in marriage, but are **like angels** in heaven.
     * Matt 22:30 For in the resurrection they neither marry nor are given in marriage, but are **like angels** in heaven.
     * Luke 20:35,36 ... neither marry nor are given in marriage, for they cannot die anymore, because they are **equal to angels** and are sons of God...

     The Church cannot say this "spirituality" **only** applies to marriage: It was brought up by Jesus as a fact of the hereafter, in order to **explain why** they do not die, why they do not marry: **because** they are equal to angels (who are spiritual beings).  
     Additionally, Jesus did not restrict his own words, that they "only apply to marriage".

     If Jesus did not want to mention an additional meaning, he could have simply said **only** the first part of the sentence “they **neither marry nor are given in marriage**”, which is self-explanatory.  
     Jesus did not need to give **additional words** unless he intended the **additional meaning** of spirituality.   
     But instead of just answering "no marriage", Jesus adds the important description that in the hereafter **they are** “like angels” and “equal to angels”. [↑](#endnote-ref-181)
182. **They worshipped him but SOME DOUBTED:**

     Matthew 28

     16- Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.

     17- And when they saw him they worshiped him, but **some doubted**. [↑](#endnote-ref-182)
183. **How then will you understand all the parables:**

     Mark 4

     10 And when he was alone, they that were about him with the twelve asked of him the parable.

     11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

     12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

     13 And he said to them, “Do you not understand this parable? **How then will you understand all the parables**?

     14 The sower sows the word... [↑](#endnote-ref-183)
184. **Mk 13:**

     26 And then they will see the Son of Man coming in clouds with great power and glory.

     27 And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

     30 Truly, I say to you, **this generation will not pass away until all these things take place**. [↑](#endnote-ref-184)
185. **Mt 16:**

     27 For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done.

     28 Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.” [↑](#endnote-ref-185)
186. **Mk 9:1**

     And he said to them, “Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.” [↑](#endnote-ref-186)
187. **Lk 9:27:**

     But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God.” [↑](#endnote-ref-187)
188. **Mt 24:**  
     29 … the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, …   
     30 … they will see the Son of Man coming on the clouds of heaven with power and great glory. …   
     34 Truly, I say to you, this generation will not pass away until all these things take place. [↑](#endnote-ref-188)
189. **1 Thes 4":**

     15- For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep   
     16- For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.   
     17- Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.   
     18- Therefore encourage one another with these words. [↑](#endnote-ref-189)
190. **The NT claims he remained 40 days with the disciples:**

     Acts 1:3

     He presented himself alive to them **after his suffering** by many proofs, appearing to them during **forty days** and speaking about the kingdom of God.

     Here are the reports about what Jesus said AFTER the "Resurrection":  
     Mt 28

     16- Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.

     17- And when they saw him they worshiped him, but some doubted.

     18- And Jesus came and said to them, “All authority in heaven and on earth has been given to me.

     19- Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

     20- teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

     Mk 16

     9- Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

     10- She went and told those who had been with him, as they mourned and wept.

     11- But when they heard that he was alive and had been seen by her, they would not believe it.

     Jesus Appears to Two Disciples

     12- After these things he appeared in another form to two of them, as they were walking into the country.

     13- And they went back and told the rest, but they did not believe them.

     The Great Commission

     14- Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.

     15- And he said to them, “Go into all the world and proclaim the gospel to the whole creation.

     16- Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

     17- And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues;

     18- they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.”

     19- So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God.

     20- And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.

     Lk 24

     13- That very day two of them were going to a village named Emmaus, about seven milesa from Jerusalem,

     14- and they were talking with each other about all these things that had happened.

     15- While they were talking and discussing together, Jesus himself drew near and went with them.

     16- But their eyes were kept from recognizing him.

     17- And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad.

     18- Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?”

     19- And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people,

     20- and how our chief priests and rulers delivered him up to be condemned to death, and crucified him.

     21- But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened.

     22- Moreover, some women of our company amazed us. They were at the tomb early in the morning,

     23- and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive.

     24- Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.”

     25- And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken!

     26- Was it not necessary that the Christ should suffer these things and enter into his glory?”

     27- And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

     28- So they drew near to the village to which they were going. He acted as if he were going farther,

     29- but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them.

     30- When he was at table with them, he took the bread and blessed and broke it and gave it to them.

     31- And their eyes were opened, and they recognized him. And he vanished from their sight.

     32- They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?”

     33- And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together,

     34- saying, “The Lord has risen indeed, and has appeared to Simon!”

     35- Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

     Jesus Appears to His Disciples

     36- As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!”

     37- But they were startled and frightened and thought they saw a spirit.

     38- And he said to them, “Why are you troubled, and why do doubts arise in your hearts?

     39- See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.”

     40- And when he had said this, he showed them his hands and his feet.

     41- And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat?”

     42- They gave him a piece of broiled fish,

     43- and he took it and ate before them.

     44- Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

     45- Then he opened their minds to understand the Scriptures,

     46- and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead,

     47- and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.

     48- You are witnesses of these things.

     49- And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

     The Ascension

     50- Then he led them out as far as Bethany, and lifting up his hands he blessed them.

     51- While he blessed them, he parted from them and was carried up into heaven.

     52- And they worshiped him and returned to Jerusalem with great joy,

     53- and were continually in the temple blessing God.

     Jn 21

     1- After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way.

     2- Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together.

     3- Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

     4- Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

     5- Jesus said to them, “Children, do you have any fish?” They answered him, “No.”

     6- He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of fish.

     7- That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea.

     8- The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

     9- When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread.

     10- Jesus said to them, “Bring some of the fish that you have just caught.”

     11- So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn.

     12- Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord.

     13- Jesus came and took the bread and gave it to them, and so with the fish.

     14- This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

     Jesus and Peter

     15- When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.”

     16- He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.”

     17- He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.

     18- Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.”

     19- (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me.”

     Jesus and the Beloved Apostle

     20- Peter turned and saw the disciple whom Jesus loved following them, the one who also had leaned back against him during the supper and had said, “Lord, who is it that is going to betray you?”

     21- When Peter saw him, he said to Jesus, “Lord, what about this man?”

     22- Jesus said to him, “If it is my will that he remain until I come, what is that to you? You follow me!”

     23- So the saying spread abroad among the brothers that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?”

     24- This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true.

     25- Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written. [↑](#endnote-ref-190)
191. **the world itself could not contain the books:**

     John 21:25- Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written. [↑](#endnote-ref-191)
192. **Psalm 22:**

     Psalm 22:

     1- My God, my God, why have you forsaken me? …   
     5- To you they cried and were rescued; in you they trusted and were not put to shame. …   
     15- you lay me in the dust of death. …   
     19- But you, O Lord, do not be far off! O you my help, come quickly to my aid!   
     20- Deliver my soul from the sword, my precious life from the power of the dog!   
     21- Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen! …   
     24- For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him. [↑](#endnote-ref-192)
193. **Jonah miraculously survived:**

     It is amazing how some Christian apologists, in order to fit their doctrine, distort the OT and say that Jonah died, so Jesus died like him.

     Can a **dead man pray** from the belly of the fish?

     The OT first states that: 2:1- Then Jonah prayed from the belly of the fish.

     The OT then immediately quotes Jonah's long prayer   
     2:1- Saying, "I called out to the Lord... " 2:9- "... Salvation belongs to the Lord!"

     Then the OT immediately states: 10- And the Lord spoke to the fish, and it vomited Jonah out upon the dry land.

     So the OT simply states that the fish swallowed him, he prayed, and was saved.

     Nowhere does it say that he died and then was resurrected.

     Jonah 1

     17 And the Lord appointed a great fish to **swallow up** Jonah. And Jonah was **in the belly** of the fish **three days and three nights**.

     Jonah 2

     1 **Then** Jonah **prayed to the Lord his God** from the belly of the fish,

     2 saying, “I called out to the Lord, out of my distress,

     and he answered me; out of the belly of Sheol (death) I cried,

     and you heard my voice.

     3 For you cast me into the deep,

     into the heart of the seas,

     and the flood surrounded me;

     ball your waves and your billows

     passed over me.

     4 Then I said, ‘I am driven away

     from your sight;

     yet I shall again look

     upon your holy temple.’

     5 **The waters closed in over me to take my life**;

     the deep surrounded me;

     weeds were wrapped about my head

     6 at the roots of the mountains.

     I went down to the land

     whose bars closed upon me forever;

     yet you brought up my life from the pit,

     O Lord my God.

     7 **When my life was fainting away,**

     **I remembered the Lord,**

     **and my prayer came to you**,

     into your holy temple.

     8 Those who pay regard to vain idols

     forsake their hope of steadfast love.

     9 But I with the voice of thanksgiving

     will sacrifice to you;

     what I have vowed I will pay.

     Salvation belongs to the Lord!”

     10 **And the Lord spoke to the fish, and it vomited Jonah** out upon the dry land. [↑](#endnote-ref-193)
194. **The sign of Jonas:**

     Matt 12

     38 Then some of the scribes and Pharisees answered him, saying, “Teacher, we wish to see a sign from you.”

     39 But he answered them, “An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonas.

     40 For JUST AS Jonas was three days and three nights in the belly of the great fish, SO WILL the Son of Man be three days and three nights in the heart of the earth. [↑](#endnote-ref-194)
195. **Christian Theology boxed itself in a long chain of interdependent arguments:**

     Here are some of their **interdependent** arguments (with comments from the Islamic perspective):

     1. Adam **sinned** and was **"expelled"**.
     2. The Quran does not describe it as the same "heinous" crime we perceive in the bible:

     Adam and Eve just **"slipped"**. 2-36: Then did Satan make them (both) **slip** from it (the Garden)...

     1. The Quran also explains that Adam **forgot**, therefore he did **not consciously intend to disobey**.  
        20-115:. And verily We made a covenant of old with Adam, **but he forgot**, and We found no constancy in him.  
        Therefore, Adam's "disobedience" mentioned six Aayahs further, refers to Adam's **apparent action** as a disobedience, not to his **intent** (20:121- ... And Adam disobeyed his Lord, so went astray).

     He was ordered not to, but he did it, so he "disobeyed", but not with intent to disobey.

     1. The Quran does not mention **expulsion**.   
        It mentions God **kindly** telling Adam that he will have **habitation and provision** on earth, and **will receive guidance, then Allah taught Adam how to repent, accepted his repentance, chose him, guided him,** informed him **He will give him guidance, and that those who follow it will not go astray nor grief:**

     2-36: Then did Satan make them (both) slip from it (the Garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your **habitation and provision** - for a time."

     20:37- Then learnt Adam from his Lord **Words of inspiration**, and his Lord **turned towards** him, for He is Oft-Returning, Most Merciful.

     20:122- Then his Lord **chose him**, and relented toward him, and **guided** him.‏

     20:123- He said: Go down hence, both of you, one of you a foe to the other. But if there come unto you **from Me a guidance**, then whoso **follows** My guidance, he will not go astray **nor come to grief**.

     Please compare this heart-melting kindness, with the harsh vindictive destructive "Love" of God claimed by Christianity.

     1. Every soul that sins must die.  
        In Islam: Nothing is "imposed" on God, He can forgive, He is the Most Forgiving.
     2. All descendents of Adam carry this sin.   
        In Islam: Blaming a person for other's sins, this is injustice pushed to the utmost limits of immorality.
     3. This sin cannot be forgiven because Justice "dictates" that it must be punished.   
        In Islam: Justice is to **declare** the proper **verdicts**.   
        Insisting on punishing is merciless vindictiveness.
     4. This sin can be redeemed only through sacrifice.   
        In Islam: Humans can forgive without demanding sacrifice, God is superior beyond measure.
     5. A regular human is not sufficient for this sacrifice, therefore an "infinite" being must be sacrificed.   
        But humanity is **not infinite**, so for what arbitrary reason should it require an **infinite** sacrifice?
     6. So God sacrificed his Son, to wash away the sins of humanity.
     7. Sacrificing the innocent is immoral injustice, yet the Church claims it is to satisfy Justice!

     Please notice the contrast: The **mental** decision to forgive (claimed to be unjust),

     v/s the **physical** action to unjustly sacrifice the innocent.

     1. As explained in the main text, since the Church knows that God cannot die, therefore it invents that it was the "man-Jesus" who was sacrificed. Therefore the sacrifice was **not infinite**, and their argument collapses.

     [↑](#endnote-ref-195)
196. **on the contrary, in Ezekiel 18:**

     Ezekiel 18

     1- The word of the Lord came to me:

     2- “**What do you mean** by repeating this proverb concerning the land of Israel,

     ‘The **fathers** have eaten sour grapes, and the **children's** teeth are set on edge’?

     3- As I live, declares the Lord God, **this proverb shall no more be used** by you in Israel.

     4- Behold, all souls are mine; the soul of the father as well as the soul of the son is mine:

     the soul who sins shall die.

     5- “If a man is righteous and does what is just and right —

     6- if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel,

     does not defile his neighbor's wife or approach a woman in her time of menstrual impurity,

     7- does not oppress anyone, but restores to the debtor his pledge,

     commits no robbery, gives his bread to the hungry

     and covers the naked with a garment,

     8- does not lend at interest or take any profit,

     2- withholds his hand from injustice, executes true justice between man and man,

     9- walks in my statutes, and keeps my rules by acting faithfully —

     he is righteous; he shall surely live, declares the Lord God.

     10- “If he fathers a son who is violent, a shedder of blood, who does any of these things

     11- (though he himself did none of these things),

     who even eats upon the mountains,

     defiles his neighbor's wife,

     12- oppresses the poor and needy, commits robbery, does not restore the pledge, lifts up his eyes to the idols, commits abomination,

     13- lends at interest, and takes profit;

     shall he then live? He shall not live.

     He has done all these abominations; he shall surely die; **his blood shall be upon himself.**

     14- “Now suppose this man **fathers a son** who sees all the sins that his father has done;

     he sees, and **does not do likewise:**

     15- he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel,

     does not defile his neighbor's wife,

     16- does not oppress anyone, exacts no pledge, commits no robbery,

     but gives his bread to the hungry and covers the naked with a garment,

     17- withholds his hand from iniquity, takes no interest or profit,

     **obeys** my rules, and walks in my statutes; he **shall not die for his father's iniquity; he shall surely live.**

     18 As for his father, because he practiced extortion, robbed his brother, and did what is not good among his people, behold, he shall die for his iniquity.

     19- “Yet you say,

     **‘Why should not the son suffer** for the iniquity of the father?’

     When the son has done what is just and right, and has been careful to observe all my statutes, he shall surely live.

     20- The soul who sins shall die.

     **The son shall not suffer for the iniquity of the father,**

     **nor the father suffer for the iniquity of the son.**

     The righteousness of the righteous shall be upon himself,

     and the wickedness of the wicked shall be upon himself.

     ولا تزر وازرة وزر أخرى

     وأن ليس للإنسان إلا ما سعى

     21- “But **if a wicked person turns away from all his sins** that he has committed

     and keeps all my statutes

     and does what is just and right,

     **he shall surely live**; he shall not die.

     22- **None of the transgressions** that he has committed **shall be remembered against him;**

     for the righteousness that he has done he shall live.

     23- Have I any pleasure in the death of the wicked, declares the Lord God,

     and not rather that he should turn from his way and live?

     ما يفعل الله بعذابكم إن شكرتم وآمنتم

     24- But when a righteous person turns away from his righteousness

     and does injustice and does the same abominations that the wicked person does, shall he live?

     None of the righteous deeds that he has done shall be remembered;

     for the treachery of which he is guilty and the sin he has committed,

     for them he shall die.

     25- “Yet you say,

     ‘The way of the Lord is not just.’

     Hear now, O house of Israel:

     Is my way not just?

     Is it not your ways that are not just?

     26- When a righteous person turns away from his righteousness and does injustice,

     he shall die for it;

     for the injustice that he has done he shall die.

     27- **Again, when a wicked person turns away** from the wickedness he has committed

     **and does what is just and right,**

     **he shall save his life.**

     28- Because he considered and turned away from all the transgressions that he had committed,

     he shall surely live; he shall not die.

     29- Yet the house of Israel says,

     ‘The way of the Lord is not just.’

     O house of Israel, are my ways not just?

     Is it not your ways that are not just?

     30- “Therefore **I will judge you,** O house of Israel,

     **every one according to his ways,**

     declares the Lord God.

     Repent and turn from all your transgressions, lest iniquity be your ruin.

     31- Cast away from you all the transgressions that you have committed,

     and make yourselves a new heart and a new spirit!

     Why will you die, O house of Israel?

     32- For I have no pleasure in the death of anyone, declares the Lord God; so turn, and live.”

     ما بفعل الله بعذابكم إن شكرتم وآمنتم [↑](#endnote-ref-196)
197. **From the TV program 60 MINUTES:**

     http://www.cbsnews.com/videos/north-korean-prisoner-escaped-after-23-brutal-years-50147159/

     http://www.cbsnews.com/news/horrors-revealed-at-north-korean-prison-camp/

     http://www.cbsnews.com/news/north-korean-prisoner-escaped-after-23-brutal-years-19-05-2013/

     The following is a script from "Three Generations of Punishment" which aired on Dec. 2, 2012 and was rebroadcast May 19, 2013. Anderson Cooper is the correspondent. Andy Court, producer.

     North Korea's young dictator Kim Jong Un has gotten a lot of attention lately for testing nuclear weapons and long range missiles, and threatening to attack the United States if provoked.

     Tonight, we're going to focus on something North Korea's leader doesn't want the world to see: a place so brutal and horrific it's hard to believe it actually exists. It is, by all accounts, a modern-day concentration camp, a secret prison hidden in the mountains, 50 miles from North Korea's capital, Pyongyang. It's called Camp 14, and according to human rights groups, it's part of the largest network of political prisons in the world today. Some 150,000 people are believed to be doing hard labor on the brink of starvation in these hidden gulags. But it's not just those who have been accused of political crimes, it's their entire families -- grandparents, parents, and children -- a practice called "three generations of punishment."

     Very little was known about Camp 14 until a young man showed up in South Korea with an extraordinary tale to tell. His name is Shin Dong-hyuk and, as we first reported in December, he said he had not only escaped from Camp 14, but he was born there. He's believed to be the only person born and raised in the camps who's ever escaped and lived to tell about it.

     Anderson Cooper: Did anybody ever explain to you why you were in a camp?

     Shin Dong-hyuk: No. Never. Because I was born there I just thought that those people who carry guns were born to carry guns. And prisoners like me were born as prisoners.

     Anderson Cooper: Did you know America existed?

     Shin Dong-hyuk: Not at all.

     Anderson Cooper: Did you know that the world was round?

     Shin Dong-hyuk: I had no idea if it was round or square.

     Camp 14 was all that Shin Dong-hyuk: says he knew for the first 23 years of his life. These satellite images are the only glimpse outsiders have ever gotten of the place. Fifteen thousand people are believed to be imprisoned here -- forced to live and work in this bleak collection of houses, factories, fields, and mines, surrounded by an electrified fence.

     Anderson Cooper: Growing up, did you ever think about escaping?

     Shin Dong-hyuk: That never crossed my mind.

     Anderson Cooper: It never crossed your mind?

     Shin Dong-hyuk: No. Never. What I thought was that the society outside the camp would be similar to that inside the camp.

     Anderson Cooper: You thought everybody lived in a prison camp like this?

     Shin Dong-hyuk: Yes.

     Shin told us that this is the house where he was born. His mother and father were prisoners whose marriage, if you could call it that, was arranged by the guards as a reward for hard work.

     Anderson Cooper: Did they live together? Did they see each other every day?

     Shin Dong-hyuk: No. You can't live together. My mother and my father were separated and only when they worked hard could they be together.

     Anderson Cooper: Did they love each other?

     Shin Dong-hyuk: I don't know. In my eyes we were not a family. We were just prisoners.

     Anderson Cooper: How do you mean?

     Shin Dong-hyuk: You wear what you're given, you eat what you're given, and you only do what you're told to do. So there is nothing that the parents can do for you and there's nothing that the children can do for their parents.

     Anderson Cooper: This may be a very dumb question, but did you even know what love was for the first 23 years of your life?

     Shin Dong-hyuk: I still don't know what that means.

     Love may have been absent, but fear was not. In this building, a school of sorts, Shin says he watched his teacher beat a little girl to death for hoarding a few kernels of corn -- a violation of prison rules, which he and the other students were required to learn by heart.

     Shin Dong-hyuk: If you escape, you would be shot. If you try to escape or plan to escape, you would be shot. Even if you did not report someone who is trying to escape, you would be shot.

     The shootings took place in this field, he says. The other prisoners were required to watch. As frightening as the executions were, Shin considered them a break from the monotony of hard labor and constant hunger. The prisoners were fed the same thin gruel of cornmeal and cabbage day-in and day-out. They were so hungry, Shin says, they ate rats and insects to survive.

     Anderson Cooper: So for 23 years you were always hungry?

     Shin Dong-hyuk: Yes. Of course. We were always hungry. And the guards always told us, "Through hunger you will repent."

     What Shin and his family were repenting for probably dates back to the Korean War, when two of his uncles reportedly defected to the South. Shin believes that's why his father and grandfather were sent to Camp 14 and why he was supposed to live there until he died. North Korea's first dictator Kim Il Sung instituted this practice of "three generations of punishment" back in the 1950s.

     David Hawk: The idea is to eliminate this lineage-- to eliminate the family-- on the theory that if the grandfather was a counterrevolutionary, the father and the grandsons would be opposed to the regime, as well.

     David Hawk is a human rights investigator who's interviewed dozens of former prisoners and guards from the six political prison camps operating in North Korea today.

     David Hawk: The largest number of people in the prison camps are those who are the children or grandchildren of people considered to be wrongdoers or wrong thinkers.

     Anderson Cooper: I've never heard of anything like that.

     David Hawk: It's unique in the 20th or 21st century. Mao didn't do it, Stalin didn't do it-- Hitler, of course, tried to exterminate entire families. But in the post-World War II world, it's only Korea that had this practice.

     North Korea denies it has any political prisons, but refuses to allow outside observers to inspect Camp 14 and other sites.

     Anderson Cooper: There's no way to verify all the details of Shin's story. Do you believe his story?

     David Hawk: Oh, sure. His story is consistent with the testimony of other prisoners in every respect.

     There's also physical evidence he carries around with him to this day. The tip of his finger is missing. He says it was chopped off as punishment when he accidentally broke a machine in a prison factory. He also has serious scars on his back, stomach, and ankles, which he was willing to show us, but embarrassed to show on camera. He says he received those wounds here, in an underground torture center. He was tortured because his mother and older brother were accused of trying to escape. He was just 13 years old at the time.

     Anderson Cooper: Did they think that you were involved in the escape?

     Shin Dong-hyuk: I'm sure they did.

     Anderson Cooper: How did they torture you?

     Shin Dong-hyuk: They hung me by the ankles. And they tortured me with fire. And from the scars that I have, the wounds on my body, I think they couldn't have done any more to me.

     Shin says he tried to convince his interrogators he wasn't part of the escape plot. He didn't know if they believed him until one day when they took him to that field used for executions. Thousands of prisoners were already there waiting.

     Shin Dong-hyuk: When I went to the public execution site I thought that I might be killed. I was brought to the very front. But that's where I saw my mother and my brother being dragged out and that's when I knew that it wasn't me.

     Anderson Cooper: How did they kill your mother?

     Shin Dong-hyuk: They hung her and they shot my brother.

     He speaks of it still without visible emotion, and admits he felt no sadness watching his mother and brother die. He thought they got what they deserved. They had, after all, broken the prison rules.

     Blaine Harden: He believed the rules of the camp like gospel.

     Blaine Harden is a veteran foreign correspondent who first reported Shin's story in The Washington Post and later wrote a book ["Escape from Camp 14," by Blaine Harden] about his life.

     Anderson Cooper: He had no compass by which to judge his behavior.

     Blaine Harden: He had a compass. But the compass were the rules of the camp, the only compass he had. And it was only when he was 23, when he met somebody from the outside, that that started to change.

     Anderson Cooper: When he met Park.

     Blaine Harden: When he met Park.

     Park was a new prisoner Shin says he met while working in Camp 14's textile factory. Unlike Shin, Park had seen the outside world. He'd lived in Pyongyang and traveled in China, and he began to tell Shin what life was like on the other side of the fence.

     Shin Dong-hyuk: I paid most attention to what kind of food he ate outside the camp.

     Anderson Cooper: What kind of food he had eaten?

     Shin Dong-hyuk: A lot of different things. Broiled chicken. Barbecued pig. The most important thing was the thought that even a prisoner like me could eat chicken and pork if I were able to escape the barbed wires.

     Anderson Cooper: I've heard people define freedom in many ways. I've never heard someone define it as broiled chicken.

     Shin Dong-hyuk: I still think of freedom in that way.

     Anderson Cooper: That's what freedom means to you?

     Shin Dong-hyuk: People can eat what they want. It could be the greatest gift from God.

     Anderson Cooper: You were ready to die-- just to get a good meal?

     Shin Dong-hyuk: Yes.

     He got his chance in January 2005, when he says he and Park were gathering firewood in this remote area near the electrified fence. As the sun began to set, they decided to make a run for it.

     Blaine Harden: And as they ran towards the fence, Shin slipped in the snow. It was a snowy ridge, fell on his face. Park got to the fence first and thrust his body between the first and second strands and pulled down that bottom wire and was immediately electrocuted.

     Anderson Cooper: How did you get past him?

     Shin Dong-hyuk: I just crawled over his back.

     Anderson Cooper: So you climbed-- you literally climbed over him?

     Shin Dong-hyuk: Yeah. Yes.

     He was a fugitive now in rural North Korea -- on the run in one of the poorest, most repressive countries in the world. But that's not how it seemed to him.

     Anderson Cooper: What did the outside world look like?

     Shin Dong-hyuk: It was like heaven. People were laughing and talking as they wanted. They were wearing what they wanted. It was very shocking.

     Anderson Cooper: How did you manage to get out of North Korea?

     Shin Dong-hyuk: I was just trying to get away from camp and I ended up going north. And on the northern side people talked a lot about China.

     Anderson Cooper: Did you know where China was?

     Shin Dong-hyuk: No. Not at all. It just happened that the way I was going was towards the border.

     With amazing luck and cunning, Shin managed to steal and bribe his way across the border, and quietly work his way through China, where he would have been sent back if he was caught. In Shanghai, he snuck into the South Korean consulate and was granted asylum.

     In 2006 he arrived in South Korea with not a friend in the world. He was so overwhelmed by culture shock and post-traumatic stress he had to be hospitalized.

     More than seven years later, it's remarkable how far Shin's come. He's 30 now, has made friends and built a new life for himself in Seoul, South Korea. But old demons from Camp 14 are never far behind and Shin now admits there was something he was hiding. Two years ago, he finally confessed to author Blaine Harden.

     Blaine Harden: When he first told me about the execution of his mother and brother, he didn't say that he had turned them in.

     Anderson Cooper: You reported your mother and your brother?

     Shin Dong-hyuk: Yes.

     Anderson Cooper: What did you hope to get out of reporting your mother and your brother?

     Shin Dong-hyuk: Being full for the first time.

     Anderson Cooper: More food?

     Shin Dong-hyuk: Yes. But the biggest reason was I was supposed to report it.

     Anderson Cooper: Why was Shin tortured after ratting out his mother and brother?

     Blaine Harden: The guard who he ratted out to did not tell his superiors that he got the information from Shin.

     Anderson Cooper: So the guard basically was trying to claim credit?

     Blaine Harden: Yes.

     It was only after seeing what family life was like outside Camp 14 that Shin says he started to feel guilt about what he had done to his own mother and brother.

     Shin Dong-hyuk: My mother and brother, if I could meet them through a time machine I would like to go back and apologize. By telling this story I think that I can compensate, kind of repent for what I did.

     Repentance has taken Shin all over the world. He speaks at human rights rallies, meets with U.S. congressmen and is telling his story to us in part because he's frustrated by how much attention the press pays to North Korea's new leader Kim Jong Un and his wife and how little attention gets paid to the people in the camps. In South Korea, he and some friends started an Internet talk show designed to tell the world what's really going on in the North.

     As for that taste of freedom he risked his life for he can eat all the broiled chicken he wants now. But admits it hasn't given him the satisfaction he'd hoped for.

     Shin Dong-hyuk: When I eat something good, when I laugh with my friends or, you know, when I make some money, I'm excited. But that's only momentary. And right afterwards I start worrying again.

     Anderson Cooper: You worry about what now?

     Shin Dong-hyuk: What I worry about now is all of those people in the prison camps. Children are still being born there and somebody is probably being executed.

     Anderson Cooper: Do you think about that a lot?

     Shin Dong-hyuk: Yes.

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     END [↑](#endnote-ref-197)
198. **Ezekiel 18 is clear that those who turn away from sins are forgiven:**

     Ezekiel 18

     21- “But **if a wicked person turns away from all his sins** that he has committed

     and keeps all my statutes

     and does what is just and right,

     **he shall surely live**; he shall not die.

     22- **None of the transgressions** that he has committed **shall be remembered against him;**

     for the righteousness that he has done he shall live.

     23- Have I any pleasure in the death of the wicked, declares the Lord God,

     and not rather that he should turn from his way and live?

     ما يفعل الله بعذابكم إن شكرتم وآمنتم

     28- Because he considered and turned away from all the transgressions that he had committed,

     he shall surely live; he shall not die.

     31- **Cast away from you all the transgressions** that you have committed,

     and make yourselves a new heart and a new spirit !

     **Why will you die,** O house of Israel?

     32- For **I have no pleasure in the death of anyone,** declares the Lord God; **so turn, and live.”**

     ما بفعل الله بعذابكم إن شكرتم وآمنتم [↑](#endnote-ref-198)
199. **no one enters Paradise through his own work:**Famous hadeeth, narrated by Bukhari, Muslim, Ahmad and others.  
     Ibn al Jawzi explained that even the Ayahs mentioning the entry through paradise "by our actions", that our actions are through the Mercy of Allah.  
     i.e. if He did not have Mercy on us, He would not have assisted us in being correct in our actions.

     Other scholars explained that the entry itself is through God's Mercy,  
     but that the reward in Paradise are commensurate to our actions (and their sincerity of course).  
     No scholar ever said that these Aayahs mean that we enter Paradise through our mere actions and without God's Mercy.   
      [↑](#endnote-ref-199)
200. **acting in accord with divine or moral law:**

     Merriam Webster's 11th Collegiate Dictionary. [↑](#endnote-ref-200)
201. **Review the Dictionaries:**  
     Merriam Webster's 11th Collegiate Dictionary  
      [↑](#endnote-ref-201)
202. **Mat 16: 22-23:**

     Matthew 16

     22- And Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord! This shall never happen to you.”

     23- But he turned and said to Peter, “Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.”  
     Please note how the author of John wants to defend his forgery: "And Peter took him aside and began to rebuke him, saying...  
     Well what he said was not rebuke, in any possible understanding.

     Peter said "far be it from you", this is was equivalent to saying "God forbid", he said it out of care not out of rebuke. [↑](#endnote-ref-202)
203. **cursed the fig tree:**

     Mark 11

     13 And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for **it was not the season for figs**.

     14 And he said to it, “**May no one ever eat fruit from you again**.” And his disciples heard it.

     Matthew 21

     18 In the morning, as he was returning to the city, she became hungry.

     19 And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, “**May no fruit ever come from you again**!” And the fig tree withered at once. [↑](#endnote-ref-203)
204. **The Prophet planted 300 palm seedlings, all of which succeeded:**

     Ahmad narrated:

     Then the Prophet PBUH told me:

     Make a contract O Salman.  
     So I made a contract with my owner, to produce for him 300 palms at Al Fuquair,  
     and to pay him 40 ounces.  
     And the Prophet PBUH said to his Companions, Help your brother,  
     so they helped me, one man (would help) with 30 palm seedlings,  
     another with 20, another with 15, and another with 10

     - he means each according to what he had -

     until I had a total of 300 seedlings,  
     so the Prophet PBUH told me, "go prepare holes for them, and when you finish come to me,  
     I will be the one planting them with my own hand".

     So I prepared the holes for them and my friends helped me.  
     And when I finished with them (the seedlings) I came to him and told him.  
     So the Prophet PBUH came out with me to them;  
     we would bring him the seedlings, and Allah's Messenger would place them with his hand.  
     And by Whom Salman's soul is in His hand (a form of oath to the truth),  
     not one palm among them died,  
     so I delivered the Palms.

     ثم قال لي رسول الله صلى الله عليه وسلم كاتب يا سلمان

     فكاتبت صاحبي على ثلاثمائة نخلة أجيبها له بالفقير

     وبأربعين أوقية

     فقال رسول الله صلى الله عليه وسلم لأصحابه

     أعينوا أخاكم فأعانوني بالنخل الرجل بثلاثين ودية، والرجل بعشرين، والرجل بخمس عشرة، والرجل بعشر

     يعني: الرجل بقدر ما عنده

     حتى إجتمعت لي ثلاثمائة ودية فقال لي رسول الله صلى الله عليه وسلم إذهب يا سلمان ففقر لها

     فإذا فرغت فائتني أكون أنا أضعها بيدي

     ففقرت لها وأعانني أصحابي

     حتى إذا فرغت منها جئته فأخبرته

     فخرج رسول الله صلى الله عليه وسلم معي إليها

     فجعلنا نقرب إليه الودي ويضعه رسول الله صلى الله عليه وسلم بيده

     فوالذي نفس سلمان بيده ما ماتت منها ودية واحدة

     فأديت النخل

     رواه أحمد [↑](#endnote-ref-204)
205. **Planting even if doomsday is at hand:**

     إن قامت الساعة - أي القيامة

     وفي يد أحدكم فسيلة - أي نخلة صغيرة

     فإن استطاع أن لا يقوم - من محله أي الذي هو جالس فيه

     حتى يغرسها فليغرسها

     أحمد والبخاري في الأدب المفرد، وكذا البزار والطيالسي والديلمي (عن أنس) قال الهيثمي: ورجاله ثقات وأثبات [↑](#endnote-ref-205)
206. **A woman was punished for a cat:**

     " A woman was punished for a cat she locked up until it died, so she entered hellfire because of it: Neither did she gave it food and drink when she locked it up, nor did she leave it to eat from what roams on earth. "

     عذبت امرأة في هرة سجنتها حتى ماتت فدخلت فيها النار؛

     لا هي أطعمتها وسقتها إذ حبستها،

     ولا هي تركتها تأكل من خشاش الأرض

     مُتَّفَقٌ عَلَيْهِ.

     خشاش الأرض: هوامها وحشراتها. [↑](#endnote-ref-206)
207. **A prostitute was forgiven for giving water to a dog:**

     A prostitute was forgiven: She passed by a dog on top of a well, panting, about to die from thirst. So she took out her shoe, tied it with her scarf, and got water for it, so she was forgiven for that.

     (Bukhari)

     غفر لأمرأة مومسة، مرت بكلب على رأس ركي، يلهث

     قال: كاد يقتله العطش،

     فنزعت خفها، فأوثقته بخمارها، فنزعت له من الماء،

     فغفر لها بذلك).

     [ش (مومسة) زانية، أو هي المجاهرة بالفجور. (ركي) بئر. (يلهث) يخرج لسانه من شدة العطش. (فأوثقته) ربطته. (بخمارها) بغطاء رأسها].‏

     البخاري [↑](#endnote-ref-207)
208. **what a person says will happen if he truly believes it will:**

     23- Truly, I say to you, whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.

     24- Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.

     By the way, a similar assurance is provided by Prophet Muhammad *"if a person with certitude recites this (S23:A115) on a mountain, it will move away"*,

     and a guideline: *"Ask Allah while being certain that He will respond"*. [↑](#endnote-ref-208)
209. **everything is possible for you. Take this cup from me:**

     Mark 14

     32- They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.”

     33- He took Peter, James and John along with him, and he began to be deeply distressed and troubled.

     34- “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”

     35- Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him.

     36- “Abba, Father,” he said, **“everything is possible for you. Take this cup from me.** Yet not what I will, but what you will.” [↑](#endnote-ref-209)
210. **(... cut - but see footnotes:**

     This is what we cut from the script:

     (James White:)

     It troubles me because if you know Shaeeh al Bukhari (6-509 & 510), there are these 2 Aayahs in the Quran that were found with only one person, in the compilation of the Quran, both at the time of Abu Bakr and at the time of Uthman.

     One person remembered them.

     Where does this one come from? (He means where does this Crucifixion Aayah come from)

     Well the Crucifixion Aayah came from **multiple** witnesses, he just admitted it !

     His mention of the **other two Aayahs** has no bearing that the Crucifixion Aayah was corroborated !

     And by the way, the other 2 Aayahs (out of more than 6,000 Aayahs of the Quran !) were accepted based on only one testimony because the Prophet PBUH assigned trustworthiness to that specific narrator, as being equal to two persons, and we accept that.

     Here is a necessary discussion about these 2 Aayahs, and the collection of the Quran in general:

     Mr. white knows these two Aayahs although he does not remember them by heart,

     i.e. he is not a memorizer.

     Assume Mr. White is searching for the last Aayah of the Quran which he previously read a few times, but did not memorize.

     He can ask people who memorize the Quran (or use some search engine).

     He does this search based on the meaning he already knows,

     and based on a few of the words he knows he can recognize when he hears the person reciting from memory:

     *"Of the Jinn and Mankind".*

     Assume also a non American person trying to find an American person,

     then asking him about "that verse" in the US National anthem, which "speaks about bombs",

     the answer would be from memory, and he would recognize it:

     *"And the rockets' red glare, the bombs bursting in air,*

     *Gave proof through the night that our flag was still there..."*

     So in these two examples we have a person who **knows what he is looking for**,

     and who is trying to find somebody who **remembers every letter** of it.

     Similarly, the Companions **knew what they were searching for**,

     they just needed to find the memorizers who committed **every letter** to their memory or in writing.

     And if they were quoted a wrong Aayah, or a distorted one, they would have spotted it.

     **Here is an example to prove it:**

     **1- Quoting a different Aayah:**

     If someone were to tell Mr. White here is the last Aayah of the Quran:

     *"And do not let us go astray"*

     He would immediately say no, because he knows the Aayah is different than this, even though he does not remember every letter of it.

     **2- Quoting a distorted Aayah:**

     Assuming Mr. White wants to be reminded of the very last Aayah ("Of the Jinn and Mankind")

     If someone tells him here it is: "Of Men and Women",

     I am almost sure he would object,

     he would know this is incorrect,

     EVEN THOUGH HE IS NOT A MEMORIZER.

     **And that was the case for the Companions.**

     Please note that the hadeeths about these 2 Aayahs mention

     that Ubai Ibn Ka'b was **SEARCHING** for them, but

     only **FOUND** them with that one companion.

     How did he know what he was searching for?

     How did he know what to ask for?

     How did he know that he finally found them?

     He definitely **knew parts of them,** he knew their general meaning and wording,

     but he wanted them from somebody who **memorized them perfectly.**

     That was the issue, and Ubai was not the only one with this partial knowledge,

     there were hundreds, even thousands of Companions who knew approximately the wording for each Aayah in the Quran, but their **GOAL** was to get **AT LEAST TWO** companions that memorized each Aayah of the Quran **perfectly, to the very letter**, unlike the Church which does not come close to a fraction of a fraction of a fraction of such faithfulness in transmitting testimonies. [↑](#endnote-ref-210)
211. **4:158:**  
     بَل رَّفَعَهُ اللّهُ إِلَيْهِ وَكَانَ اللّهُ عَزِيزاً حَكِيماً [↑](#endnote-ref-211)
212. **3:55:**

     إِذْ قَالَ اللّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ

     إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ

     فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ

     فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

     Pickthall: (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.

     Yusuf Ali: Behold Allah said: O Jesus I will take thee and raise thee to myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith, to the day of resurrection: then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute. [↑](#endnote-ref-212)
213. **19:33:**

     وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيّاً

     Pickthall: Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

     Yusuf Ali: So peace is on me The day I was born, the day that I die, and the day that I shall be raised up to life (again)! [↑](#endnote-ref-213)
214. **The NT claims he remained 40 days with the disciples:**

     Acts 1:3

     He presented himself alive to them **after his suffering** by many proofs, appearing to them during **forty days** and speaking about the kingdom of God. [↑](#endnote-ref-214)
215. **Farewell Sermon:**

     O People.

     Your Lord is one,

     and your father is one.

     There is no preference for an Arab over a non-Arab

     nor for a non-Arab over an Arab  
     except by God-consciousness.

     Did I convey?

     They said: Allah's Messenger has conveyed.

     He said: Which day is this?

     They said: A forbidden day.

     He said: Which month is this?

     They said: A forbidden month.

     He said: What town is this?

     They said: A forbidden town. (Even hunting is not allowed)

     He said: So Allah has forbidden among you your blood,

     your money,   
     (and the narrator said: I do not know if he said "and your honor" or not)

     like the forbidding (sanctity) of this day of yours,  
     in this month of yours,

     in this town of yours.

     Did I convey?

     They said: Allah's Messenger has conveyed.

     He said: Whoever is present among you,  
     let him inform whoever is absent.

     يا أيها الناس ألا إن ربكم واحد

     وإن أباكم واحد

     ألا لا فضل لعربي على أعجمي ولا لعجمي على عربي

     ولا لأحمر على أسود ولا أسود على أحمر

     إلا بالتقوى

     أبلغت

     قالوا: بلغ رسول الله صلى الله عليه وسلم

     ثم قال: أي يوم هذا

     قالوا: يوم حرام

     ثم قال: أي شهر هذا

     قالوا: شهر حرام

     قال: ثم قال: أي بلد هذا

     قالوا: بلد حرام

     قال: فإن الله قد حرم بينكم دماءكم وأموالكم

     قال: ولا أدري قال: أو أعراضكم أم لا

     كحرمة يومكم هذا في شهركم هذا في بلدكم هذا

     أبلغت

     قالوا: بلغ رسول الله صلى الله عليه وسلم

     قال: ليبلغ الشاهد الغائب [↑](#endnote-ref-215)
216. **if Christ has not been raised ... your faith is in vain:**

     1 Corinthians 15

     14- And if Christ has not been raised, then our preaching is in vain and your faith is in vain.

     17- And if Christ has not been raised, your faith is futile and you are still in your sins. [↑](#endnote-ref-216)
217. **If anyone is preaching to you a gospel contrary to the one you received, let him be accursed**:

     Gal 1

     8- But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.

     9- As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed. [↑](#endnote-ref-217)
218. **Based on "The Cross & The Crescent" by Jerald F. Dirks:**

     The Cross & The Crescent

     Jerald F. Dirks

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     Table 1: A list of Apocryphal Gospels

     The Dialogue of the Savior

     The Gospel of Andrew

     The Gospel of Apelles

     The Gospel of Bardesanes

     The Gospel of Barnabas

     The Gospel of Bartholomew

     The Gospel of Basilides

     The Gospel of the Birth of Mary

     The Gospel of Cerinthus

     The Gospel of Eve

     The Gospel of the Ebionites

     The Gospel of the Egyptians

     The Gospel of the Encratites

     Gospel of the Four Heavenly Regions

     The Gospel of the Hebrews

     The Gospel of Hesychius

     The Gospel of the Infancy of Jesus Christ

     The Gospel of Judas Iscariot

     The Gospel of Jude

     The Gospel of Marcion

     The Gospel of Mani

     The Gospel of Mary

     The Gospel of Matthias

     The Gospel of Merinthus

     The Gospel According to the Nazarenes

     The Gospel of Nicodemus

     The Gospel of Perfection

     The Gospel of Peter

     The Gospel of Philip

     The Gospel of Pseudo-Matthew

     The Gospel of Scythianus

     The Gospel of the Seventy

     The Gospel of Thaddaeus

     The Gospel of Thomas

     The Gospel of Titan

     The Gospel of Truth

     The Gospel of the Twelve Apostles

     The Gospel of Valentinus

     The Protevangelion of James

     The Secret Gospel of Mark

     Thomas's Gospel of the Infancy of Jesus Christ

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     As noted earlier, Table 1 (above) lists 41 books, and is still not a complete

     listing of even the apocryphal **gospels**, much less of other types of

     apocryphal books.

     In marked contrast, the New Testament canon includes

     only four gospels, i.e., Matthew, Mark, Luke, and John.

     The contrast is quite dramatic, and illustrates the wealth of early

     Christian scripture, which the early Christian church found convenient

     to ignore, ban, or destroy, once it began its campaign to construct a

     unified dogma, theology, and set of beliefs.

     In short, only 4 of over 45 gospels found their way into the

     New Testament, a meager 9% of what was possible.

     With this introductory background to the apocrypha of the early Christian

     churches, one can now move to consider the evidence from five different

     apocryphal sources:

     Gospel of Barnabas; (p84: ... the fact that the Gospel of Barnabas was

     banned in the decree of Gelasius establishes that there was a

     Gospel of Barnabas by at least the sixth century.

     Two Books of Jeu;

     Apocalypse of Peter;

     The Second Treatise of the Great Seth;

     and the Acts of John.

     ... [↑](#endnote-ref-218)
219. Wahb Ibn Munabbih

     شذرات الذهب

     114 هجرية

     وفيها توفي أبو عبد اللّه **وهب بن منبه**، الصنعاني، **من أبناء الفرس**، الذين بعث بهم كسرى إلى اليمن،

     قال: قرأت من كتب اللّه اثنين وتسعين كتاباً،

     مات بصنعاء، روى عن ابن عباس، قيل: وأبي هريرة، وغيره من الصحابة،

     ووليَّ القضاء لعمر بن عبد العزيز،

     **وكان شديد الاعتناء بكتب الأولين وأخبار الأمم وقصصهم**،

     بحيث كان يشبه **بكعب الأحبار في زمانه** [↑](#endnote-ref-219)
220. **Ibn Kather quotes Ibn Is'haq:**

     **From Ibn Kathir:**

     **قال ابن إسحاق: وحدثني رجل كان نصرانياً فأسلم**، أن عيسى حين جاءه من اللّه إني رافعك إليّ، قال: يا معشر الحواريين أيكم يحب أن يكون رفيقي في الجنة حتى يشبه للقوم في صورتي فيقتلوه في مكاني؟ فقال (سرجس) : أنا يا روح اللّه، قال: فاجلس في مجلسي فجلس فيه، ورفع عيسى عليه السلام، فدخلوا عليه فأخذوه فصلبوه، فكان هو الذي صلبوه وشبه لهم به، وكانت عدتهم حين دخلوا مع عيسى معلومة، قد رأوهم فأحصوا عدتهم، فلما دخلوا عليهم ليأخذوه وجدوا عيسى وأصحابه فيما يرون وفقدوا رجلاً من العدة، فهو الذي اختلفوا فيه، وكانوا لا يعرفون عيسى جعلوا ل (ليودس ركريا يوطا) ثلاثين درهماً على أن يدلهم عليه ويعرفهم إياه، فقال لهم: إذا دخلتم عليه فإني سأقبله، وهو الذي أقبِّل فخذوه، فلما دخلوا وقد رفع عيسى ورأى سرجس في صورة عيسى فلم يشك أنه هو، فأكب عليه فقبله، فأخذوه فصلبوه،

     ثم أن (ليودس ركريا يوطا) ندم على ما صنع، فاختنق بحبل حتى قتل نفسه وهو ملعون في النصارى، وقد كان أحد المعدودين من أصحابه،

     وبعض النصارى يزعم أنه (ليودس ركريا يوطا) وهو الذي شبه لهم فصلبوه، وهو يقول: إني لست بصاحبكم، أنا الذي دللتكم عليه واللّه أعلم أي ذلك كان.

     رواه الطبري في تفسيره (9/371) من طريق سلمة عن ابن إسحاق به.

     وقال ابن جرير (أي الطبري) عن مجاهد: صلبوا رجلاً شبه بعيسى ورفع اللّه عزَّ وجلَّ عيسى إلى السماء حياً،

     واختار ابن جرير أن شبه عيسى ألقي على جميع أصحابه.

     **تفسير ابن كثير   
     وفي آخره: وهذا إسناد صحيح إلى ابن عباس**

     قال ابن أبي حاتم: حدثنا أحمد بن سِنَان، حدثنا أبو معاوية، عن الأعمش، عن المِنْهَال بن عمرو، عن سعيد بن جبير،

     عن ابن عباس قال:

     لما أراد الله أن يرفع عيسى إلى السماء،

     خرج على أصحابه -وفي البيت اثنا عشر رجلا من الحواريين

     -يعني: فخرج عليهم من عين في البيت، ورأسه يقطر ماء،

     فقال: إن منكم من يكفر بي اثنتي عشرة مرة، بعد أن آمن بي.

     ثم قال: أيكم يُلْقَى عليه شبهي، فيقتل مكاني ويكون معي في درجتي؟

     فقام شاب من أحدثهم سنا، فقال له: اجلس.

     ثم أعاد عليهم فقام ذلك الشاب، فقال: اجلس.

     ثم أعاد عليهم فقام الشاب فقال: أنا.

     فقال: أنت هو ذاك.

     فألقي عليه شَبَه عيسى ورفع عيسى من رَوْزَنَة في البيت إلى السماء.

     قال: وجاء الطلب من اليهود

     فأخذوا الشبه فقتلوه، ثم صلبوه

     وكفر به بعضهم اثنتي عشرة مرة، بعد أن آمن به،

     وافترقوا ثلاث فرق،

     فقالت طائفة: كان الله فينا ما شاء ثم صعد إلى السماء. وهؤلاء اليعقوبية،

     وقالت فرقة: كان فينا ابن الله ما شاء، ثم رفعه الله إليه. وهؤلاء النسطورية،

     وقالت فرقة: كان فينا عبد الله ورسوله ما شاء، ثم رفعه الله إليه. وهؤلاء المسلمون،

     فتظاهرت الكافرتان على المسلمة، فقتلوها،

     فلم يزل الإسلام طامسا حتى بعث الله محمدًا صلى الله عليه وسلم.

     **وهذا إسناد صحيح إلى ابن عباس**،

     ورواه النسائي عن أبي كُرَيب، عن أبي معاوية، بنحوه

     وكذا ذكر غير واحد من السلف أنه قال لهم:

     أيكم يلقى عليه شبهي فيقتلَ مكاني، وهو رفيقي في الجنة؟

     **تفسير ابن عباس**

     ( وما قتلوه وما صلبوه ولكن شبه لهم )

     ألقى شبه عيسى على تطيانوس فقتلوه بدل عيسى ( وإن الذين اختلفوا فيه ) في قتله ( لفي شك منه ) من قتله ( ما لهم به ) بقتله ( من علم إلا اتباع الظن ) ولا الظن ( وما قتلوه يقينا ) أي يقينا ما قتلوه ( بل رفعه الله إليه ) إلى السماء

     **تفسير النيسابوري:**

     عن بعض العلماء أنه أسر بالروم فقال لهم : لم تعبدون عيسى عليه السلام؟

     قالوا : لأنه لا أب له .

     قال : فآدم أولى لأنه لا أبوين له .

     قالوا : كان يحيي الموتى .

     قال : فحزقيل أولى لأن عيسى أحيا أربعة نفر وأحيا **حزقيل** ثمانية آلاف .

     فقالوا : كان يبرئ الأكمه والأبرص .

     قال : **فجرجيس** أولى لأنه طبخ وأحرق ثم قام سالماً .

     i researched **about Ezekiel 37** :

     Even though he was asked in a vision to "prophesize" upon the bones, yet it turned into a miracle.

     Here is an excerpt from one of the commentaries:

     -Literally this is saying “I was made to prophesy” (passive niphal) as I was commanded. So Ezekiel here is just following orders. And, no doubt to his surprise, as he was prophesying, the bones gradually started to come to together.

     **Ezekiel 37**

     1The hand of the Lord was upon me, and he brought me out in the Spirit of the Lord and set me down in the middle of the valley; it was full of bones.

     2 And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry.

     3 And he said to me, “Son of man, can these bones live?” And I answered, “O Lord God, you know.”

     4 Then he said to me, “Prophesy over these bones, and say to them, O dry bones, hear the word of the Lord.

     5 Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live.

     6 And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the Lord.”

     7 So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone.

     8 And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them.

     9 Then he said to me, “Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe on these slain, that they may live.”

     10 So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

     11 Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and sour hope is lost; we are indeed cut off.’

     12 Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel.

     13 And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people.

     14 And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and I will do it, declares the Lord.”

     I Will Be Their God, They Shall Be My People

     15 The word of the Lord came to me:

     16 “Son of man, take a stick and write on it, ‘For Judah, and the people of Israel associated with him’; then take another stick and write on it, ‘For Joseph (the stick of Ephraim) and all the house of Israel associated with him.’

     17 And join them one to another into one stick, that they may become gone in your hand.

     18 And when your people say to you, ‘Will you not tell us what you mean by these?’

     19 say to them, Thus says the Lord God: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, and make them one stick, that they may be one in my hand.

     20 When the sticks on which you write are in your hand before their eyes,

     21 then say to them, Thus says the Lord God: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land.

     22 And I will make them one nation in the land, on the mountains of Israel. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms.

     23 They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions. But I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God.

     24 “My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes.

     25 They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever.

     26 I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore.

     27 My dwelling place shall be with them, and I will be their God, and they shall be my people.

     28 Then the nations will know that I am the Lord who sanctifies Israel, when my sanctuary is in their midst forevermore.”

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     **مختصر تفسير ابن كثير للصابوني:**

     وكان من خبر اليهود عليهم لعائن اللّه وسخطه وغضبه وعقابه، أنه لما بعث اللّه عيسى بن مريم بالبينات والهدى، حسدوه على ما آتاه اللّه تعالى من النبوة والمعجزات الباهرات، التي كان يبرىء بها الأكمه والأبرص ويحيي الموتى بإذن الله ويصور من الطين طائراً ثم ينفخ فيه فيكون طائراً يشاهد طيرانه بإذن اللّه عزَّ وجلَّ إلى غير ذلك من المعجزات التي أكرمه اللّه بها أجراها على يديه

     ومع هذا كذبوه وخالفوه، وسعوا في اذاه بكل ما أمكنهم،

     حتى جعل نبي اللّه عيسى عليه السلام لا يساكنهم في بلده، بل يكثر السياحة هو وأمه عليهما السلام،

     ثم لم يقنعهم ذلك حتى سعوا إلى ملك دمشق في ذلك الزمان وكان رجلاً مشركاً من عبدة الكواكب،

     وكان يقال لأهل ملته اليونان، وأنهوا إليه أن في بيت المقدس رجلاً يفتن الناس ويضلهم ويفسد على الملك رعاياه،

     فغضب الملك من هذا وكتب إلى نائبه بالمقدس أن يحتاط على هذا المذكور، وأن يصلبه ويضع الشوك على رأسه ويكف أذاه عن الناس،

     فلما وصل الكتاب امتثل والي بيت المقدس ذلك

     وذهب هو طائفة من اليهود إلى المنزل الذي فيه عيسى عليه السلام وهو في جماعة من أصحابه اثني عشر أو ثلاثة عشر وقيل سبعة عشر نفراً -

     وكان ذلك يوم الجمعة بعد العصر ليلة السبت - فحصروه هنالك،

     فلما أحس بهم وأنه لامحالة من دخولهم عليه أو خروجه إليهم - قال لأصحابه: أيكم يُلقى عليه شبهي وهو رفيقي في الجنة؟

     فانتدب لذلك شاب منهم فكأنه استصغره عن ذلك، فأعادها ثانية وثالثة، وكل ذلك لا ينتدب إلا ذلك الشاب، فقال: أنت هو !

     وألقى اللّه عليه شبه عيسى حتى كأنه هو،

     وفتحت روزنة من سقف البيت واخذت عيسى عليه السلام سَنَةً من النوم فرفع إلى السماء وهو كذلك كما قال اللّه تعالى: {إذ قال اللّه يا عيسى إني متوفيك ورافعك إلي} الآية،

     فلما رفع خرج أولئك النفر، فلما رأى أولئك ذلك الشاب ظنوا أنه عيسى فأخذوه في الليل وصلبوه ووضعوا الشوك على رأسه،

     وأظهر اليهود أنهم سعوا في صلبه وتبجحوا بذلك،

     وسلم لهم طوائف من النصارى ذلك، لجهلهم وقلة عقلهم، ما عدا من كان في البيت مع المسيح فإنهم شاهدوا رفعه،

     وأما الباقون فإنهم ظنوا - كما ظن اليهود - أن المصلوب هو المسيح بن مريم،

     حتى ذكروا أن مريم جلست تحت ذلك المصلوب وبكت، ويقال إنه خاطبها واللّه أعلم،

     وهذا كله من امتحان اللّه عباده لما له في ذلك من الحكمة البالغة،

     وقد أوضح اللّه الأمر وجلاه وبينه وأظهره في القرآن العظيم الذي أنزله على رسوله الكريم،

     المؤيد المعجزات والبينات والدلائل الواضحات،

     فقال تعالى وهو أصدق القائلين: {وما قتلوه وما صلبوه ولكن شبه لهم} أي رأوا شهبه فظنوه إياه

     ولهذا قال: {وإن الذين اختلفوا فيه لفي شك منه ما لهم به من علم إلا اتباع الظن}

     يعني ذلك من ادعى أنه قتله من اليهود ومن سلّمه إليهم من جهال النصارى كلهم في شك من ذلك وحيرة وضلال.

     ولهذا قال: {وما قتلوه يقيناً} أي وما قتلوه متيقنين أنه هو، بل شاكين متوهمين

     {بل رفعه اللّه إليه وكان اللّه عزيزاً} أي منيع الجناب لا يرام جنابه ولا يضام من لاذ ببابه،

     {حكيماً} أي في جميع ما يقدره ويقضيه من الأمور التي يخلقها، وله الحكمة البالغة الحجة الدامغة والسلطان العظيم.

     **روى ابن أبي حاتم عن ابن عباس قال**:

     لما أراد اللّه أن يرفع عيسى إلى السماء خرج على اصحابه وفي البيت اثنا عشر رجلاً من الحواريين،

     فخرج عليهم ورأسه يقطر ماء، فقال: إن منكم من يكفر بي اثني عشرة مرة بعد أن آمن بي،

     قال، ثم قال: أيكم يُلقى عليه شبهي فيقتل مكاني ويكون معي في درجتي؟

     فقام شاب من أحدثم سناً، فقال له: اجلس، ثم أعاد عليهم، فقام ذلك الشاب، فقال: اجلس، ثم أعاد عليهم، فقام الشاب، فقال: أنا، فقال: هو أنت ذاك،

     فأُلقي عليه شبه عيسى ورفع عيسى من روزنة في البيت إلى السماء،

     قال: وجاء الطلب من اليهود، فأخذوا الشبه فقتلوه، ثم صلبوه،

     فكفر به بعضهم اثنتي عشرة مرة بعد أن آمن به،

     وافترقوا ثلاث فرق،

     فقالت فرقة: كان اللّه فينا ما شاء ثم صعد إلى السماء وهؤلاء (اليعقوبية)

     وقالت فرقة: كان فينا ابن اللّه ما شاء ثم رفعه اللّه إليه، وهؤلاء (النسطورية)

     وقالت فرقة: كان فينا عبد اللّه ورسوله ما شاء اللّه ثم رفعه اللّه إليه وهؤلاء (المسلمون)

     فتظاهرت الكافرتان على المسلمة فقتلوها،

     فلم يزل الإسلام طامساً حتى يبعث اللّه محمداً صلى اللّه عليه وسلم (قال الحافظ ابن كثير: هذا إسناد صحيح إلى ابن عباس)

     **وروى ابن جرير عن ابن إسحاق، قال:**

     كان أسم ملك بني إسرائيل الذي بعث إلى عيسى ليقتله رجلاً منهم يقال له (داود)،

     فلما أجمعوا لذلك منه لم يفظع عبد من عباد اللّه بالموت - فيما ذكر لي - فظعه،

     ولم يجزع منه جزعه

     ولم يدع في صرفه عنه دعاءه، حتى إنه ليقول فيما يزعمون:

     أللهمَّ إن كنت صارفاً هذه الكأس عن أحد من خلقك فاصرفها عني،

     وحتى إن جلده من كرب ذلك ليتفصد دماً،

     فدخل المدخل الذي أجمعوا أن يدخلوا عليه فيه ليقتلوه هو وأصحابه وهم ثلاثة عشر بعيسى عليه السلام،

     فلما ايقن أنهم داخلون عليه،

     قال لأصحابه من الحواريين

     - وكانوا اثني عشر رجلاً سوى عيسى عليه السلام. جحدته النصارى، فجحدوه حين أقروا لليهود بصلب عيسى وكفروا بما جاء به محمد صلى اللّه عليه وسلم من الخبر.

     **قال ابن إسحاق: وحدثني رجل كان نصرانياً فأسلم**، أن عيسى حين جاءه من اللّه إني رافعك إليّ، قال: يا معشر الحواريين أيكم يحب أن يكون رفيقي في الجنة حتى يشبه للقوم في صورتي فيقتلوه في مكاني؟ فقال (سرجس) : أنا يا روح اللّه، قال: فاجلس في مجلسي فجلس فيه، ورفع عيسى عليه السلام، فدخلوا عليه فأخذوه فصلبوه، فكان هو الذي صلبوه وشبه لهم به، وكانت عدتهم حين دخلوا مع عيسى معلومة، قد رأوهم فأحصوا عدتهم، فلما دخلوا عليهم ليأخذوه وجدوا عيسى وأصحابه فيما يرون وفقدوا رجلاً من العدة، فهو الذي اختلفوا فيه، وكانوا لا يعرفون عيسى جعلوا ل (ليودس ركريا يوطا) ثلاثين درهماً على أن يدلهم عليه ويعرفهم إياه، فقال لهم: إذا دخلتم عليه فإني سأقبله، وهو الذي أقبِّل فخذوه، فلما دخلوا وقد رفع عيسى ورأى سرجس في صورة عيسى فلم يشك أنه هو، فأكب عليه فقبله، فأخذوه فصلبوه،

     ثم أن (ليودس ركريا يوطا) ندم على ما صنع، فاختنق بحبل حتى قتل نفسه وهو ملعون في النصارى، وقد كان أحد المعدودين من أصحابه،

     **وبعض النصارى يزعم** أنه (ليودس ركريا يوطا) وهو الذي شبه لهم فصلبوه، وهو يقول: إني لست بصاحبكم، أنا الذي دللتكم عليه واللّه أعلم أي ذلك كان.

     وقال ابن جرير عن مجاهد: صلبوا رجلاً شبه بعيسى ورفع اللّه عزَّ وجلَّ عيسى إلى السماء حياً، واختار ابن جرير أن شبه عيسى ألقي على جميع أصحابه.

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     **من الرازي وغيره**

     الْوَجْهُ الثَّالِثُ: **ذَكَرَ مُحَمَّدُ بْنُ إِسْحَاقَ** أَنَّ الْيَهُودَ عَذَّبُوا الْحَوَارِيِّينَ بَعْدَ أَنْ رُفِعَ عِيسَى عَلَيْهِ السَّلَامُ، فَشَمَّسُوهُمْ وَعَذَّبُوهُمْ، فَلَقُوا مِنْهُمُ الْجَهْدَ فَبَلَغَ ذَلِكَ مَلِكَ الرُّومِ، وَكَانَ مَلِكُ الْيَهُودِ مِنْ رَعِيَّتِهِ فَقِيلَ لَهُ إِنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ مِمَّنْ تَحْتَ أَمْرِكَ كَانَ يُخْبِرُهُمْ أَنَّهُ رَسُولُ اللَّهِ، وَأَرَاهُمْ إِحْيَاءَ الْمَوْتَى وَإِبْرَاءَ الْأَكْمَهِ وَالْأَبْرَصِ فَقُتِلَ، فَقَالَ: لَوْ عَلِمْتُ ذَلِكَ لَحُلْتُ بَيْنَهُ وَبَيْنَهُمْ، ثُمَّ بَعَثَ إِلَى الْحَوَارِيِّينَ، فَانْتَزَعَهُمْ مِنْ أَيْدِيهِمْ وَسَأَلَهُمْ عَنْ عِيسَى عَلَيْهِ السَّلَامُ، فَأَخْبَرُوهُ فَتَابَعَهُمْ عَلَى دِينِهِمْ، وَأَنْزَلَ الْمَصْلُوبَ فَغَيَّبَهُ، وَأَخَذَ الْخَشَبَةَ فَأَكْرَمَهَا وَصَانَهَا، ثُمَّ غَزَا بَنِي إِسْرَائِيلَ وَقَتَلَ مِنْهُمْ خَلْقًا عَظِيمًا وَمِنْهُ ظَهَرَ أَصْلُ النَّصْرَانِيَّةِ فِي الرُّومِ، وَكَانَ اسْمُ هَذَا الْمَلِكِ طَبَارِيسَ، وَهُوَ صَارَ نَصْرَانِيًّا، إِلَّا أَنَّهُ مَا أَظْهَرَ ذَلِكَ، ثُمَّ إِنَّهُ جَاءَ بَعْدَهُ مَلِكٌ آخَرُ، يُقَالُ لَهُ: مَطْلِيسُ (أو طيطوس، عند غير الرازي)، وَغَزَا بَيْتَ الْمَقْدِسِ بَعْدَ ارْتِفَاعِ عِيسَى بِنَحْوٍ مِنْ أَرْبَعِينَ سَنَةً، فَقَتَلَ وَسَبَى وَلَمْ يَتْرُكْ فِي مَدِينَةِ بَيْتِ الْمَقْدِسِ حَجَرًا عَلَى حَجَرٍ فَخَرَجَ عِنْدَ ذَلِكَ قُرَيْظَةُ وَالنَّضِيرُ إِلَى الْحِجَازِ فَهَذَا كُلُّهُ مِمَّا جَازَاهُمُ اللَّهُ تَعَالَى عَلَى تَكْذِيبِ الْمَسِيحِ وَالْهَمِّ بِقَتْلِهِ.

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     وذكر أيضا أن هلاكه اليهود كلن على يد بني فارس

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     **التاريخ للطبري**

     فسار **بختنصر** حتى إذا بلغوا ذلك المكان تحصنوا منه في مدائنهم فلم يطقهم فلم ا اشتد عليه المقام وجاع أصحابه أراد الرجوع فخرجت إليه عجوز من عجائز بني إسرائيل فقالت أين أمير الجند فأتي به إليها فقالت إنه (ص 347) بلغني أنك تريد أن ترجع بجندك قبل أن تفتح هذه المدينة قال نعم قد طال مقامي وجاع أصحابي فلست أستطيع المقام فوق الذي كان مني فقالت أرأيتك إن فتحت لك المدينة أتعطيني ما أسألك فتقتل من أمرتك بقتله وتكف إذا أمرتك أن تكف قال لها نعم قالت إذا أصبحت فاقسم جندك أربعة أرباع ثم أقم على كل زاوية ربعا ثم ارفعوا بأيديكم إلى السماء فنادوا إنا نستفتحك يا الله بدم يحيى بن زكرياء فإنها سوف تتساقط ففعلوا فتساقطت المدينة ودخلوا من جوانبها فقالت له كف يدك اقتل على هذا الدم حتى يسكن فانطلقت به إلى دم يحيى وهو على تراب كثير فقتل عليه حتى سكن فقتل سبعين ألف رجل وامرأة فلما سكن الدم قالت له كف يدك فإن الله عز وجل إذا قتل نبي لم يرض حتى يقتل من قتله ومن رضي قتله فأتاه صاحب الصحيفة بصحيفته فكف عنه وعن أهل بيته وخرب بيت المقدس وأمر به أن تطرح فيه الجيف وقال من طرح فيه جيفة فله جزيته تلك السنة **وأعانه على خرابه الروم** من أجل أن بني إسرائيل قتلوا يحيى بن زكرياء

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     **السيرة الحلبية**

     **ذكر الطبري**

     أن المسيح عليه الصلاة والسلام نزل بعد ما رفع،

     وأمه وامرأة أخرى أي كانت مجنونة فأبرأها المسيح،

     عند الجذع الذي فيه الصليب يبكيان،

     فأهبط إليهما فكلمهما وقال لهما علام تبكيان؟

     فقالا عليك،

     **فقال: إني لم أقتل ولم أصلب، ولكن الله رفعني وأكرمني**،

     وأخبرهما أن الله أوقع شبهه على الذي صلب

     وأرسل إلى الحواريين: أي قال لأمه ولتلك المرأة أبلغا الحواريين أمري أن يلقوني في موضع كذا ليلاً،

     فجاء الحواريون ذلك الموضع فإذا الجبل قد اشتعل نوراً لنزوله فيه،

     ثم أمرهم أن يدعوا الناس إلى دينه وعبادة ربهم ووجههم إلى الأمم.

     وإذا جاز أن ينزل مرة جاز أن ينزل مراراً

     لكن لا نعلم أنه هو، أي حقيقة، حتى ينزل النزول الظاهر «فيكسر الصليب، ويقتل الخنزير» كما جاء في الصحيح هذا كلامه.

     ويروى «**أنه إذا نزل تزوج امرأة من جذام قبيلة باليمن. ويولد له ولدان يسمى أحدهما محمداً والآخر موسى،**

     يمكث أربعين سنة، وقيل خمساً وأربعين، وقيل سبع سنين» كما في مسلم،

     وقيل ثمان سنين وقيل تسعاً، وقيل خمساً:

     أي وجمع بين كون مدة مكثه أربعين سنة أو خمساً وأربعين سنة وبين كونها سبع سنين:

     أي وما بعد ذلك

     بأن المراد بالأول مجموع لبثه في الأرض قبل الرفع وبعده

     والسبعة: أي وما بعدها من الأقوال يكون بعد نزوله

     ويدفن إذا مات في روضة النبي .

     قال: وقيل في حجرته : أي عند قبره الشريف،

     وقيل في بيت المقدس انتهى.

     أي وقيل يدفن معه في قبره،

     ويؤيده ما ورد «ويدفن معي في قبري، فأقوم أنا وعيسى من قبر واحد بين أبي بكر وعمر».

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     **ابن هشام**

     ‏

     قال ابن إسحاق : وكان من بعث عيسى بن مريم عليه السلام من الحواريين والأتباع ، الذين (6/ 18) كانوا بعدهم في الأرض : بطرس الحواري ، ومعه بولس ، وكان بولس من الأتباع ، ولم يكن من الحواريين ، إلى رومية ، وأندرائس ومنتا إلى الأرض التي يأكل أهلها الناس ، وتوماس ، إلى أرض بايل من أرض المشرق ، وفيلبس إلى أرض قرطاجنة ، وهي أفريقية ؛ ويحنس إلى أفسوس ، قرية الفتية أصحاب الكهف ؛ ويعقوبس إلى أوراشلم ، وهي إيلياء قرية بيت المقدس ، وابن ثلماء إلى الأعرابية ، وهي أرض الحجاز ؛ وسيمن إلى أرض البربر ، ويهوذا ، ولم يكن من الحواريين ، جعل مكان يودس .‏

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     **المنتظم لابن الجوزي**

     ذكر الحوادث في زمان عيسى عليه السلام.

     منها إيمان الحواريين وهم اثنا عشر رجلأ اتبعوا عيسى عليه السلام ، وأهل الكتاب يجعلونهم رسلاً، ويسمونهم: فأولهم شمعون الصَّفا، ثم أندرواس أخوه ثم ربدى، ثم يوحنا أخوه ثم تولوس، ثم لوقا، ثم برتملى، ثم ثوما، ثم متى الماكس، ثم يعقوب بن خلفى، ثم شمعون العتاني، ثم مارقوش.

     قال مؤلف الكتاب: وهؤلاء الذين سألوا عيسى عليه السلام نزول المائدة.‏

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     \*\*\* In Muhaddith, Search for:

     الحواريين

     رفيقي في الجنة

     Search all books.

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     I found many theories among early Islamic hadeeth scholars, which may explain a lot of contradictions/enigmas in the NT

     e.g.

     - that Jesus used to roam a lot in order to keep from being spotted by the Jews and persecuted

     - and that he was reluctant to perform the wine miracle because he told his mother that it will not be good,

     and indeed, after that miracle, his fame spread again and danger came upon him again

     - Also, when Jesus and his disciples were surrounded, so the people surrounding them said either Jesus will come out, or we will kill everybody inside. So Jesus asked for a volunteer, it was to save the others (and himself), not just to save himself.

     So he was asking for someone to ransom ALL of those present.

     ----

     Also the results I found include many narrations that are coming from the Christian side,

     from groups then available (7th or 8th century AD) but which were not wiped away by the Church.

     Why don't we have them now?

     I say:

     1- Christians who had them and were "good Christians", i.e. brainwashed by the Church, would not give importance to such books, they are "against their creed", they are "blasphemies, so the books eventually vanished.

     2- Christians who converted, and there were many of them, became interested in Islamic sharee'ah, fiqh, hadeeth, Hajj, etc. and did not have the interest that only Muslim debaters have now, in keeping such records or mulling over them or analyzing them, etc.

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     Also in Ibn Kathir, there is an account by Ibn Is--haq saying that a person who was a Christian then who became Muslim told him about Jesus asking for the volunteer, etc. So we have a non-tampered account from a Muslim. [↑](#endnote-ref-220)
221. **and al Tabari relates**:

     **السيرة الحلبية**

     **ذكر الطبري**

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     فأهبط إليهما فكلمهما وقال لهما علام تبكيان؟

     فقالا عليك،

     **فقال: إني لم أقتل ولم أصلب، ولكن الله رفعني وأكرمني**،

     وأخبرهما أن الله أوقع شبهه على الذي صلب

     وأرسل إلى الحواريين: أي قال لأمه ولتلك المرأة أبلغا الحواريين أمري أن يلقوني في موضع كذا ليلاً،

     فجاء الحواريون ذلك الموضع فإذا الجبل قد اشتعل نوراً لنزوله فيه،

     ثم أمرهم أن يدعوا الناس إلى دينه وعبادة ربهم ووجههم إلى الأمم.

     وإذا جاز أن ينزل مرة جاز أن ينزل مراراً

     لكن لا نعلم أنه هو، أي حقيقة، حتى ينزل النزول الظاهر «فيكسر الصليب، ويقتل الخنزير» كما جاء في الصحيح هذا كلامه.

     ويروى «**أنه إذا نزل تزوج امرأة من جذام قبيلة باليمن. ويولد له ولدان يسمى أحدهما محمداً والآخر موسى،**

     يمكث أربعين سنة، وقيل خمساً وأربعين، وقيل سبع سنين» كما في مسلم،

     وقيل ثمان سنين وقيل تسعاً، وقيل خمساً:

     أي وجمع بين كون مدة مكثه أربعين سنة أو خمساً وأربعين سنة وبين كونها سبع سنين:

     أي وما بعد ذلك

     بأن المراد بالأول مجموع لبثه في الأرض قبل الرفع وبعده

     والسبعة: أي وما بعدها من الأقوال يكون بعد نزوله

     ويدفن إذا مات في روضة النبي .

     قال: وقيل في حجرته : أي عند قبره الشريف،

     وقيل في بيت المقدس انتهى.

     أي وقيل يدفن معه في قبره،

     ويؤيده ما ورد «ويدفن معي في قبري، فأقوم أنا وعيسى من قبر واحد بين أبي بكر وعمر». [↑](#endnote-ref-221)
222. **... pray with him for his safety:**

     **الطبري**

     8485 - حدثني به المثنى، قال: ثنا إسحاق، قال: ثنا إسماعيل بن عبد الكريم، قال: ثني عبد الصمد بن منقل،

     أنه سمع **وهبا** يقول:

     إن عيسى ابن مريم لما أعلمه الله أنه خارج من الدنيا جزع من الموت وشق عليه،

     فدعا الحواريين وصنع لهم طعاما،

     فقال: احضروني الليلة، فإن لي إليكم حاجة!

     فلما اجتمعوا إليه من الليل عشاهم، وقام يخدمهم،

     فلما فرغوا من الطعام أخذ يغسل أيديهم ويوضئهم بيده ويمسح أيديهم بثيابه، فتعاظموا ذلك وتكارهوه،

     فقال: ألا من رد علي شيئا الليلة مما أصنع فليس مني ولا أنا منه!

     فأقروه، حتى إذا فرغ من ذلك، قال:

     أما ما صنعت بكم الليلة مما خدمتكم على الطعام وغسلت أيديكم بيدي،

     فليكن لكم بي أسوة، فإنكم ترون أني خيركم،

     فلا يتعظم بعضكم على بعض، وليبذل بعضكم لبعض نفسه كما بذلت نفسي لكم.

     وأما **حاجتي التي استعنتكم عليها، فتدعون لي الله وتجتهدون في الدعاء** أن يؤخر أجلي!

     فلما نصبوا أنفسهم للدعاء، وأرادوا أن يجتهدوا، أخذهم النوم حتى لم يستطيعوا دعاء،

     فجعل يوقظهم ويقول: سبحان الله أما تصبرون لي ليلة واحدة **تعينوني** فيها؟

     قالوا: والله ما ندري ما لنا، لقد كنا نسمر فنكثر السمر، وما نطيق الليلة سمرا وما نريد دعاء إلا حيل بيننا وبينه!

     فقال: يذهب بالراعي وتتفرق الغنم.

     وجعل يأتي بكلام نحو هذا ينعى به نفسه،

     ثم قال: الحق ليكفرن بي أحدكم قبل أن يصيح الديك ثلاث مرات، وليبيعني أحدكم بدراهم يسيرة، وليأكلن ثمني!

     فخرجوا وتفرقوا. [↑](#endnote-ref-222)
223. **Mk 1:45 mentions he had to stay out in the secluded places, but does not mention why:**

     Mark 1

     42- And immediately the leprosy left him, and he was made clean.

     43- And Jesus sternly charged him and sent him away at once,

     44- and said to him, “See that you **say nothing to anyone,** but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a proof to them.”

     45- But he went out and **began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places,** and people were coming to him from every quarter. [↑](#endnote-ref-223)
224. **... stay away from harm of his enemies... :**

     Ibn Katheer:

     لما بعث اللّه عيسى بن مريم بالبينات والهدى،   
     حسدوه (أي اليهود) على ما آتاه اللّه تعالى من النبوة والمعجزات الباهرات،   
     التي كان يبرىء بها الأكمه والأبرص ويحيي الموتى بإذن الله   
     ويصور من الطين طائراً ثم ينفخ فيه فيكون طائراً يشاهد طيرانه بإذن اللّه عزَّ وجلَّ   
     إلى غير ذلك من المعجزات التي أكرمه اللّه بها أجراها على يديه   
     ومع هذا كذبوه وخالفوه،   
     وسعوا في اذاه بكل ما أمكنهم،   
     حتى جعل نبي اللّه عيسى عليه السلام لا يساكنهم في بلده،   
     بل يكثر السياحة هو وأمه عليهما السلام [↑](#endnote-ref-224)
225. **Another text (citing Ibn Abbas) explains the miracle of turning water into wine:**

     قال السيوطي في الدر المنثور

     وأخرج ابن جرير عن ابن السدي وابن عساكر من طريق السدي عن أبي مالك وعن أبي صالح

     عن ابن عباس قال:

     لما بعث الله عيسى عليه السلام وأمره بالدعوة لقيه بنو إسرائيل فأخرجوه،

     فخرج هو وأمه يسيحون في الأرض،

     فنزلوا في قرية على رجل، فأضافهم وأحسن إليهم،

     وكان لتلك المدينة ملك جبار، فجاء ذلك الرجل يوما حزينا،

     فدخل منزله ومريم عند امرأته فقالت لها: ما شأن زوجك أراه حزينا؟

     قالت: إن لنا ملكا يجعل على كل رجل منا يوما يطعمه هو وجنوده ويسقيهم الخمر، فإن لم يفعل عاقبه.

     وإنه قد بلغت نوبته اليوم وليس عندنا سعة

     قالت: قولي له فلا يهتم فاني آمر ابني فيدعو له فيكفى ذلك.

     قالت مريم لعيسى في ذلك.

     فقال عيسى: يا أماه إني إن فعلت كان في ذلك شر

     قالت: **لا تبال** فإنه قد أحسن إلينا وأكرمنا.

     قال عيسى: قولي له املأ قدورك وخوابيك ماء.

     فملأهن

     فدعا الله تعالى، فتحول ما في القدور لحما، ومرقا، وخبزا،

     وما في الخوابي خمرا لم ير الناس مثله قط.

     فلما جاء الملك أكل منه، فلما شرب الخمر قال: من أين لك هذا الخمر؟!

     قال: هو من أرض كذا وكذا...

     قال الملك: فإن خمري أوتى به من تلك الأرض فليس هو مثل هذا!

     قال: هو من أرض أخرى.

     فلما خلط على الملك اشتد عليه فقال:

     إني أخبرك....عندي غلام لا يسأل الله شيئا إلا أعطاه، وإنه دعا الله تعالى فجعل الماء خمرا

     فقال له الملك: وكان له ابن يريد أن يستخلفه فمات قبل ذلك بأيام، وكان أحب الخلق إليه فقال:

     إن رجلا دعا الله تعالى فجعل الماء خمرا ليستجابن له حتى يحيي ابني.

     فدعا عيسى فكلمه وسأله أن يدعو الله أن يحيي ابنه

     فقال عيسى: لا تفعل فإنه إن عاش كان شرا

     قال الملك: لست أبالي أراه فلا أبالي ما كان

     قال عيسى عليه السلام: فإني إن أحييته تتركوني أنا وأمي نذهب حيث نشاء؟

     فقال الملك: نعم.

     فدعا الله فعاش الغلام.

     فلما رآه أهل مملكته قد عاش تنادوا بالسلاح وقالوا:

     أكلنا هذا حتى إذا دنا موته يريد أن يستخلف علينا ابنه فيأكلنا كما أكلنا أبوه.

     فاقتتلوا وذهب عيسى وأمه [↑](#endnote-ref-225)
226. **Jesus said repeatedly to tell no one about his miracles:**

     Mark 1

     42- And immediately the leprosy left him, and he was made clean.

     43- And Jesus sternly charged him and sent him away at once,

     44- and said to him, “See that you **say nothing to anyone,** but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a proof to them.”

     45- But he went out and **began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places,** and people were coming to him from every quarter.

     Luke 5:12-16:

     "And it came about that while He was in one of the cities, behold, there was a man full of leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, ‘Lord, if You are willing, You can make me clean.' And He stretched out His hand, and touched him, saying, ‘I am willing; be cleansed.' And immediately the leprosy left him.

     And He (Jesus) **ordered him to tell no one**,

     ‘But go and show yourself to the priest, and make an offering for your cleansing, just as Moses commanded, for a testimony to them.'"

     Yet the **news about him spread all the more**, so that crowds of people came to hear him and to be healed of their sicknesses.

     **But Jesus often withdrew** to lonely places and prayed.

     Luke 8:52-56:

     "Now they were all weeping and lamenting for her; but He said, ‘Stop weeping, for she has not died, but is asleep.' And they began laughing at Him, knowing that she had died. He, however, took her by the hand and called, saying, ‘Child, arise!' And her spirit returned, and she rose immediately; and He gave orders for something to be given her to eat. And her parents were amazed;

     but He (Jesus) instructed them to **tell no one what had happened**."

     Matthew 9:28-30:

     "And after He had come into the house, the blind men came up to Him, and Jesus said to them, ‘Do you believe that I am able to do this?' They said to Him, ‘Yes, Lord.' Then He touched their eyes, saying, ‘Be it done to you according to your faith.' And their eyes were opened.

     And Jesus sternly warned them, saying, ‘See here**, let no one know about this**!'"

     Mark 7:31-37

     And departing thence, Jesus went out of the borders of Tyre and came through Sidon, through the midst of the borders of Decapolis, near to the sea of Galilee. And He went up into the mountain and sat down there. And they bring to Him a deaf man, a man who stammered, and beseech Him that He would lay His hand upon him.

     And taking him away, apart from the multitude, He put His fingers into his ears, and spitting, touched his tongue; and looking up into heaven, he sighed, and saith to him, "Ephphatha," that is, "Be opened." And his ears were opened, and the cord of his tongue was loosed, and he spake plainly. And Jesus charged them **that they tell no one**; but the more He charged them, so much more abundantly did they publish it.

     Mark 8

     29- “But what about you?” he asked. “Who do you say I am?”

     Peter answered, “You are the Messiah.”

     30- Jesus warned them **not to tell anyone about him.** [↑](#endnote-ref-226)
227. **“The Muslim Jesus" by Tarif Khalidi:**   
     published by Harvard University Press.  
     See <http://www.newstatesman.com/religion/2009/12/jesus-islam-muslims-prophet> [↑](#endnote-ref-227)
228. **Pharaoh's body being saved:**

     10:92- But this day We save you in your body, that you may be a portent for those after you.

     فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً [↑](#endnote-ref-228)
229. **2,000 years after the fact:**

     from https://www.biblearchaeology.org/post/2009/03/30/The-Biblical-Date-for-the-Exodus-is-1446-BC-A-Response-to-James-Hoffmeier.aspx

     The date of the Biblical Exodus-Conquest is clear. 1 Kgs 6:1 and 1 Chr 6:33–37 converge on a date of 1446 BC for the exodus...

     So we have 1446 + 670 (Mohamad) = 2,116 years between Moses and Mohamad, Mercy be upon both. [↑](#endnote-ref-229)
230. **Notes about the "Substitution" theory:**

     John 11-41,43:... “Father, I thank You that You have heard Me. **I knew that You ALWAYS hear Me** ... When He had said these things, He cried out with a loud voice, “Lazarus, come forth.”  
     So in parallel with how Jesus first prayed God, then ordered Lazarus to rise from death,   
     similarly Jesus first prayed God to let this cup pass, and according to his miracle working way, he will next command what he needs.  
     Let us discuss what happened after he prayed God, assuming the Substitution theory to be correct:   
     John 18:4-6 Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.”   
     Judas, who betrayed him, was standing with them.   
     When Jesus said to them, “I am he,” **they drew back and fell to the ground**.  
     If, God forbid, a group of soldiers comes asking for us in order to crucify us, someone might fall to the ground indeed, but it will not the group of soldiers, it will be us!   
     So this is Jesus the "miracle maker" in full form, except that the writer of John has an agenda behind this whole passage: Deifying Jesus (John 1:1- In the beginning was the Word, and the Word was with God, and the Word was God. 2- The same was in the beginning with God. 3- All things were made by him; and without him was not any thing made that was made.)  
     Notice John's words: "knowing all things that should come upon him". These are words inserted by a story teller, by a person wanting to prove something, not the words of an eyewitness stating facts.  
     A good liar would never tell a story where all events are lies. He has to sprinkle truth here and there, in order to insert the lies he needs to convey.   
     So the presumed author of John inadvertently included this detail, that they fell to the ground, not noticing that it undermines his goal from the whole passage: Promoting the idea that Jesus accepted to be crucified and knew of his own plan to do so.

     * This event showed the magnificent powers of Jesus, so John included it wholeheartedly, not realizing the implications of that miracle at this moment in time:   
       Jesus asked God to "let this cup pass",   
       Jesus knew that God always heard him,   
       and God granted him his prayer and a chain of miracles started.   
       After the prayer of Jesus, only a sadistically teasing God will grant a miracle (falling to the ground) without continuing and granting the prayer itself.   
       We maintain that in the remainder of the chapter, the author of John is falsifying and/or omitting Jesus' words, in order to further his own dogma of the deity of Jesus, and that he wanted to be crucified.
     * Contrarily to the other Gospels, John does not relate the prayer of Jesus (to let this cup pass).   
       Also contrarily to the other Gospels which show Jesus **mostly silent,** while those interrogating him marveled at his silence
     * See more in Section 5- "Cross Examining the Witnesses".

     [↑](#endnote-ref-230)
231. **Notes about the "Swoon" theory:**

     * This theory is supported by OT verses, where the Messiah will be saved but after suffering, yet these same verses apply more to Mohamad PBUH than to Jesus, therefore giving more weight to the substitution theory.   
       Indeed, we saw in our discussion about Isaiah 52, which mentions "piercing", that this piercing also applies to Prophet Mohamad: in the battle of Uhud his head was wounded, his front tooth was broken, and fell into a ditch, and when he requested people of Taif to support him they rejected him and their juvenile delinquents followed him and stoned him till his feet got bloody.  
       Other than that, Isaiah 52 and 53 list numerous details that apply to Mohamad and not to Jesus at all.
     * Another detail which at first blush seems to support the Swoon theory is the prayer on the cross: "Why have you forsaken me". (Matthew 27:46 Mark 15:34)  
       But upon considering possible explanations we find that:
     * There is nothing that prevents this being said by another person.
     * Or that this specific "prayer" was inserted, forged by the NT writers, in whatever "copy" of the Gospel that may have been. We have definite instances where texts have been inserted into the NT, so we cannot rule out this possibility here.

     [↑](#endnote-ref-231)
232. **depart from me you workers of lawlessness:**

     “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the **one who does the will of my Father** who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you **workers of lawlessness.’ "** (Mat 7:21-23) [↑](#endnote-ref-232)
233. **Did anybody ever explain to you why you were in a camp:**

     http://www.cbsnews.com/videos/north-korean-prisoner-escaped-after-23-brutal-years-50147159/

     http://www.cbsnews.com/news/horrors-revealed-at-north-korean-prison-camp/

     http://www.cbsnews.com/news/north-korean-prisoner-escaped-after-23-brutal-years-19-05-2013/

     See full script in this same document.

     (from the CBS TV program: "Three Generations of Punishment": Aired on Dec. 2, 2012 rebroadcast May 19, 2013.) [↑](#endnote-ref-233)
234. **Hear, O Israel: The LORD our God is one LORD**

     Deut 6-4

     4 Hear, O Israel: The LORD our God is one LORD:

     5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. [↑](#endnote-ref-234)
235. **Jesus said: The first of all the commandments is:**

     Mark 12

     28 And one of the scribes came, and having heard them reasoning together,

     and perceiving that he had answered them well, asked him,

     Which is the first commandment of all?

     29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord **our God is one Lord**:

     30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

     31 And the second is like, namely this, Thou shalt love thy neighbour as thyself.

     **There is none other commandment greater than these**. [↑](#endnote-ref-235)
236. **Paul's argumentation in Romans:**

     Romans 7

     5- For while we were living in the flesh, **our sinful passions, aroused by the law,** were at work in our members to bear fruit for death.

     6- But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

     7- What then shall we say? That the law is sin? By no means!

     Yet if it had not been for the law, I would not have known sin.

     For I would not have known what it is to covet if the law had not said, “You shall not covet.”

     8- **But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness.**

     For **apart from the law, sin lies dead**.

     9- I was once alive apart from the law, but **when the commandment came, sin came alive** and I died. [↑](#endnote-ref-236)
237. **At the start of 1 John 2, Jesus is correctly mentioned as the advocate for those who may have sinned:**

     1 John 2

     1- My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.

     2- He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. [↑](#endnote-ref-237)
238. **John 14:16 ... "ANOTHER advocate" to help us and stay with us forever:**

     New International Version:

     And I will ask the Father, and he will give you **another advocate** to help you and be with you forever

     New Living Translation:

     And I will ask the Father, and he will give you **another Advocate**, who will never leave you.

     NET Bible:

     Then I will ask the Father, and he will give you **another Advocate** to be with you forever

     Weymouth New Testament:

     And I will ask the Father, and He will give you **another Advocate** to be for ever with you [↑](#endnote-ref-238)
239. **I am more worthy of Jesus son of Mary than all people:**

     ، الجامع الصغير. الإصدار 3,23،

     لجلال الدين السيوطي،

     2706- أنا أولى الناس بعيسى بن مريم في الدنيا والآخرة، ليس بيني وبينه نبي. والأنبياء أولاد علات: أمهاتهم شتى ودينهم واحد

     ["أولاد علات": أي إخوة لأب]ـ

     التخريج (برموز السيوطي): (حم ق د) عن أبي هريرة

     التخريج (مفصلا): أحمد في مسنده ومتفق عليه [البخاري ومسلم] وأبو داود عن أبي هريرة

     تصحيح السيوطي: [عزاه للبخاري ومسلم، فهو صحيح

     ------

     تفسير ابن كثير ,الإصدار 1.03،

     لابن كثير القرشي،

     يقتل الدجال، ويقتل الخنزير، ويكسر الصليب، ويضع الجزية، ويفيض المال، وتكون السجدة واحدة لله رب العالمين". قال أبو هريرة: اقرؤوا إن شئتم: { وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلا لَيُؤْمِنَنَّ بِهِ قَبْلَ } موت عيسى ابن مريم، ثم يعيدها أبو هريرة ثلاث مرات (1) .

     طريق أخرى عن أبي هريرة: قال الإمام أحمد: حدثنا رَوْحٌ، حدثنا محمد بن أبي حَفْصَة، عن الزُّهْري، عن حنظلة (2) بن علي الأسلمي، عن أبي هريرة؛ أن رسول الله صلى الله عليه وسلم قال: "لَيُهِلَّن عيسى ابن مريم بفَجِّ الرَّوْحَاء بالحج أو العمرة أو ليثنينهما جميعًا".

     وكذا رواه مسلم منفردًا به من حديث سفيان بن عيينة، والليث بن سعد، ويونس بن يزيد، ثلاثتهم عن الزهري به (3) .

     وقال أحمد: حدثنا يزيد، حدثنا سفيان -هو ابن حسين-عن الزهري، عن حنظلة، عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "ينزل عيسى ابن مريم فيقتل الخنزير، ويمحو الصليب، وتجمع له الصلاة، ويعطي المال حتى لا يقبل، ويضع الخراج، وينزل الروحاء فيحج منها أو يعتمر أو يجمعهما" قال: وتلا أبو هريرة: { وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ [ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ] } فزعم حنظلة (4) أن أبا هريرة قال: يؤمن به قبل موت عيسى، فلا أدري هذا كله حديث النبي صلى الله عليه وسلم أو شيء قاله أبو هريرة.

     وكذا رواه ابن أبي حاتم، عن أبيه، عن أبي موسى محمد بن المثنى، عن يزيد بن هارون، عن سفيان بن حسين عن الزهري، به (5) .

     طريق أخرى: قال البخاري: حدثنا أبن بُكَير، حدثنا الليث، عن يونس، عن ابن شهاب، عن نافع مولى أبي قتادة الأنصاري؛ أن أبا هريرة قال: قال رسول الله صلى الله عليه وسلم: "كيف أنتم إذا نزل فيكم المسيح ابن مريم، وإمامكم منكم؟" تابعه عقيل والأوزاعي.

     وهكذا رواه الإمام أحمد، عن عبد الرزاق، عن مَعْمَر، وعن عثمان بن عمر، عن ابن أبي ذئب، كلاهما عن الزهري، به. وأخرجه مسلم من رواية يونس والأوزاعي وابن أبي ذئب، به (6) .

     طريق أخرى: قال الإمام أحمد: حدثنا عفان، حدثنا همَّام، أنبأنا قتادة، عن عبد الرحمن، عن أبي هريرة؛ أن النبي صلى الله عليه وسلم قال: "الأنبياء إخوة لِعَلات أمهاتهم شتى ودينهم واحد، وإني أولى الناس بعيسى ابن مريم؛ لأنه لم يكن بيني وبينه نبي، وإنه نازل، فإذا رأيتموه فاعرفوه: رجل مربوع إلى الحمرة والبياض، عليه ثوبان مُمَصّرَان، كأن رأسه يقطر وإن لم يصبه بَلَل، فيدق الصليب، ويقتل الخنزير، ويضع الجزية، ويدعو الناس إلى الإسلام، ويهلك الله في زمانه الملل كلها إلا الإسلام،

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     (1) ذكره السيوطي في الدر المنثور (2/735).

     (2) في أ: "أبي حنظلة".

     (3) المسند (2/513) وصحيح مسلم برقم (1252).

     (4) في أ: "أبو حنظلة".

     (5) المسند (2/290).

     (6) صحيح البخاري برقم (3449) والمسند (2/272) من رواية عبد الرزاق و (2/336) من رواية عثمان بن عمر، وصحيح مسلم برقم (155).

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     جامع البيان عن تأويل آي القرآن. الإصدار 1.14،

     للإمام الطبري،

     ‏القول في تأويل قوله تعالى: {إذ قال الله يا عيسى إنى متوفيك ورافعك إلى ومطهرك من الذين كفروا}. ‏

     5632 - حدثنا ابن حميد، قال: ثنا سلمة، عن ابن إسحاق، عن الحسن بن دينار، عن قتادة، عن عبد الرحمن بن آدم، عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: "الأنبياء إخوة لعلات، أمهاتهم شتى، ودينهم واحد، وأنا أولى الناس بعيسى ابن مريم، لأنه لم يكن بيني وبينه نبي، وإنه خليفتي على أمتي، وإنه نازل فإذا رأيتموه فاعرفوه، فإنه رجل مربوع الخلق إلى الحمرة والبياض سبط الشعر كان شعره يقطر، وإن لم يصبه بلل بين ممصرتين، يدق الصليب، ويقتل الخنزير، ويفيض المال، ويقاتل الناس على الإسلام حتى يهلك الله في زمانه الملل كلها، ويهلك الله في زمانه مسيخ الضلالة الكذاب الدجال وتقع في الأرض الأمنة حتى ترتع الأسود مع الإبل، والنمر مع البقر، والذئاب مع الغنم، وتلعب الغلمان بالحيات، لا يضر بعضهم بعضا، فيثبت في الأرض أربعين سنة، ثم يتوفى ويصلي المسلمون عليه ويدفنونه".

     قال أبو جعفر: ومعلوم أنه لو كان قد أماته الله عز وجل لم يكن بالذي يميته ميتة أخرى، فيجمع عليه ميتين، لأن الله عز وجل إنما أخبر عباده أنه يخلقهم ثم يميتهم، ثم يحييهم، كما قال جل ثناؤه؛ {الله الذي خلقكم ثم رزقكم ثم يميتكم ثم يحييكم هل من شركائكم من يفعل من ذلكم من شيء} [الروم: 40]

     فتأويل الآية إذا: قال الله لعيسى: يا عيسى إني قابضك من الأرض ورافعك إلي، ومطهرك من الذين كفروا، فجحدوا نبوتك. وهذا الخبر وإن كان مخرجه مخرج خبر، فإن فيه من الله عز وجل احتجاجا على الذين حاجوا رسول الله صلى الله عليه وسلم في عيسى من وفد نجران، بأن عيسى لم يقتل ولم يصلب كما زعموا، وأنهم واليهود الذين أقروا بذلك وادعوا على عيسى كذبة في دعواهم وزعمهم. كما:

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     تهذيب اللغة:

     أبو عبيد: الثياب المُمَصَّرة: التي فيها شيء من صُفرة ليست بالكثيرة.

     ثعلب عن ابن الأعرابي: ثوب ممصَّر: مصبوغ بالعشرق، وهو نبات أحمر طيّب الرائحة، تستعمله العرائس، وأنشد:

     مُختلِطا عِشْرِقُهُ وكُرْكُمُهْ

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     جمهرة اللغة (وغيره): وثوب ممصَّر: مصبوغ بالطّين الأحمر أو بحمرة خفيفة،

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     المستدرك على الصحيحين،الإصدار 2.03،

     للإمام محمد بن عبد الله الحاكم النيسابوري.،

     ‏- 28 -كتاب تواريخ المتقدمين من الأنبياء والمرسلين.. ‏

     ‏-24 - ذكر نبي الله، وروحه: عيسى بن مريم صلوات الله وسلامه عليهما. ‏

     4153 / 163 - حدثنا أبو العباس محمد بن يعقوب، حدثنا العباس بن محمد الدوري، حدثنا سريج بن النعمان الجوهري، حدثنا فليح بن سليمان، عن هلال بن علي، عن عبد الرحمن بن أبي عمرة، عن أبي هريرة - رضي الله تعالى عنه - قال:

     قال رسول الله - صلى الله عليه وسلم -: (أنا أولى الناس بعيسى بن مريم في الدنيا والآخرة، الأنبياء إخوة لعلات أمهاتهم شتى، ودينهم واحد، وليس بيني وبين عيسى بن مريم نبي).

     هذا حديث صحيح على شرط الشيخين.

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     صحيح البخاري، الإصدار 2.07،

     ‏ 49 - باب: {واذكر في الكتاب مريم إذ انتبذت من أهلها} /مريم: 16/.. ‏

     3258/3259 - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهري قال: أخبرني أبو سلمة: أن أبا هريرة رضي الله عنه قال:

     سمعت رسول الله صلى الله عليه وسلم يقول: (أنا أولى الناس بابن مريم، والأنبياء أولاد علات، ليس بيني وبينه نبي).

     [ش أخرجه مسلم في الفضائل، باب: فضائل عيسى عليه السلام، رقم: 2365. (أولى الناس) أخص الناس به وأقربهم إليه، لأنه بشر به، أو لأنه لا نبي بينهما، فكأنهما في زمن واحد. (أولاد علات) هم الأخوة لأب واحد من أمهات مختلفة، والمعنى: أن شرائعهم متفقة من حيث الأصول وإن اختلفت من حيث الفروع، حسب الزمن، وحسب العموم والخصوص].

     (3259) - حدثنا محمد بن سنان: حدثنا فليح بن سليمان: حدثنا هلال بن علي، عن عبد الرحمن بن أبي عمرة، عن أبي هريرة قال:

     قال رسول الله صلى الله عليه وسلم: (أنا أولى الناس بعيسى بن مريم في الدنيا والآخرة، والأنبياء أخوة لعلات، أمهاتهم شتى ودينهم واحد).

     وقال إبراهيم بن طهمان، عن موسى بن عقبة، عن صفوان بن سليم، عن عطاء بن يسار، عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم.

     [ش (شتى) مختلفة ومتعددة. (دينهم واحد) هو دين التوحيد، وهذا يفيد أن النسب الحقيقي هو نسب العقيدة والإيمان، وبه يكون التفاضل لا بالآباء].

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     صحيح مسلم. الإصدار 2.08،

     144 - (2365) وحدثنا أبو بكر بن أبي شيبة. حدثنا أبو داود، عمر بن سعد عن سفيان، عن أبي الزناد، عن الأعرج، عن أبي سلمة، عن أبي هريرة قال:

     قال رسول الله صلى الله عليه وسلم "أنا أولى الناس بعيسى. الأنبياء أبناء علات. وليس بيني وبين عيسى نبي".

     145 - (2365) وحدثنا محمد بن رافع. حدثنا عبدالرزاق. حدثنا معمر عن همام بن منبه. قال: هذا ما حدثنا أبو هريرة عن رسول الله صلى الله عليه وسلم. فذكر أحاديث منها:

     وقال رسول الله صلى الله عليه وسلم "أنا أولى الناس بعيسى بن مريم. في الأولى والآخرة" قالوا: كيف؟ يا رسول الله! قال "الأنبياء إخوة من علات. وأمهاتهم شتى. ودينهم واحد. فليس بيننا نبي".

     [ش (ودينهم واحد) المراد به أصول التوحيد، وأصل طاعة الله تعالى وإن اختلفت صفتها، وأصول التوحيد والطاعة جميعا].

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     مسند الإمام أحمد. الإصدار 2.05،

     حدثنا عبد الله حدثني أبي حدثنا عفان قال حدثنا همام قال أنبأنا قتادة عن عبد الرحمن بن آدم عن أبي هريرة أن النبي صلى الله عليه وسلم قال

     -إلانبياء اخوة لعلات أمهاتهم شتى ودينهم واحد وأنا أولى الناس بعيسى بن مريم لأنه لم يكن بيني وبينه نبي وأنه نازل فإذا رأيتموه فاعرفوه رجلا مربوعا إلى الحمرة والبياض عليه ثوبان ممصران كان رأسه يقطر وإن لم يصبه بلل فيدق الصليب ويقتل الخنزير ويضع الجزية ويدعو الناس إلى الإسلام فيهلك الله في زمانه الملل كلها إلا الإسلام ويهلك الله في زمانه المسيح الدجال وتقع الأمنة على الأرض حتى ترتع الأسود مع الإبل والنمار مع البقر والذئاب مع الغنم ويلعب الصبيان بالحيات لا تضرهم فيمكث أربعين سنة ثم يتوفى ويصلي عليه المسلمون.

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     مسند الشاميين ,الإصدار 1.03،

     للطبراني،

     3253 - وقال رسول الله صلى الله عليه وسلم : « أنا أولى الناس بعيسى ابن مريم في الدنيا والآخرة ، والأنبياء أخوة أولاد علات وأمهاتهم شتى (1) [ ودينهم واحد ] وليس بيننا نبي »

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     (1) شتى : مختلفين متفرقين

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     مسند الطيالسي ,الإصدار 1.03، ‏

     2689 - حدثنا يونس قال : حدثنا أبو داود قال : حدثنا هشام ، عن قتادة عن عبد الرحمن بن آدم ، عن أبي هريرة ، قال : قال رسول الله صلى الله عليه وسلم : « الأنبياء إخوة لعلات ؛ أمهاتهم شتى ودينهم واحد ، فأنا أولى الناس بعيسى ابن مريم ؛ لأنه لم يكن بيني وبينه نبي ، فإذا رأيتموه فاعرفوه ، فإنه رجل مربوع (1) إلى الحمرة والبياض ، بين ممصرتين (2) ، كأن رأسه يقطر ولم يصبه بلل ، وإنه يكسر الصليب ، ويقتل الخنزير ، ويفيض المال ، حتى يهلك الله في زمانه الملل كلها غير الإسلام ، وحتى يهلك الله في زمانه مسيح الضلالة الأعور الكذاب ، وتقع الأمنة (3) في الأرض ، حتى يرعى الأسد مع الإبل ، والنمر مع البقرة ، والذئاب مع الغنم ، ويلعب الصبيان بالحيات ولا يضر بعضهم بعضا ، ثم يبقى في الأرض أربعين سنة ، ثم يموت ، ويصلي عليه المسلمون ويدفنونه »

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     (1) المربوع : المتوسط القامة بين الطول والقصر

     (2) الممصرة : التي فيها صفرة خفيفة

     (3) الأمنة : الطمأنينة والأمان [↑](#endnote-ref-239)