

ABOUT THE AUTHOR

Who is Evangelist Noah ezekieli oriyomi Adeyi? Evangelist Noah Oriyomi Ezekiel Adeyi is a dynamic Christian apologist, televangelist, and teacher of biblical truth with a growing influence across Nigeria and beyond. Known for his bold scriptural exposition and rigorous defense of the Christian faith, Evangelist Noah has become a respected voice in theological engagement.

He leads a vibrant media ministry, where he uses television and online platforms to share the gospel, teach Christian doctrine, and challenge theological misconceptions with clarity and courage. His approach combines logical reasoning, deep Bible study, and respect for interfaith dialogue, making him a unique presence in Nigeria's religious domain.

Evangelist Noah is especially recognized for his ability to engage with complex religious topics—particularly in Christian-Muslim apologetics—using verified texts and

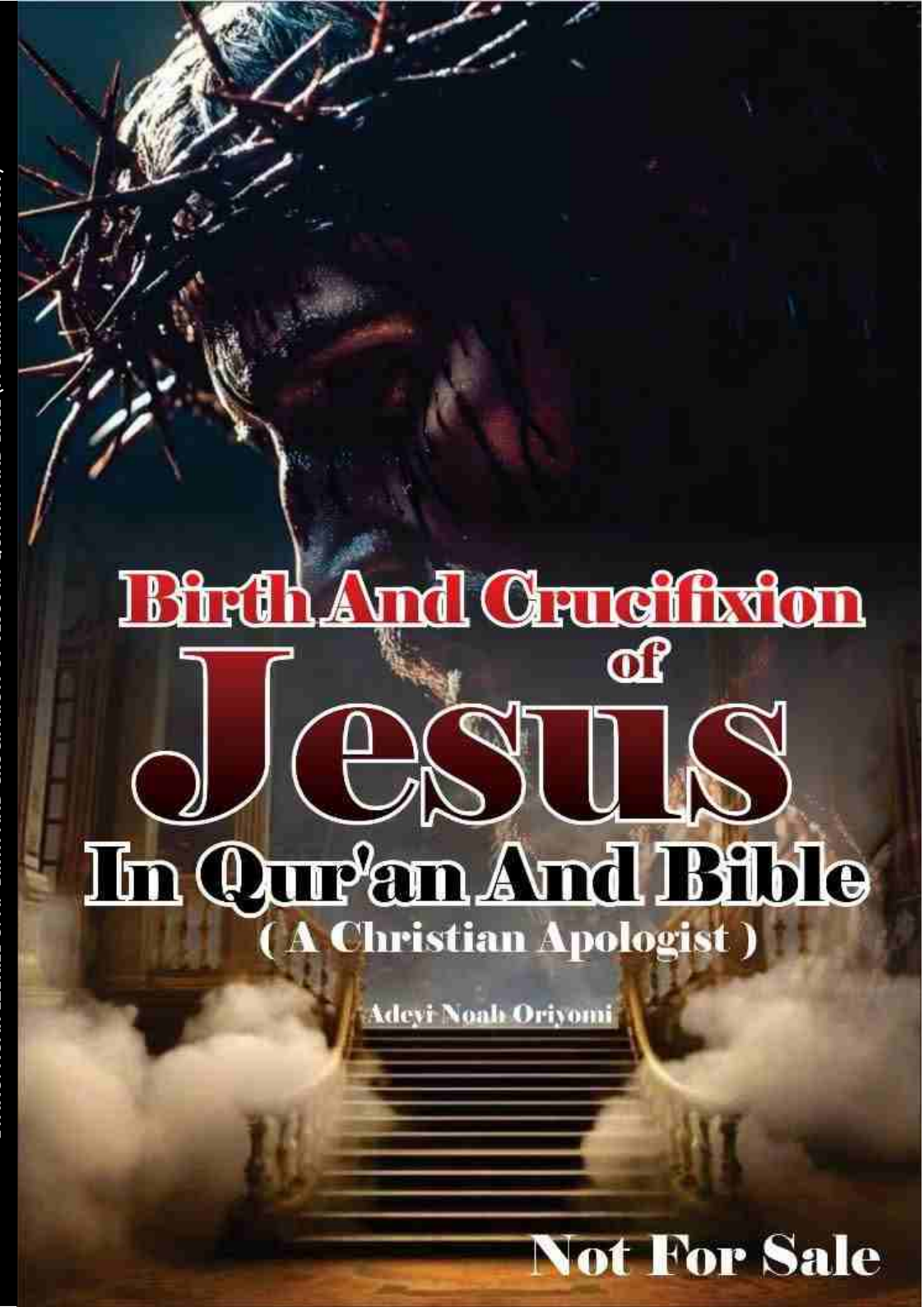


respectful dialogue. His mission remains rooted in spreading the gospel with love, intellectual honesty, and a Christlike character. He is not only a preacher but also a strategist, understanding the need for structured debate, thoughtful engagement, and avoiding

distractions that do not align with his calling. With thousands of followers across media platforms, his influence continues to grow, impacting lives for Christ through sound doctrine and powerful evangelism.

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EVANG. NOAH EZEKIEL O. A. - BIRTH AND CRUCIFIXION OF JESUS IN QUR'AN AND BIBLE (A CHRISTIAN APOLOGIST)



Birth And Crucifixion of Jesus In Qur'an And Bible (A Christian Apologist)

Noah Oriyomi

Not For Sale

**Birth And Crucifixion
of
Jesus
In Qur'an And Bible
(A Christian Apologist)**

Erang Noah Ezekiel Oriyomi Adeyi

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(A Christian Apologist)

*The author has emphasize some words
in scripture quotation in italicized type.*

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(A Christian Apologist)

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Keywords

- 1) **ISA - JESUS, THE NAME USE FOR JESUS IN THE QURAN, HADITH & TAFSIR IS ISA, AL MASIH- THE MESSIAH.**
- 2) **TAFSIR - COMMENTARY**
- 3) **HADITH- TRADITION OF MUHAMMAD.**
- 4) **SIRAH - HISTORY**
- 5) **IBN MARYAM - SON OF MARYAM**
- 6) **AL-MASIH - THE MESSIAH**

PART ONE

Introduction

For too long Christians and Muslims have debated their differences of belief about Jesus Christ. This has caused a lot of argument and between the Muslims and the Christian. I have treated this topic on my Facebook, YouTube, TikTok and my other social media platforms. But I discovered that not everyone has access to social media, secondly if it is documented in a book it will be more useful and easy for people to learn from it. Which can also pass to the next generation.

By the grace of Our Lord Jesus Christ whom has appointed me to this work, I shall explain and bring out some facts for the readers to know the truth and hold-fast on it. And I pray as you're reading this book Holy Spirit will minister to you in Jesus' Mighty Name I pray. Amen.



- **THE BIRTH OF JESUS ACCORDING TO THE CHRISTIAN FAITH**
- **THE BIRTH OF JESUS ACCORDING TO THE ISLAM**
- **ERROR IN QUR'AN AND ISLAM ACCOUNT REFUTED**

THE BIRTH OF JESUS ACCORDING TO QU'RAN AND BIBLE

ACCORDING TO CHRISTIAN FAITH

According to the Gospel of Matthew, 'the birth of Jesus Christ took place in this way' (Matthew 1:18). While his mother was still only betrothed to Joseph, she was found to be with child of the Holy Spirit. Joseph did not know this and resolved to divorce her quietly. But an angel of the Lord appeared to him and said: 'Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins' (Matthew 1:20-21). It is that last declaration that the Qur'an misses which is the supreme factor that distinguishes Jesus' mission from those of all the other prophets. They were God's spokesmen, *he was God's redeemer* – the one who had come to deliver God's people from the consequence of their sins. The birth of Jesus Christ is a profound and pivotal event in human history, echoing the promises of God throughout the Old Testament and fulfilling the long-awaited hope of humanity.

THE BIRTH OF JESUS (MATTHEW 1:18-25, LUKE 1:26-38, 2:1-20)

The story begins with the announcement of Jesus' birth to Joseph, a righteous man, and Mary, a virgin, chosen by God to

bear the Messiah. The angel Gabriel's visit to Mary reveals the miraculous conception of Jesus, the Son of God, who would be born in Bethlehem, fulfilling the prophecy of Micah 5:2. The Mystery of the Virgin Birth.

The virgin birth of Jesus is a demonstration of God's power and sovereignty, showcasing His ability to create life in a way that transcends human understanding. (Isaiah 7:14, Matthew 1:18-25) The Holy Spirit's role in the conception of Jesus highlights the divine nature of His birth, emphasizing that Jesus is not just a human prophet, but the Son of God. (Luke 1:35).

PROPHECIES IN THE OLD TESTAMENT:

1. **Genesis 3:15:** The first promise of the Messiah, foretelling the defeat of Satan and the redemption of humanity.
2. **Isaiah 7:14:** "Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel."
3. **Micah 5:2:** "But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel."
4. **Isaiah 9:6:** "For to us a child is born, to us a son is given,

and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”

5. **Psalm 22:** A prophetic psalm describing the crucifixion and resurrection of Jesus.
6. **Isaiah 53:** The suffering servant, who would bear the sins of humanity and bring healing and redemption.

PROPHECIES IN THE NEW TESTAMENT

1. **Matthew 1:1-17:** The genealogy of Jesus, highlighting His lineage from Abraham and David.
2. **Luke 1:26-38:** The angel Gabriel's announcement to Mary about Jesus' birth.
3. **John 1:1-14:** The incarnation of Jesus, the Word of God, who became flesh and dwelt among us.

SIMEON'S ENCOUNTER WITH JESUS (LUKE 2:25-35)

Simeon, a righteous and devout man, was living in Jerusalem, waiting for the consolation of Israel. The Holy Spirit had revealed to him that he would not die until he had seen the Lord's Messiah. When Jesus was brought to the temple, Simeon took the child in his arms and praised God, saying, "Sovereign Lord, as you have promised, you may now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all nations—a light

for revelation to the Gentiles, and the glory of your people Israel." (Luke 2:29-32) Simeon's words were a prophetic declaration, filled with the joy and assurance of one who had witnessed the fulfillment of God's promise.

Simeon's words are a beautiful expression of faith, joy, and gratitude. He recognized Jesus as the fulfillment of God's promise, the Messiah who would bring salvation to Israel and light to the Gentiles. Simeon's prophetic declaration highlights Jesus' role as the Savior of all people, revealing God's plan for humanity's redemption.

THE PROPHECY TO MARY (LUKE 2:34-35)

Simeon also prophesied to Mary, saying, "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too." (Luke 2:34-35).

Simeon's words to Mary foreshadowed the challenges and controversies Jesus would face, as well as the pain and sorrow Mary would experience as His mother.

Simeon's encounter with Jesus in the temple is a powerful reminder of the significance of Jesus' birth and mission. It highlights the importance of faith, obedience, and surrender, as exemplified by Simeon, who was willing to wait and trust in God's promise.

How do you think Simeon's words and actions reflect his faith and understanding of God's plan?

THE MAGI'S VISIT (3 WISE MEN) Matthew 2:1-12.

Meanwhile, in the East, a group of wise men, known as the Magi, saw a star in the sky, which they believed signaled the birth of a king. They followed the star, seeking the newborn Jesus, and arrived in Jerusalem, asking, "Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him." (Matthew 2:2) Herod, the ruler of Judea, was troubled by the news, and he secretly summoned the Magi, asking them to find the child and report back to him. However, the Magi, warned by God, did not return to Herod, but instead worshiped Jesus and presented him with gifts of gold, frankincense, and myrrh.

HEROD'S RESPONSE (MATTHEW 2:3-18)

Herod, realizing that the Magi had outsmarted him, was furious, and he ordered the slaughter of all male children in Bethlehem, two years old and under, in an attempt to eliminate the potential threat to his throne. But God had already warned Joseph to flee to Egypt, taking Jesus and Mary with him, and they remained there until Herod's death. The Magi, commonly referred to as the Three Wise Men, are an integral part of the narrative surrounding the birth of Jesus Christ.

These gifts were not only a gesture of respect and homage but also held significant symbolic meaning.

1. **Gold:** Gold represents royalty and divinity, signifying Jesus' kingship and divine nature. (Psalm 72:15, Isaiah 60:6) The gift of gold acknowledges Jesus as the King of Kings, the Messiah promised to Israel.
2. **Frankincense:** Frankincense is a fragrant resin used in worship and priestly ceremonies, symbolizing Jesus' role as the High Priest and Mediator between God and humanity. (Exodus 30:34-38, Hebrews 4:14-16) The gift of frankincense represents the prayers and worship of the people, ascending to God through Jesus.
3. **Myrrh:** Myrrh is a precious spice used for embalming and anointing, foreshadowing Jesus' death, burial, and resurrection. (John 19:39-40) The gift of myrrh represents Jesus' humanity, His suffering, and ultimate sacrifice for humanity's sins.

The Magi's gifts not only honored Jesus but also revealed their understanding of His true nature and mission. As we reflect on these gifts, we're reminded of the significance of Jesus' birth, life, death, and resurrection, and the profound impact He has on our lives. Simeon's encounter with Jesus in the temple is a remarkable moment in the narrative of Jesus' birth.

PURPOSE OF JESUS BIRTH.

1. **To save humanity from sin:** "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." (John 3:16).
2. **To reveal God's love:** "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us." (Romans 5:8).
3. **To bring light to the world:** "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." (John 8:12).
4. **To establish the kingdom of God:** "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." (Luke 4:18-19).
5. **To be the bridge between God and humanity_:** "For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people." (1 Timothy 2:5-6).

The birth of Jesus is a profound mystery, revealing the heart of God and His plan for humanity's redemption. Through Jesus, we are invited into a personal relationship with God, experiencing forgiveness, hope, and eternal life.

The Gospel of Luke has much more to say about the virgin-birth of Jesus. We are told here that the angel Gabriel visited Mary and declared to her: 'you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High' (Luke 1:31-32). When Mary asked how this could possibly happen seeing she had no husband, the angel replied: 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God' (Luke 1:35).

.The angel did not say that this was something God had ordained purely to make a show of his creative powers (something that, once again, would have been impossible to prove), he told Mary that she was to experience a very special birth *because there was something very special about her coming son Jesus*. Twice the angel told her that he would be the Son of the Most High. The uniqueness of the virgin-birth was vested in the actual person being born – it was the incarnation of the Son of God, a hitherto unprecedented event, that necessitated the equally unique and unparalleled character of his birth.

In denying that there was anything in the virgin-birth other than a demonstration of God's power, the Qur'an divests the event of its two most important characteristics. In Luke the coming child is to be *the Son of God* and in Matthew his advent is for the purpose of *saving his people from their sins*. In Luke it is the *person* of

Jesus that explains his unique conception, in Matthew it is his redemptive *mission* that explains the unique purpose for which he came to earth – this is the 'sign' that was signified in his exceptional birth. It is these two factors that have always been at the heart of the Christian faith and that define its greatness. Its central figure is known to all Christian believers as 'our Lord and Saviour Jesus Christ' (2 Peter 1:11, 3:18). This was the supreme purpose for which the Son of God became the Son of man, Jesus of Nazareth.

Ironically these are the two dividing characteristics about Jesus that distinguish Christians from Muslims. The latter accept his virgin-birth as a fact, his ascension to heaven, his coming return to earth, his miracles and his sinlessness. As Muslims so often say, 'we accept everything you believe about Jesus except for two things – he was not the Son of God and he did not die for our sins.' To put it simply, in contrast to the fundamental biblical definition of Jesus, Muslims will reply: 'neither Lord, nor Saviour.' But in acknowledging the virgin-birth, the Qur'an has unwittingly recognized a unique feature of his birth that cannot otherwise be effectively explained – the child was the Son of God (Luke) who had come into the world to be its saviour (Matthew), Lord and Saviour indeed!

Looked at in a historical context, the Qur'an followed the

Gnostic texts in making unique statements about Jesus, but failed to see the unique significance of the events it was confirming. His life began in an extraordinary way solely because he was *a unique personality* who had come into the world *with a very unique mission*, to bring salvation and eternal life to all who would accept him as Lord and Saviour of their lives. As Elizabeth, the mother of John the Baptist, said to Mary his mother, 'Blessed are you among women, *and* blessed is the fruit of your womb' (Luke 1:42). It was the person and character of the child she was bearing which made it possible for Mary to respond: 'For behold, henceforth all generations will call me blessed' (Luke 1:48).

Mark only covers the public ministry of Jesus in his gospel from the time of his baptism and so makes no reference to the virgin-birth, save perhaps for an allusion to it in calling Jesus 'the carpenter, the son of Mary' (Mark 6:3) without any direct reference to Joseph. John, however, in the prologue to his gospel tells us precisely why Jesus was born in such a unique way. He begins: 'In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made' (John 1:1-3). It was because Jesus had long existed in the divine realms before his conception on

earth that he had to be born of a virgin woman. He could not have been procreated through both a father and mother as a new person entirely, distinguished purely by his parents' genes and DNA.

John adds: 'And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father' (John 1:14). Jesus had long pre-existed his incarnation, he had come down from above and had taken on a human form to become one of us, and to reveal the fullness of God's glory in his redeeming work. Jesus himself said: 'I saw Satan fall like lightning from heaven' (Luke 10:18), a declaration of his pre-existence long before his conception in Mary's womb. Jesus also said to the Jews: 'If God were your Father, you would love me, for I proceeded and came forth from God' (John 8:42), adding: 'before Abraham was, I am' (John 8:58).

Paul defined the two unique features about Jesus that characterized and explained his virgin-birth: 'For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross' (Colossians 1:19-20). He was the Son of God incarnate who had come to redeem and save the world – the two things Luke and Matthew respectively mention to explain his unique birth.

Before Jesus was born there is a lot of prophecy in the Bible from the prophet concerning Jesus, even from book of Genesis.

Genesis 3:14-15

[14]So the Lord God said to the serpent, “Because you have done this, “Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life.

[15]And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

This confirms the victory of Christ over Satan.

His birth was prophesy by Isaiah. Isaiah 9:6

[6] For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

AND

Isaiah 11:1-4. [1]A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. [2]The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord—[3]and he will delight in the fear of the Lord. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; [4]but with righteousness he will judge the

needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

Isaiah move forward concerning Jesus, he told us the purpose of his coming to the surface of earth.

- 1) To bring Judgment and set people free bandage of Satan. Isaiah 61:1-4.
- 2) To die for our sin, so that we can be save. To redeem us and deliver us from power of sin and eternal punishment. Read Isaiah 53:1-end.

The book of Daniel talk about is coming Daniel 9:25-26

[25]Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troubles times.

[26]And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolation's are determined.

The book of Malachi also confirm this prophecy Malachi 3:1-4
[1]Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

[2]But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

[3]And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

[4]Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

This are some of the Old Testament prophecy concerning Jesus.

IN NEW TESTAMENT

Before He was born the Lord sent his angel to a Virgin marry who is espouse to Joseph. I knew a lot of Christian know this story, but for the sake of the Muslims and those who are not yet in Christ we will need to go in detail for better understanding.

Luke 1:26-35

[26]And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, [27]To a virgin espoused to a man whose name was Joseph, of the house of David; and the

virgin's name was Mary. [28]And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. [29]And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. [30]And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

[31]And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. [32]He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: [33]And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. [34]Then said Mary unto the angel, How shall this be, seeing I know not a man?

[35]And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

The conversation between Angel Gabriel and Mary is mentioned above.

THE BIRTH OF JESUS ACCORDING TO THE ISLAM

Some Muslim accusation leveled against the Holy Bible is the supposedly unacceptable language used by Luke in describing the virginal conception of the Lord Jesus. For instance,

statements such as the Holy Spirit "overshadowing" Mary are claimed to contain sexual overtone and the quote Luke 1:35 which records the words of the angel Gabriel to Mary to the effect that the Holy Spirit would "come upon" her and that the power of the Most High would "overshadow" her.

Muslims implies that there is something immoral about the Biblical account of the conception of Jesus. He very significantly omits the rest of the verse: "therefore the child to be born of you will be called holy, the Son of God" (Luke 1:35). The whole verse is set in an awesome context of holiness. Because this child was to be conceived, not by the medium of impure flesh, but by the power of the Holy Spirit, therefore the child would not be impure and sinful like all other men, but would be holy, even the Son of God. How anyone can see anything distasteful in this is beyond understanding. The Qur'an itself teaches that the reason for the conception of Jesus by divine power alone was his unique holiness (Surah Maryam 19:19).

These words apply:

To the pure all things are pure, but to the corrupt and unbelieving, nothing is pure; their very minds and consciences are corrupted.
Titus 1:15

In Luke's Gospel one often reads of their Holy Spirit coming upon people and in every case the expression implies an anointing of his holy influence. Simeon was a man "righteous and

devout" and the "Holy Spirit was upon him" (Luke 2:25) and when Jesus was baptised and was praying, the "Holy Spirit descended upon him" (Luke 3:22). Likewise we read that when the glory of God appeared above Jesus when he was transfigured, "a cloud came and overshadowed them" (Luke 9:34). How can anyone say, when similar expressions are used of the conception of Jesus (i.e. that the Holy Spirit "came upon" Mary and that the power of God "overshadowed" her), that this is "distasteful - gutter language"?

It is surprising that Muslims would raise this as an issue, since it is actually the Qur'an that describes Jesus' virginal conception and birth in very graphic language:

And (remember) her who guarded her SEXUAL ORGAN (Arabic- farjahaa): We breathed into her from Our Spirit, and We made her and her son a Sign for all people. S. 21:91 And Mary the daughter of 'Imran, who guarded her SEXUAL ORGAN (Arabic- farjahaa) and We breathed INTO IT of Our spirit; and she testified to the truth of the words of her Lord and of His revelations, and was one of the devout (servants). S. 66:12.

The word farjahaa, from farj, refers to a person's private area, to their private parts. Here are some verses which use this word in this connection:

Prosperous are the believers who in their prayers are humble ... and guard their private parts (lifuroojihim). S. 23:1-2,5 Arberry.

Men and women who have surrendered, believing men and believing women, obedient men and obedient women, truthful men and truthful women, enduring men and enduring women, humble men and humble women, men and women who give in charity, men who fast and women who fast, men and women who guard their private parts (furoojahum), men and women who remember God oft -- for them God has prepared forgiveness and a mighty wage. S. 33:35 Arberry and guard their private parts (lifuroojihim). S. 70:29 Arberry.

In the above references which speak of Christ's conception, this word is used to describe Allah penetrating Mary's private area by breathing his Spirit into it.

Mahmoud M. Ayoub contrasts the birth narratives of the Gospel of Luke with that mentioned in the Quran. All bold and capital emphasis is ours:

"The language of this verse (author- Luke 1:35) is clearly circumspect. It implies no sexual union or divine generation of any kind. Furthermore, while Luke's description agrees both in form and spirit with the Qur'anic idea of the conception of Christ, the language of the Qur'an IS FAR MORE GRAPHIC AND OPEN TO INTERPRETATION.

He goes on to say:

"... Then of Mary He (author-allegedly God) continues: 'And she who guarded well [lit. fortified] her chastity [lit. GENERATIVE ORGAN], and thus We breathed INTO HER of our spirit, and We made her and her son a sign [or miracle, 'Aya] for all beings' (S. 21:90-91)..."

"In the second instance the Qur'an speaks of Mary as a righteous woman who lived in strict chastity and obedience to God: 'And Mary daughter of 'Imran who guarded well her GENERATIVE ORGAN farjaha, and thus We breathed INTO HER of our spirit' (S. 66:12). THE BOLD AND GRAPHIC STATEMENT APPEARS TO HAVE SHOCKED TRADITIONISTS AND COMMENTATORS, so that most of them tried to cover it up with different and FARFETCHED significations or glossed over it with out comment..."

"Ibn Kathir interprets the phrase 'guarded well her generative organ' to mean: 'safeguarded and protected it. Guarding well ihsan signifies chastity and high birth.' He comments on the phrase, 'and thus We breathed into it of our spirit' thus 'that is, through the angel Gabriel. This is because God sent him to her, and he took for her the form of a man of good stature (S. 19:17). God commanded him to breathe INTO THE BREAST OF HER CHEMISE. HIS BREATH WENT DOWN

AND PENETRATED HER GENERATIVE ORGAN, AND THUS CAUSED HER TO CONCEIVE JESUS ..." (Ibid.)

Finally:

"Abu Ja'far al-Tusi, the jurist doctor of the Shi'i community, as well as his well known disciple al-Tabarsi, read the words, 'We breathed INTO IT' literally. Al-Tusi says: 'It has been held that Gabriel BREATHED INTO MARY'S GENERATIVE ORGAN then God created Christ in it' ..." (Ibid., p. 68)

Ibn Kathir provides additional evidence for the very graphic and distasteful nature of the Quranic birth narratives. In his comments on S. 66:12, Ibn Kathir writes:

<And Maryam, the daughter of 'Imran who guarded her chastity (PRIVATE PART).> meaning who protected and purified her honor, by being chaste and free of immorality,

<And We breathed INTO IT (PRIVATE PART) through Our Ruh,> meaning, through the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him TO BLOW into a gap of her garment and that breath went into her womb THROUGH HER PRIVATE PART; this is how 'Isa was conceived. This is why Allah said here,

<And We breathed INTO IT through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub,> meaning His

decree and His legislation. (Tafsir Ibn Kathir - Abridged, Volume 10, Surat At-Tagabun to the end of the Qur'an, pp. 75-76; bold and capital emphasis ours).

Ibn Kathir makes the following comments in reference to S. 19:22-23:

"Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibril) blew into the opening of her garment that she was wearing. Then the breath descended until it entered INTO HER VAGINA and she conceived by the leave of Allah." (Tafsir Ibn Kathir, Abridged, Volume 6, Surat Al-Isra', Verse 39 To the end of Surat Al-Mu'minin, first edition July 2000, p. 244; bold and capital emphasis ours)

Ibn Kathir's notes on S. 2:223 also help us to see the very graphic nature of the term farj:

<as Allah has ordained for you.>

This refers to Al-Farj (THE VAGINA), as Ibn 'Abbas, Mujahid and other scholars have stated. Therefore, anal sex is prohibited, as we will further emphasize afterwards, Allah willing ...

Ibn Jurayj (one of the reporters of the Hadith) said that Allah's Messengers said ...

(From the front or from behind, as long as it occurs IN THE FARJ (VAGINA)).

Abu Bakr bin Ziyad Naysaburi reported that Isma'il bin Ruh said that he asked Malik bin Anas, "What do you say about having sex with women in the anus?" He said, "You are not an Arab? Does sex occur but in the place of pregnancy? Do it only IN THE FARJ (VAGINA)." (Tafsir Ibn Kathir (Abridged), Volume 1, Parts 1 and 2 (Surat Al-Fatihah to Verse 252 of Surat Al-Baqarah With this evidence you should know that Muslims expose their Quran that is the one that give bad account and should be accused for saying God sent angel to be penetrating woman private part.

WHICH MARY GIVE BIRTH TO JESUS?

In Islam Mary the mother of Jesus was the daughter of Imran who is called Am-ram in the Bible who died over 1500 years before Christ.

Exodus 6:20. And Am-ram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Am-ram were an hundred and thirty and seven years.

Numbers 26:59. And the name of Am-ram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Am-ram Aaron and Moses, and Miriam their sister.

This is who Qur'an called mother of Jesus.

Surah Al Imran _ The family of Imran, Am-ram.

Quran 3:35.

الْعَلِيمِ السَّمِيعِ أَنْتَ إِذْكَ ۖ مَنِيَّ فَتَقَبَّلْ مَحَرَّرًا بَطْنِي فِي مَا لَكَ

Arberry

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

In the verse mention above talk about how Mary the mother of Jesus was born to Am-ram. I knew some Christian will laugh at this junction because they will know this is a serious joke and can Mary mother of Jesus become Daughter of Am-ram in Old Testament? Some Muslims and others will be confused here, wait there is a lot to expose more. Meanwhile if you check the history the name of *Mary father is Joachim and her mother name is Anne.*

Maryam 19:28

بِعَيَّا أُمُّكَ كَانَتْ وَمَا سَوَّءَ أَمْرًا أَبُوكَ كَانَ مَا هُرُونَ يَا أخت

O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

Now let go into the story of how Jesus was born according to the Qur'an. Here you will see how Muhammad copy some part from the Bible and added his own to it in order to convince people that he brought a revelation.

QURAN 19:16-33

16. And mention in the Scripture Mary, when she withdrew from her people to an eastern location. 17. She screened herself away from them, and We sent to her Our spirit, and He appeared to her as an immaculate human. 18. She said, "I take refuge from you in the Most Merciful, should you be righteous." 19. He said, "I am only the messenger of your Lord, to give you the gift of a pure son." 20. She said, "How can I have a son, when no man has touched me, and I was never unchaste?"

21. He said, "Thus said your Lord, 'It is easy for Me, and We will make him a sign for humanity, and a mercy from Us. It is a matter already decided.'" 22. So she carried him, and secluded herself with him in a remote place. 23. The labor-pains came upon her, by the trunk of a palm-tree. She said, "I wish I had died before this, and been completely forgotten." 24. Whereupon he called her from beneath her: "Do not worry; your Lord has placed a stream beneath you. 25. And shake the trunk of the palm-tree towards you, and it will drop ripe dates by you." 26. "So eat, and drink, and be consoled. And if you see any human, say, 'I have vowed a fast to the Most Gracious, so I will not speak to any human today.'" 27. Then she came to her people, carrying him. They said, "O Mary, you have done something terrible.

28. O sister of Aaron, your father was not an evil man, and your mother was not a whore."

29. So she pointed to him. They said, “How can we speak to an infant in the crib?” 30. He said, “I am the servant of God. He has given me the Scripture, and made me a prophet.

31. And has made me blessed wherever I may be; and has enjoined on me prayer and charity, so long as I live. 32. And kind to my mother, and He did not make me a disobedient rebel.

33. So Peace is upon me the day I was born, and the day I die, and the Day I get resurrected alive.”

But in another Chapter and Verse of the Qur'an reveal how Jubril make her become pregnant. Read the two surah and verse below.

رَبِّهَا بِكَلِمَاتٍ وَصَدَّقَتْ رُوحَنَا مِنْ فِيهِ فَنَفَخْنَا فِيهَا أَخْصَنَّتْ الَّتِي عَمْرَأَ ابْنَتَ مَرْيَمَ
12 *الفاتية* — مِنْ وَكَانَتْ وَكُنْتِهَا ***We breathed into her of Our Spirit;***
and she believed in the truth of her Lord's Words and His Books, and was one of the devout. Quran 66:12.

And she who guarded her virginity. We breathed into her of Our spirit, and made her and her son a sign to the world. Quran 21:91.

In quran 19:16-33. The Qur'an only answer to Mary's obvious question in her virgin-condition was to say that Allah simply says: 'Be!' (*Kun*), and 'it comes to be' (*fayakun*). For one who created the whole universe by his word of power it is hardly surprising to find that it is 'easy' for him to cause a woman to

conceive a son without the contribution of a human father, but why should this be the only reason why God would do this? Why would he choose to enact the birth of *Jesus*, a prophet in Islam no different to or greater than all the other prophets, in such a unique way? And how could the virgin-birth of Jesus be a sign to the nations when there was no way of proving it? In the Qur'an, when Mary was challenged as to how she could conceive a child out of wedlock, she had no way of proving her chastity. So she pointed to her infant son Jesus who promptly spoke from his cradle and gave the women around her a discourse about himself and his coming role on earth: 'I am indeed a servant of Allah. He has delivered to me the scripture and has made me a prophet. And he has made me blessed wherever I am, and has enjoined on me the required worship and charity (*as-salati wal-zakat*) for as long as I live; and to be kind to my mother, and not overbearing or unblest' (Surah 19:30-33).

The sign here was not the exceptional cause of Jesus' birth – it was his miraculous ability to address the bystanders in coherent speech while still a baby in a cradle. Unless there was some very significant purpose in the virgin-birth, it is hard to see how it could have been a sign in its own right when no one could prove it. (Once again, Mary is found alone with Jesus with no sign of Joseph anywhere. Even when Jesus says that he will be kind to his mother, he makes no reference to the man who by then would have been her husband for many years. One cannot help

wondering whether Muhammad possibly believed in the perpetual virginity of Mary, especially as the Qur'an nowhere mentions his brothers and sisters.).

What is most interesting here is the determination in the Qur'an to actually *play down* the virgin-birth of Jesus as being inconsequential other than as an arbitrary demonstration of Allah's creative power. It says: 'The likeness (*mathal*) of Jesus with Allah is as the likeness of Adam. He created him from dust and said to him "Be!" and he came to be (*kun fayakun*)' (Surah 3:58). The argument built into this text is obvious – Jesus' conception was no different to the creation of Adam. Both of them simply came into being by a creative *fiat* (accomplishment) through the word of God alone. Muslims accordingly have argued that the creation of Adam was in fact greater than that of Jesus, for the latter was conceived solely through a mother, but Adam was brought into being without a father or mother!

Likewise it is argued that Eve came into being the same way and that both Adam and Eve were created without mothers or fathers. Muslims who reason like this are merely following the Qur'an itself which seems to be more concerned about explaining away any unique significance in the virgin-birth of Jesus that might be relative to *him personally*, rather than giving any answer to the question why *Jesus* should have been chosen as the uniquely-conceived son.

It goes without saying that Adam and Eve *could not* have had any human parents. Someone had to be created first! But the birth of Jesus could, in the normal course of events, have surely been the same as that of any other prophet if there was nothing unique about him personally. Both Isaac and John the Baptist were conceived in unique ways – from an ageing father and a barren woman both beyond the age of child-bearing, but a father and mother still achieved their conceptions in the natural way. Jesus' birth – and his alone of all men and woman in human history – was not only supernatural but *contrary to natural means*. Adam and Eve were created – Jesus was *procreated* in a very unusual way which invaded and disturbed all the normal means by which children are brought into the world. There must have been a very special reason for Jesus' unique birth – and the Qur'an hints at it when it says 'We made her and her son a *sign* for all peoples' (Surah 21:91). What was that sign?

There are two texts in the virgin-birth passages that must be examined here. The first is the address of the angels to his mother: 'O Mary, Allah announces to you a *word from him*, whose name is *the Messiah*, Jesus son of Mary, worthy of praise both now and in the hereafter, and from those who draw near' (Surah 3:45). Now the Qur'an begins to give some real meaning to the unique birth – the angels tell her that her son will *himself* be unique, not one to whom the Word of God comes, but an actual Word from God himself, from the very heart of the One who sits on the throne of

heaven. He will also be given a unique title – *al-Masih*, the long-awaited glorious Messiah promised through David and the prophets many centuries beforehand.

QURAN SAYS MARY WAS ALONE WHEN HE GIVE BIRTH TO JESUS

The Quran's account of Mary's solitude during Jesus' birth (Surah 19:16-26, Surah 23:50) differs from the biblical narrative, which suggests Mary was accompanied by Joseph and possibly others (Luke 2:1-7, Matthew 1:18-25).

BIBLICAL ACCOUNT OF JESUS' BIRTH

The Bible describes Mary traveling with Joseph to Bethlehem, where she gave birth to Jesus (Luke 2:1-7). The narrative implies Joseph's presence and possibly others, including midwives, in the birth process.

- **Luke 2:6-7:** "While they were there, the time came for her to give birth, and she gave birth to her firstborn son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn."

- **Matthew 1:24-25:** "When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. But he had no union with her until she gave birth to a son. And he gave him the name Jesus."

QURANIC ACCOUNT OF JESUS' BIRTH

The Quran describes Mary giving birth to Jesus in solitude, away from her people (Surah 19:16-26, Surah 23:50).

- **Surah 19:22-23:** "She conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, 'Oh, I would that I had died before this, and had been long forgotten!'"

CONTRASTING ACCOUNTS

The biblical and Quranic accounts differ in their descriptions of Mary's circumstances during Jesus' birth:

1. **Presence of Others:** The Bible implies Joseph's presence, while the Quran describes Mary as alone.
2. **Location:** The Bible places Jesus' birth in Bethlehem, whereas the Quran doesn't specify a location.
3. **Mary's Experience:** The Quran emphasizes Mary's distress and solitude, whereas the Bible focuses on the circumstances surrounding Jesus' birth.

JESUS A SLAVE OR SON OF GOD?

The Quran refers to Jesus as a "slave" or "servant" of Allah (Surah 4:172, 19:30). In Islamic theology, this emphasizes Jesus' submission and devotion to Allah.

BIBLICAL PERSPECTIVE ON JESUS' RELATIONSHIP WITH GOD

The Bible presents Jesus as the Son of God, equal with God, and divine (John 1:1-14, 10:30, Philippians 2:6). Jesus' relationship with God is one of unity and co-existence, not servitude.

- **John 10:30:** "I and the Father are one."

- **Philippians 2:6:** "Who, being in very nature God, did not consider equality with God something to be used to his own advantage."

QURANIC PERSPECTIVE ON JESUS' RELATIONSHIP WITH ALLAH

The Quran emphasizes Jesus' servitude and prophethood, rejecting his divinity (Surah 4:171-172, 5:75).

- **Surah 4:172:** "The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He directed to Mary, and a spirit from Him. So believe in Allah and His messengers, and say not 'Three.'"

- **Surah 19:30:** "He said, 'I am indeed a servant of Allah. He has given me the Scripture and made me a prophet.'"

CONTRASTING VIEWS

The biblical and Quranic perspectives on Jesus' relationship

with God/Allah differ significantly:

1. **Divinity of Jesus:** Christianity affirms Jesus' divinity, while Islam rejects it.
2. **Nature of Relationship:** The Bible presents Jesus as God's Son, equal and co-existent, whereas the Quran depicts Jesus as a servant and prophet.
3. **Theological Implications:** The biblical view of Jesus' divinity underlies Christian theology, while the Quranic view of Jesus as a servant informs Islamic theology.

PETER CONFESSON

The confession of Peter, where he calls Jesus the Son of God, is a pivotal moment in the New Testament, recorded in Matthew 16:13-20, Mark 8:27-30, and Luke 9:18-21. This event marks a significant turning point in Jesus' ministry, as he begins to reveal his true identity and mission to his disciples.

THE CONFESSON

Jesus asked his disciples, "Who do people say that the Son of Man is?" (Matthew 16:13). They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets" (Matthew 16:14). Jesus then asked, "But what about you? Who do you say that I am?" (Matthew 16:15). Peter responded, "You are the Christ, the Son of the living God" (Matthew 16:16). This confession is remarkable, as it reveals Peter's understanding of Jesus' true nature and identity.

JESUS' RESPONSE

Jesus responded to Peter's confession with blessing and affirmation: "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven" (Matthew 16:17). Jesus acknowledged that Peter's understanding was not based on human insight or reasoning but was a revelation from God.

Significance of the Confession

This confession is significant for several reasons:

1. **Recognition of Jesus' Divinity:** Peter's confession recognizes Jesus as the Son of God, affirming his divine nature and identity.
2. **Turning Point in Jesus' Ministry:** This event marks a turning point in Jesus' ministry, as he begins to reveal his true identity and mission to his disciples.
3. **Foundation of the Church:** Jesus said, "You are Peter, and on this rock I will build my church" (Matthew 16:18), indicating that Peter would play a foundational role in the early Christian community.
4. **Authority and Leadership:** Jesus gave Peter a special role, granting him authority and leadership in the church (Matthew 16:19).

IMPLICATIONS OF THE CONFESSION

The confession of Peter has far-reaching implications for Christian theology and practice:

1. **Jesus is the Messiah:** Peter's confession affirms Jesus as the promised Messiah, fulfilling Old Testament prophecies.
2. **Divine Nature of Jesus:** The confession recognizes Jesus' divine nature, solidifying his identity as the Son of God.
3. **Church Leadership:** The role given to Peter establishes a precedent for church leadership and authority.

The Unique Sinlessness of Jesus, the Son of Mary

Even though the Qur'an states that Jesus was a prophet of Islam no different to all the other prophets who went before him, it grants to him many of the biblical features around his life and personality that distinguish him and mark him out as vastly superior to his forerunners. The virgin-birth is just one of many examples – it was a unique event based on a purely supernatural conception that has no meaning or significance unless one accepts that the person who was born had pre-existed his human form and had come into the world with a very significant and universal mission, in Jesus' case to redeem it from its transgressions and iniquities.

He could not have done this, however, if he had had any sins of his own. If he was no different to all other men and women on earth, he would have been as much in need of redemption as they were. He had to have remained sinless throughout his life to be able to become a perfect, pure and adequate substitute who could take the sins of others on himself and pay the price required to redeem

them. Peter says 'He committed no sin, no guile was found on his lips' (1 Peter 2:22), going on to say 'He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness' (1 Peter 2:24). Only by being sinless himself could he assume our sins on himself and impute his perfect righteousness to us in return.

Paul says much the same in different words: 'For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God' (2 Corinthians 5:21). Only by being perfectly sinless himself could he make it possible for us to assume his perfect righteousness. Elsewhere Jesus is described as 'one who in every respect has been tempted as we are, yet without sin' (Hebrews 4:15). The apostle John makes the same point as Peter and Paul when he says: 'You know that he appeared to take away sins, and in him there is no sin' (1 John 3:5).

Jesus is the only human being who has ever lived whom the Bible declares to have been completely without sin. As Jesus himself said to the Jews 'Which of you convicts me of sin?' (John 8:46). His sinlessness is one of those many unique features about him that distinguish him so radically from all other men, including all the prophets who preceded him. The Qur'an so often acknowledges these exceptional characteristics but fails to see their significance.

Typically, Jesus is the only person in the whole of the Qur'an to

actually have been described as sinless. When the angel appeared to Mary, his mother, he said to her: 'I am only a messenger of your Lord to give you a holy child' (Surah 19:19). The word used here to describe the little boy (*ghulam*) as 'holy' is *zakiyya*. The word actually means 'most holy, completely pure, without blemish.' It was the justification given to Mary for her coming conception of a child while still in a state of complete purity and chastity. The word only appears in one other text in the Qur'an which reads: 'Have you killed an innocent person who has not done this to another person?' (Surah 18:74).

In this text the complete innocence of the victim is restricted to the fact that he had never slain someone else. He was completely blameless of any act that might have justified killing him in return. In the passage quoted Moses put this question to an unnamed companion he was travelling with and was met with a sharp rebuke that he should have shown patience with him before reacting as he did, to which Moses replied that if he again showed such impertinence his companion should part company with him (Surah 18:75-76). The justification his companion supposedly had for killing the boy is not disclosed in a typical middle-eastern wisdom mystery-story, but the complete innocence of the child is not contested.

In Surah 19:19, however, the angel uses the word *zakiyya* to define the whole person of Jesus. It is not a statement that he was

innocent of some imagined crime, it is a definition of his overall personality. He was totally pure and holy within himself, without any sin or impurity. A hadith also excuses him of any impurity at his birth that might have given Satan an opportunity to come into contact with him, and it once again distinguishes Jesus in this respect from every other person or prophet who has ever lived: 'The Prophet said, "no child is born but that Satan touches it when it is born, whereupon it starts crying loudly because of being touched by Satan, except Mary and her son"' (Sahih al-Bukhari, Vol.6, p.54).

Another point is that Qur'an says Jesus and Adam are similar.

The likeness of Jesus in God's sight is that of Adam: He created him from dust, then said to him, "Be," and he was. Quran 3:59

Jesus and Adam: Similar or Radically Different?

It is also important to note that, while the Qur'an says that the *mathal*, the 'likeness' of Adam, is the same as the *mathal*, the 'likeness' of Jesus (Surah 3:59), the Christian scriptures reverse this completely. Paul strongly *contrasts* the two when he says: 'For as in Adam all die, so in Christ shall all be made alive' (1 Corinthians 15:22). He adds that Adam, the first man, was created as no more than a living being, whereas Jesus, the 'last Adam', came into the world as a *life-giving spirit* (1 Corinthians 15:45). Paul would never have understood the Quranic dictum that the

examples of Jesus and Adam were the same, that both of them had been created purely by a word from God, 'Be!'

Paul emphasises the contrast between them when he says: 'The first man was from the earth, a man of dust; the second man is from heaven' (1 Corinthians 15:47). Sure, Adam was created from the dust, but Jesus was born of a virgin because *he had pre-existed* Adam and took on human form to reverse the effects of Adam's fall. Paul added: 'Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven' (1 Corinthians 15:49). There you have it – Adam was only a man of dust, Jesus was a man of heaven.

Paul draws the same contrast in his letter to the Romans. Sin, Paul says, came into the world through one man (Adam) and death through sin, and the deadly affliction spread to all men because all men sinned (Romans 5:12). But if they all died because of Adam's transgression, how much greater is the grace of God and the free gift of that grace in Jesus Christ which has now abounded for many as well (Romans 5:15). Paul again emphasises the *contrast* between Jesus and Adam: 'Then as one man's trespass led to *condemnation* for all men, so one man's act of righteousness leads to *acquittal and life* for all men. For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous' (Romans 5:18-19).

In another letter Paul contrasts Jesus and Adam again. He says:

'Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men' (Philippians 2:5-7). It was Adam and Eve who, though being nothing more than mortal creatures, had grasped at equality with God when they believed Satan's lie that, if they ate of the forbidden fruit, they would 'be like God, knowing good and evil' (Genesis 3:5).

Jesus, who was in the form of God, being one with the Father and the Holy Spirit, nonetheless had not held onto that status, but humbled himself in becoming a man and in submitting himself to his Father as a human servant to God. So the pride of Adam and the humility of Jesus are contrasted, but Paul does not leave it there. He adds that, unlike Adam, Jesus 'humbled himself and became obedient unto death, even death on a cross' (Philippians 2:8). He was not only humbled, he was violently humiliated, purely so that he could undo the effects of Adam's sin and bring repentance and eternal life to those who had now become his fellow human beings.

The contrast between the first man Adam, created from dust, and the second man Jesus, born of a virgin, is powerfully set forth in Paul's epistles. It is that contrast that makes Jesus the glorious deliverer that he is, the one who redeemed the world from the

effects of Adam's fall. The Qur'an fails to discern this when it suggests that Adam and Jesus were *similar* in the manner of their becoming human beings. The contrast between them is absolute as Paul so capably shows. No mother of Adam would ever have been told: 'Blessed are you among women, and blessed is the fruit of your womb.' That honour was reserved for the mother of *Jesus* alone.

Qur'an continue given a story that when she became pregnant she was living alone if you read it well you will understand this, she was alone and eating palm date and drink water this is nothing but lie, Qur'an even said she gave birth under palm tree. Quran 19:16-26

Let see what Bible say about this

GOSPEL OF MATTHEW.

Matthew 1:18-25

[18] Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

[19] Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

[20] But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of

David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

[21]And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

[22]Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

[23]Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

[24]Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

[25]And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

According to the account of Matthew you will see it clearly that Mary was not alone and didn't go anywhere or stay away from her people, even Joseph who was her husband when he intended to stay away from her. God sent His Angel to minister to him. Did you hear anything like this from Muhammad account in the Quran?

GOSPEL OF LUKE

Luke 1:26-35

[26]And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, [27]To a virgin espoused to a man whose name was Joseph, of the house of David; and the

virgin's name was Mary. [28]And the angel came in unto her, and said, Hail, thou that art highly [29]And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. [30]And the angel said unto her, Fear not, Mary: for thou hast found favour with God. [31]And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. [32]He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: [33]And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. [34]Then said Mary unto the angel, How shall this be, seeing I know not a man? [35]And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

If you read the book of Luke, you will see that the gospel give account of month and city where the event happen while Qur'an could not provide this. And here Mary never travel to any place to hide herself before the visitation of Angel Gabriel. The Angel that appear to Mary said Jesus will be called **Son of God**, while the Jubril that visited Maryam according to **Qur'an said Jesus known as Isa is slave of Allah**.

This contradicts the identity of Jesus. In the Bible the Apostles confirm that Jesus is Son of God, Jesus called himself Son of God, even the demons called him Son of God.

Apostle Peter confirm that Jesus is the Son of God - Matthew 16:16-19

[16]And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

[17]And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. [18]And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. [19]And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Jesus also say He is the Son of God - John 10:30-33

[30]I and my Father are one. [31]Then the Jews took up stones again to stone him.

[32]Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

[33]The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Demons also confirm He is the Son of God -Matthew 8:28-29

[28]And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by

that way. [29]And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Even Satan himself called him Son of God

Matthew 4:3

[3]And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

Luke continue to give account of where and when Jesus was born in Chapter 2

Luke 2:1-7

[1]And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

[2](And this taxing was first made when Cyrenius was governor of Syria.) [3]And all went to be taxed, every one into his own city.

[4]And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

[5]To be taxed with Mary his espoused wife, being great with child.

[6]And so it was, that, while they were there, the days were accomplished that she should be delivered. [7]And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Qur'an says Mary went to a place and stay away from her people, give birth under palm tree. While the Gospel says she went to Bethlehem with Joseph and give birth in manger.

Qur'an is also silent on the Angels that appear to the shepherd to announce the birth of Jesus. Muhammad purposely do this because he condemn the who truly Jesus is, Jesus is called Lord and Saviour while Qur'an only address him as slave of Allah.

Angel announce the Birth of Jesus to Shepherds at night - Luke 2:8-17

[8]And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. [9]And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. [10]And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. [11]For unto you is born this day in the city of David a Saviour, which is Christ the Lord. [12]And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

[13]And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, [14] Glory to God in the highest, and on earth peace, good will toward men. [15]And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which

the Lord hath made known unto us. [16]And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

[17]And when they had seen it, they made known abroad the saying which was told them concerning this child.

The three wise men that visited Jesus

In the case of 3 wise men that visited Jesus in the Book of Matthew Chapter 2 Muhammad was silent about this just because he wants to avoid where the 3 men fell down and worship Jesus.

Matthew 2:10-11

[10]When they saw the star, they rejoiced with exceeding great joy. [11]And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

By now many of us will have seen clear differences between the account of Jesus eyewitness and disciple that met his Apostles And the account that Muhammad who came after 600 years later who has never seen Jesus or meet any of his disciple give. Think which one is perfect to follow, Apostle Peter says in the book of 2 Peter 1:16.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus

Christ, but were eyewitnesses of his majesty.

1 John 1:1-4

[1]That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life.

[2]The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us.

[3]We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

[4]We write this to make our joy complete.

Galatians 1:8-9

[8]But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

[9]As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.



CRUCIFIXION ACCORDING TO BIBLE AND QURAN

PART TWO

INTRODUCTION

The issue of Jesus Crucifixion is a serious case in Islam and Christianity for long time ago which has cause a lot of argument and confusion.

The grace of Our Lord Jesus Christ whom has appointed me to this work, I shall explain and bring out some fact for the readers to know the truth and hold-fast on it.

The crucifixion of Jesus is a pivotal event in human history, marking the intersection of God's divine plan and human sinfulness. It is a story of sacrifice, love, and redemption, which has captivated the hearts of millions for centuries. The crucifixion is not only a historical event but also a theological turning point, which reveals the depths of God's love and the extent to which he was willing to go to save humanity.

OLD TESTAMENT PROPHECIES

The crucifixion of Jesus was foretold in the Old Testament, demonstrating the continuity between the Old and New Testaments. Some key prophecies include:

- **Isaiah 53:5** - "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us

peace was on him, and by his wounds we are healed."

- **Psalm 22:16-18** "Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet. All my bones are on display; people stare and goggle at me. They divide my clothes among them and cast lots for my garment."

- **Zechariah 12:10** - "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son."

These prophecies, written centuries before the event, demonstrate the divine plan and foreknowledge of the crucifixion. They reveal the details of the event, including the piercing of hands and feet, the dividing of garments, and the mocking and scorn of the crowd.

NEW TESTAMENT ACCOUNTS

The New Testament accounts of Jesus' crucifixion are detailed in the Gospels, highlighting the events leading up to and including the crucifixion.

- **Matthew 27:32-56** - The Gospel of Matthew records the crucifixion as the fulfillment of Old Testament prophecy, emphasizing Jesus' kingship and the mocking of the crowd.

- **Mark 15:21-41** - The Gospel of Mark presents the crucifixion

as a brutal and tragic event, highlighting Jesus' suffering and abandonment.

- **Luke 23:26-49** - The Gospel of Luke emphasizes Jesus' compassion and forgiveness, recording his words "Father, forgive them, for they do not know what they do."

- **John 19:16-42** - The Gospel of John presents the crucifixion as a triumphant and redemptive event, highlighting Jesus' control and sovereignty.

THE PURPOSE OF THE CRUCIFIXION

The crucifixion of Jesus served several purposes, including:

- **Redemption:** Jesus' death on the cross provided redemption for humanity's sins, reconciling us to God (Romans 5:8-11, 2 Corinthians 5:18-19).

- **Atonement:** The crucifixion was the means by which Jesus bore the punishment for our sins, providing atonement and forgiveness (Romans 3:25, Hebrews 9:22).

- **Victory over sin and death:** Through his crucifixion and resurrection, Jesus defeated sin and death, offering us eternal life (1 Corinthians 15:55-57, Hebrews 2:14-15).

- **Demonstration of God's love:** The crucifixion demonstrates the depths of God's love for humanity, revealing the extent to which he was willing to go to save us (Romans 5:8, John 3:16).

The crucifixion of Jesus has profound theological significance,

revealing the nature of God and the means by which humanity is saved.

- **Substitutionary atonement:** The crucifixion demonstrates the principle of substitutionary atonement, where Jesus takes the place of sinful humanity, bearing the punishment for our sins.

- **Justification:** The crucifixion provides the basis for justification, where God declares us righteous on the basis of Jesus' righteousness.

- **Reconciliation:** The crucifixion reconciles humanity to God, removing the barrier of sin and enabling us to have a personal relationship with God.

- **Redemption:** The crucifixion redeems humanity from the power of sin and Satan, offering us a new life in Christ.

HISTORICAL AND CULTURAL CONTEXT

The crucifixion of Jesus took place in a specific historical and cultural context, which provides important insights into the event.

- **Roman crucifixion:** Crucifixion was a common form of Roman execution, used to punish slaves, rebels, and those deemed threats to the empire.

- **Jewish context:** The crucifixion took place in the context of Jewish expectation and prophecy, highlighting the fulfillment of Old Testament prophecies.

- **Social and economic context:** The crucifixion reflects the social and economic realities of first-century Palestine, including poverty, inequality, and oppression.

Jesus' Predictions of His Crucifixion

Jesus foretold his crucifixion on several occasions, demonstrating his awareness of the events that would unfold. In Matthew 20:17-19, Jesus says, "We are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!"

Similarly, in Mark 10:32-34, Jesus says, "We are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles. They will mock him, spit on him, flog him, and kill him. And after three days, he will rise."

These predictions demonstrate Jesus' understanding of the events that would unfold, including his betrayal, condemnation, and crucifixion. Jesus' words also highlight his submission to God's plan, as he sets his face like a flint toward Jerusalem (Luke 9:51).

Jesus' Words on the Cross

Jesus spoke several phrases while on the cross, providing

valuable insights into his thoughts and feelings.

- **"Father, forgive them, for they do not know what they do" (Luke 23:34):** This phrase demonstrates Jesus' compassion and forgiveness, even in the midst of immense suffering. Jesus' words echo the sentiments of Psalm 103:10, which says, "He does not deal with us according to our sins, nor repay us according to our iniquities."

- **"Today you will be with me in paradise" (Luke 23:43):** Jesus' words to the thief on the cross demonstrate his authority and power, as he promises the thief a place in paradise.

- **"Woman, behold your son" (John 19:26-27):** Jesus' words to Mary demonstrate his concern for his mother's well-being, as he entrusts her to the care of John.

- **"I thirst" (John 19:28):** Jesus' words demonstrate his humanity, as he experiences the physical pain and suffering of crucifixion.

- **"It is finished" (John 19:30):** Jesus' words demonstrate his triumph and victory, as he completes the work of salvation.

- **"Father, into your hands I commit my spirit" (Luke 23:46):** Jesus' words demonstrate his trust and faith, as he commits his spirit to God's care.

The Significance of Jesus' Words and Actions

Jesus' words and actions leading up to and during the crucifixion provide valuable insights into his understanding of

the event and its significance. Jesus' submission to God's plan, his compassion and forgiveness, and his triumph and victory all demonstrate his commitment to the work of salvation.

SOME FACT ABOUT CRUCIFIXION

Christ's crucifixion occurred about 2000 years ago. This is documented by Roman, Jewish, and Greek historians. However, the Qur'an denies the crucifixion occurred. The Qur'an goes against known, recorded history. This article discusses Christ's historical crucifixion.

Christianity teaches that Jesus was crucified. All four Gospels record the crucifixion, resurrection, and ascension. But Muhammad and the Qur'an say that Christ was not crucified. Muhammad appeared on the scene about 600 years after Jesus. Muhammad claimed to receive 'revelations' from Allah, given to him through Gabriel. One of Muhammad's revelations was that Jesus was not crucified.

In other words, someone other than Jesus was crucified. The majority of Muslims believe this substitution theory. Yet the evidence from both the New Testament, and other historical sources state that Christ was crucified.

The crucifixion, death, and resurrection of Jesus Christ is the heart of the Christian faith.

The Christian believe that Jesus was Crucified and killed with

evidences from both Old Testament and the New Testament. For example,

- 1) His death for the world. Isaiah. 53:1-12 compare with John 1:29, Mark 10:45 and Luke 24:44-48.
- 2) His resurrection. Psalm 16:11 compare with Luke 24:1-12.
- 3) Gambling of His clothe. Psalm 22:18 compare with Luke 23:34, John 19:23-24.
- 4) The spear that was stuck into Jesus side, the blood and water that came out in John 19:34-37 is the fulfillment of Zachariah 12:10.

If you go through the chapters and the verses of the Bible quoted from Old Testament and you compare it with the New Testament it is enough for the reasonable person to believe that Christian faith concerning the Crucifixion of Jesus stand on the solid Foundation.

Another point is that there are several places in the Bible where Jesus himself prophesy about his death and resurrection. For example.

Matthew 16:21, Matthew 17:22-23, Matthew 20:17-19, Mark 9:30-32 and John 3:14-15.

A Christian believes in and hopes for revolves around Jesus' death on the cross for unworthy sinners. The resurrection is the divine vindication of the fact that Jesus did not die for any crime he had

committed, but died in place of sinners needing redemption and justification before an infinitely holy and just God. If it can be proven that Jesus did not die and rise from the dead, then Christianity is nothing more than a great lie which has deceived literally billions throughout the ages. The Christian is left without hope, having no assurance of justification, and remains in his sins. (Cf. 1 Corinthians 15:12-19; Romans 4:25, 5:8-11).

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

EVIDENCE FROM THE BIBLE THAT JESUS WAS CRUCIFIED AND RESURRECTED

Jesus predicted his own crucifixion and resurrection

Jesus was not afraid to die. In fact, He predicted His own death and resurrection

Matthew 16:21 - From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests, and teachers of the law, and that he must be killed and on the third day be raised to life.

Luke 18:31,32 - Jesus took the twelve aside and told them, 'We

are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. He will be handed over to the Gentiles, they will mock him, insult him, spit on him, flog him, and kill him. On the third day he will rise again.'

John 12:30-32 - This voice was for your benefit, not mine. Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself". He said this to show the kind of death he was going to die.

JESUS WILLINGLY WENT TO THE CROSS

Matthew 26:53 - "Do you not think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?"

Matthew 26:39 - "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."

John 10:18 - "No man takes it (his life) from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father".

THE NEW TESTAMENT DESCRIBES JESUS' CRUCIFIXION AND DEATH.

Matthew 27:32-50, (vs 35) - When they had crucified him, they divided up his clothes by casting lots.

(vs 50) - And when Jesus had cried again with a loud voice he gave up his spirit.

Luke 23:26-46, (vs 33) - When they came to the place called the Skull, there they crucified him, along with the criminals - one on his right, the other on his left.

(vs 46) - Jesus called out with a loud voice, "Father, into your hands I commit my spirit". When he had said this, he breathed his last.

John 19:17-30 (vs 18) - Here they crucified him, and with him two others - one on each side, and Jesus in the middle.

(vs 30) - When he had received the drink, Jesus said "It is finished." With that he bowed his head and gave up his spirit.

Mathew 28 vs 1 to 15 and Luke 24 vs 1 – 53.

Also confirm the resurrection of Jesus, most especially if you read the book of Luke 24 vs 44-49

Luke 24:44-49

[44]He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

[45]Then he opened their minds so they could understand the Scriptures.

[46]He told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day,

[47]and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.

[48]You are witnesses of these things.

[49]I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

BIBLICAL WITNESSES TO JESUS' CRUCIFIXION AND DEATH

Matthew 27:54-56 - When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified and exclaimed, "Surely he was the Son of God." Many women were there watching from a distance... among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

John 19:26 - When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son", and to the disciple, "Here is your mother."

Even the Jewish leaders appoints some security men to secure His grave - Matthew 27:62-66.

[62]The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate.

[63]"Sir," they said, "we remember that while he was still alive

that deceiver said, 'After three days I will rise again.'

[64]So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first.”

[65]“Take a guard,” Pilate answered. “Go, make the tomb as secure as you know how.”

[66]So they went and made the tomb secure by putting a seal on the stone and posting the guard.

THE TESTIMONY CONCERNING THE CRUCIFIXION AFTER HIS ASCENSION

Peter speaking to the crowd at the Jewish Temple:

Acts 2:23 - "This man was handed over to you by God's set purpose and foreknowledge and you, with the help of wicked men, put him to death by nailing him to the cross."

Paul speaking:

Acts 13:29 - When they had carried out all that was written about him, they took him down from the tree and laid him in the tomb.

OTHER HISTORICAL REFERENCES AS EVIDENCE

Evidence from the JEWISH SOURCES:

Talmud, b. Sanhedrin 43a: On the eve of the Passover Yeshu [Jesus] was hanged [or crucified]. ... Since nothing was brought forward in his favor he was hanged on the eve of the Passover.

The Amoa "Ulla" (Ulla was a disciple of Youchanan and lived in Palestine at the end of the third century) adds: "And do you suppose that for (Yeshu of Nazareth - Jesus) there was any right of appeal? He was a beguiler, and the Merciful One hath said: "Thou shalt not spare neither shalt thou conceal him." It is otherwise with Yeshu, for He was near to the civil authority.

Note here that the writers of the Talmud took their job seriously. These men were Jews who did not believe that Jesus was the Messiah. They were not Christians but they documented Christ's crucifixion.

EVIDENCE FROM ROMAN SOURCES:

Cornelius Tacitus in his Annals, xv. 44: Christus ... was executed at the hands of the procurator Pontious Pilate.

Lucian of Samosata: (Christ was) the man who was crucified in Palestine

Note here that these men were professional historians. They researched their work before publishing it. They also documented Christ's crucifixion.

Therefore, three types of witness all of whom are from the 1st or early 2nd century have been presented.

After sifting through all these conflicting reports we are still left to wonder if it was , Judas Iscariot, or the Young disciple who was made to resemble Jesus? And if it was one of the twelve, or thirteen, or seventeen, which one of them was killed?

Furthermore, if God would allow an innocent victim to die in Christ's place, why not just let Jesus die? Finally, what was the point of allowing someone else to die at all when God could have easily taken Jesus to heaven in full view of his enemies? This would have been the greatest act God could have performed in vindicating Jesus from all the lies of Christ's enemies.

Instead, we are asked to believe that God allowed someone else to die in Jesus' place. At the same time, we are to believe that for nearly six centuries God led both the Jews and Christians into believing that Jesus was crucified and did indeed die. This grave error was allowed to go on while untold thousands died for this lie until the Qur'an finally came down to clarify this apparent deception.

CRUCIFIXION OF JESUS ACCORDING TO QURAN

The Quran mentions the crucifixion of Jesus in several verses, presenting a different perspective from the Christian account. According to the Quran, Jesus was not crucified, but rather it was made to appear so to the people.

Quranic Account of the Crucifixion Surah 4:157.

The Quran states: "And [for claiming that] they killed the Messiah, Jesus, son of Mary, the messenger of Allah. In fact, they did not kill him, nor did they crucify him, but it was made to appear so to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it, except they

pursue conjecture. And they did not kill him, for certain."

This verse suggests that Jesus was not actually crucified, but rather it was an illusion or a deception created by Allah. The Quran attributes the idea of Jesus' crucifixion to the doubts and conjectures of those who opposed him.

Muhammad in Qur'an claimed he receive a revelation from Allah that says Jesus was not killed nor Crucified but Allah took him Up due to what their Prophet Muhammad said he received from an Angel. Let me quickly quote the verses of the Qur'an here.

Muhammad was not an eyewitness of Jesus, he never meet Jesus, he never meet any of the eyewitness of Jesus. In fact Muhammad was born in 570 CE in Mecca, Arabia, while Jesus is believed to have lived from approximately 4 BCE to 30 CE in the Middle East.

Muhammad's knowledge of Jesus came through various sources, including:

1. **Christian influences:** Muhammad had interactions with Christians and Jews during his travels and received information about Jesus and the Bible from these encounters.
2. **Arabic traditions:** Muhammad was familiar with Arabic traditions and stories about Jesus, which were circulating in the region.
3. **He claimed to receive a revelation from Allah.**

Muhammad's understanding of Jesus is primarily based on what he claimed he think it is, what he claimed he received and self-delusion.

The Quran's Denial of the Crucifixion: A Contradiction of Old Testament Prophecy and New Testament Teaching.

Quran 3:50

Arabic

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ خُذْهَا بِكَفِّكَ وَارْفَعْكَ إِلَىٰ سَمَاءِ سَمَاءٍ وَطَهِّرْكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَن جَعَلْتُمْ بَيْنَكُمْ فِي مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Daryabadi

Recall what time Allah said: O 'Isa! verily I shall make thee die, and am lifting thee to myself and am purifying thee from those who disbelieve, and shall place those who follow thee above those who disbelieve until the Day of Resurrection; thereafter unto Me shall be the return of you all, then I shall judge between you of that wherein ye were wont to differ.

According to the Qur'an 3:55 Muslim believe that Allah take him up, the death there is sleep not that he died on the cross their Tafsir testify to this.

TAFSIR IBN KATHIR VOLUME 2 PAGE 170

(I will take you) is in reference to sleep, for Allah raised `Isa while he was asleep.

Altering the Religion of `Isa

Allah said,

وَمُطَهِّرْكَ مِنَ الَّذِينَ كَفَرُوا

(And purify save you from those who disbelieve) by raising you to heaven,

وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ

(And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection)

The first problem that Muslims have now is that how can a man who is not the eye witness, did not meet any Apostle of Jesus tell us about His story or event that took place? The Muslim will say is a revelation from Allah this is another case if you claim is revelation from Allah who you claim to be God why did his word contradict what was prophesy through some prophets, which Jesus himself confirm and happen in the eyes of Jesus Disciples. In the Bible Jesus had 12 disciples which he appointed to himself. Matthew 10:1-15. He even say they are his witness in Luke 24:48. Which Peter also confirm in the book of **2 Peter 1:16** *For we did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power, but we were eyewitnesses of his majesty.*

ANOTHER CHAPTER AND VERSE OF QURAN

Quran 4:157

Arabic

لَهُمْ شُبُهَةٌ وَلَكِنْ صَلَّبُوهُ وَمَا قَتَلُوهُ وَمَا اللَّهُ رَسُولَ مَرْيَمَ ابْنِ عِيسَى الْمَسِيحِ قَتَلْنَا إِنَّا وَوَقَوْلِهِمْ قَتَلُوهُ وَمَا ۖ الظَّنُّ اتِّبَاعَ إِلَّا عِلْمٌ مِنْ بَنِي إِسْرَائِيلَ مِنْهُ شَكٌّ لَفِي فِيهِ اخْتِلَافُوا الَّذِينَ وَإِنْ ۖ يَتَّبِعُونَ

Amhad Khan - Translation: And because they said, “We have killed the Messiah, Eisa the son of Maryam, the Messenger of Allah”; they did not slay him nor did they crucify him, but a look-alike was created for them; and those who disagree concerning it are in doubt about it; they know nothing of it, except the following of assumptions; and without doubt, they did not kill him.

This is what Allah say in the Qur'an after 600 years that Jesus had been resurrected, their Hadith from Authentic source confirm it that the interval between Jesus and Muhammad is 600 years.

HADITH

Narrated Salman:

The interval between Jesus and Muhammad was six hundred years.

Reference : Sahih al-Bukhari 3948.

If you look where i highlighted with yellow ink in **Quran 4:157**.

You will see it clearly that someone else was taken and killed the person in position of Jesus according to Allah word. This is also confirmed in the **reference below**

TAFSIR IBN KATHIR VOLUME 3 PAGE 28.

Allah's Prophet `Isa could not live in any one city for long and he had to travel often with his mother, peace be upon them. Even so, the Jews were not satisfied, and they went to the king of Damascus at that time, a Greek polytheist who worshipped the stars. They told him that there was a man in Bayt Al-Maqdis misguiding and dividing the people in Jerusalem and stirring unrest among the king's subjects. The king became angry and wrote to his deputy in Jerusalem to arrest the rebel leader, stop him from causing unrest, crucify him and make him wear a crown of thorns. When the king's deputy in Jerusalem received these orders, he went with some Jews to the house that `Isa was residing in, and he was then with twelve, thirteen or seventeen of his companions. That day was a Friday, in the evening. **They surrounded `Isa in the house, and when he felt that they would soon enter the house or that he would sooner or later have to leave it, he said to his companions, "Who volunteers to be made to look like me, for which he will be my companion in Paradise" A young man volunteered, but `Isa thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting `Isa to say, "Well then, you will be that man." Allah made the young man look exactly like `Isa, while a hole opened**

in the roof of the house, and `Isa was made to sleep and ascended to heaven while asleep. Allah said, And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself.") When `Isa ascended, those who were in the house came out. When those surrounding the house saw the man who looked like `Isa, they thought that he was `Isa. So they took him at night, crucified him and placed a crown of thorns on his head.

POINT OF VIEW

Allah claim that Jesus did not want to died for that reason He was looking for a man to die for him instead of him dying for people. This really contradict the prophecy of Jesus in the Book of Isaiah. *Isaiah 53:7-11.*

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. {from prison...: or, away by distress and judgment: but, etc} {was he...: Heb. was the stroke upon him} 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. {death: Heb. deaths}

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. {thou...: or, his soul shall make an offering} 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

In the book of *John 1:29:*

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

Even Jesus himself confirm his purpose on earth. *Mark 10:45. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."*

How come did Allah now denied the truth? This confirm that truly Allah is deceiver according to Quran 3:54 [Muhammad Ahmed & Samira](#) *And they cheated/deceived and Allah cheated/deceived, and Allah (is) the best (of) the cheaters/deceivers.*

If truly Allah use another man to replace Jesus, what is the name of the man? At least this person did not fall from heaven.

Some Islamic scholars want to input the name of Judas Iscariot to it but this is a lie. None of their books documented such thing. If you read the *Tafsir Ibn Kathir*. Again you will see it clearly that the man that was used to replace Jesus voluntarily gave himself for it. "Who volunteers to be made to look like me, for which he will be my companion in Paradise" A young man volunteered, but `Isa thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting `Isa to say, "Well then, you will be that man." Allah made the young man look exactly like `Isa.

TAFSIR AL QURTUBI VOLUME 3 PAGE 323

Ad-Ḍaḥḥāk said, 'The story is that `Isā gathered the Disciples in a room. There were twelve of them. The Messiah entered by a niche in the room and Iblīs informed all the Jews about that. About four thousand of them met and attacked the door of the room. The Messiah said to the Disciples, "Which of you will go out and be killed and be with me in Paradise?" One man said, "I will, Prophet of Allah." He gave him a woollen shirt and turban and handed him his staff and he was made to look like `Isā. He went out to the Jews and they crucified and killed him. Allah robed the Messiah in feathers, clothed him in light and cut him off from the pleasure of food and drink, and he flew with the angels.'

Abū Bakr ibn Abī Shaybah mentioned from Abū Mu'āwiyah from al-A'mash from al-Minhāl from Sa'īd ibn Jubayr that Ibn 'Abbās said, 'When Allah Almighty wanted to raise `Isā to heaven, he came out to his twelve Companions from part of the room with his head dripping with water. He said to them, "One of you will deny me twelve times after he has believed in me." Then he asked, "Which of you will take on my resemblance and be killed in my place and be with me in my degree?" One of their youngest stood and said, "I will!" `Isā said, "Sit down." Then he repeated the request and the young man stood and said, "I will!" `Isā said, "Sit down." Then he repeated the request yet again and the young man stood and said, "I will!" He said, "Yes then. It will be you." So Allah made him resemble `Isā.' Allah Almighty raised `Isā to heaven from an aperture in the room. Some of the Jews came, looking for him, and seized the one who looked like him and killed him and then crucified him.

This is another tafsir that explains how Jesus escaped death by deception of Allah. As a reasonable person how possible is this. And if this is true why did Allah need to wait for 600 years before raising a man from Arab country who has never seen Jesus nor the disciples to say Jesus was not killed nor crucified. This is what Apostle Paul says in the book of *Galatians 1:8-9* But even if we or an angel from heaven should preach a gospel other than the

one we preached to you, let them be under God's curse! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!

Muhammad said this revelation was revealed to him by Jubril translated to Gabriel. If truly it was an Angel that revealed it to him definitely it is Satan or devil that minister to him according to the book of *2 Corinthians 11:14-15*
And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants also masquerade as servants of righteousness. Their end will be what their actions deserve.

TAFSIR AL TABARI

This Tafsir am about to quote here very deep secret about the event that surrounded the CRUCIFIXION OF JESUS.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He meant: And by their saying, **We killed the Messiah, Jesus, son of Mary, the Messenger of God.** Then God denied their claim, saying: **And they did not kill him, nor did they crucify him, but it appeared so to them,** meaning: And they did not kill Jesus, nor did they crucify him, but it appeared so

to them. The interpreters differed regarding the nature of the likeness that was given to the Jews in the matter of Jesus. Some of them said: When the Jews surrounded him and his companions, they surrounded them without confirming that they knew Jesus specifically, because they all changed into the form of Jesus. So it became unclear to those who wanted to kill Jesus who Jesus was from the others among them, and some of those who were in the house with Jesus came out to them, so they killed him while they thought he was Jesus.

Who said that?

Ibn Hamid narrated, saying, Yaqub al-Qummi narrated, on the authority of Harun ibn Antara, on the authority of Wahb ibn Munabbih,

who said: Jesus was brought with seventeen of his disciples in a house, and they surrounded them. When they entered upon them, God made them all in the image of Jesus. They said to them: You have bewitched us! Either you bring Jesus to us or we will kill you all! Jesus said to his companions: Who among you will buy himself today for Paradise? One of them said: I will! So he went out to them and said: I am Jesus, and God made him in the image of Jesus. So they took him, killed him, and crucified him. From there, he appeared to them, and they thought that they had killed Jesus. The Christians thought the same that he was Jesus, and God raised Jesus from that day.

It was narrated on the authority of Wahb bin Munabbih something other than this statement, which is: Al-Muthanna narrated to me, saying, Ishaq narrated to us, Ismail bin Abdul Karim narrated to us, Abdul Samad bin Maqal narrated to me: He heard Wahba say: When God informed Jesus, son of Mary, peace be upon him, that he would leave this world, he was terrified by death and it was difficult for him.

So he called his disciples and made food for them, and said: Bring me here tonight, for I have a need of you. So when they gathered around him at night, he had dinner for them and stood up to serve them. When they finished eating, he began to wash their hands and perform ablution with his own hand, and wipe their hands with his clothes. They were astonished by that and hated it. So he said: Whoever rejects anything I do tonight, is not from me and I am not from him! So they acknowledged him, and when he had finished, he said: As for what I did to you tonight, in serving you food and washing your hands with my own hand, let me be an example for you, for you see that I am the best of you. So do not be arrogant towards one another, and let some of you offer themselves to others, as I offered myself to you. As for my need for which I have sought your help, you should supplicate to God for me and strive hard in supplication, that He may delay my death.

When they set themselves up to supplicate and wanted to strive hard, sleep overcame them until they were unable to supplicate. So he began to wake them up and say: Glory be to God, can you not be patient with me for one night to help me? They said: By God, we do not know what is wrong with us! We used to spend a lot of time talking, but tonight we cannot stand to spend a lot of time talking, and we do not want to supplicate except that we are prevented from doing so! So he said: The shepherd will go and the sheep will scatter! And he began to say words similar to this, denouncing himself. Then he said: The truth is that one of you will disbelieve in me before the rooster crows three times, and one of you will sell me for a few dirhams and eat my price! So they went out and dispersed, and the Jews were looking for him. They took Simon, one of the disciples, and said: This is one of his companions! But he denied it and said: I am not his companion! Then they left him, then others took him and he denied likewise, then he heard the sound of a rooster and he cried and was saddened, and when morning came one of the disciples came to the Jews and said: What will you give me if I lead you to the Messiah? So they gave him thirty dirhams, so he took them and led them to him. Before that, he had appeared to them as though he were the Messiah, so they took him and made sure of him, and tied him with a rope,

and they led him and said to him: You used to raise the dead, and rebuke the devil, and heal the insane, so will you not save yourself from this rope?! And they spat on him, and threw thorns at him, until they brought him to the wood on which they wanted to crucify him, so God raised him to Him and they crucified what appeared to them, and he remained for seven days.

Then his mother and the woman whom Jesus had treated and whom God had cured of madness came crying to the place where he had been crucified. Jesus came to them and said, Why are you crying? They said, For you! He said, “God has raised me up to Himself, and nothing has befallen me except good. This is something that appeared to them, so they ordered the disciples to meet me at such-and-such a place.” Eleven of them met him at that place. He lost the one who had sold him and had guided the Jews to him, so he asked his companions about him. They said, He regretted what he had done, so he choked and killed himself. He said, If he had repented, God would have accepted his repentance. Then he asked them about a young boy who was following them and was called Yahni. He said, He is with you, so go, for each one of you will come in the morning speaking the language of a people, so let him warn them and leave them.

Others said: Rather, Jesus asked those who were with him in the house to cast his likeness on some of them, so a man from among them volunteered for that, and his likeness was cast on him, so that man was killed, and Jesus, son of Mary, peace be upon him, was raised up.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: “Indeed, we killed the Messiah, Jesus, the son of Mary, the Messenger of God. But they killed him not, nor did they crucify him,” until His statement: **And God is Exalted in Might and Wise.** Those were the enemies of God, the Jews, who plotted to kill Jesus, the son of Mary, the Messenger of God, and they claimed that they had killed him and crucified him. It was mentioned to us that the Prophet of God, Jesus, the son of Mary, said to his companions: Which of you will cast my likeness upon him, for he will be killed? A man from his companions said: I will, O Prophet of God! So that man was killed, and God protected His Prophet and raised him up to Himself.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding the statement: And they did not kill him, nor did

they crucify him, but it was made to appear so to them, he said: His resemblance was cast on a man from among the disciples, so he was killed.

And Jesus, son of Mary, had presented that to them, and he said: Which of you shall I cast my resemblance on, and for him Paradise? A man said: Ali. Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: The Children of Israel besieged Jesus and nineteen of the disciples in a house. Jesus said to his companions: Who will take my image so that he may be killed and have Paradise? So one of them took it and ascended with Jesus to heaven. When the disciples came out, they saw that they were nineteen, so they told them that Jesus, peace be upon him, had ascended with him to heaven. So they began to count the people and found that they were missing one man from the number, and they saw the image of Jesus among them, so they doubted him. Based on that, they killed the man, thinking that he was Jesus, and crucified him. That is what God Almighty said: **And they killed him not, nor did they crucify him, but it appeared to them so,** until His saying: **And ever is God**

Exalted in Might and Wise.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the

authority of Al-Qasim Ibn Abi Bazza: That Jesus, son of Mary, said: Who among you will be cast upon my likeness so that he may be killed in my place? A man from his companions said: I will, O Messenger of God! So his likeness was cast upon him and they killed him. That is what His statement means: **They did not kill him, nor did they crucify him, but it appeared to them so.**

Ibn Humayd told us, Salamah told us, on the authority of Ibn Ishaq, who said: The name of the king of the Children of Israel who was sent to Jesus to kill him was a man from among them called Dawud. When they decided to do that to him, no servant of God was terrified by death - as I have been told - as he was, nor was he distressed by it as he was, nor did he call upon God to turn it away from him as he did, to the point that he would say, as they claim: O God, if you are going to turn this cup away from one of your creation, then turn it away from me! And his skin was bleeding from the distress of that. So he entered the entrance where they decided to enter to kill him and his companions, who were thirteen, with Jesus. *When he was certain that they were coming to him, he said to his companions from the disciples, who were twelve men: Peter, James the son of Zebedee, and John the brother of James, and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and*

Thaddaeus, and Kenaniah, and Judas Zechariah.

Ibn Humayd said, Salamah said, Ibn Ishaq said: And among them, as I was told, was a man named Sarjis, and they were thirteen men besides Jesus. The Christians denied him, and that was because he was the one who appeared to the Jews to be in the place of Jesus. He said: I do not know who he was. Was he one of these twelve, or was he a thirteenth, and they denied him when they acknowledged to the Jews the crucifixion of Jesus, and they disbelieved in what Muhammad, may God bless him and grant him peace, brought of the report about him. So if they were thirteen, then they entered the entrance when they entered and they were with Jesus fourteen, and if they were twelve, then they entered the entrance when they entered and they were with Jesus thirteen.

Things I want to figure out from this Al Tabari.

- 1) **Confirm it that Peter denied Jesus, cock crow and he weep as it was mentioned in the book of Luke 22:33-34. Matthew 26:69-75.**
- 2) **It confirm it that Jesus ate the last supper and wash the disciples and how he tell peter that if He did not wash him he is not His disciple. John 13:1-15.**
- 3) **He confirm that one of the Apostle of Jesus collect**

thirty pieces of silver so that he may lead them to Jesus and revealed him to them. Maththew 26:14-16.

- 4) **The arrest of Jesus and mockery. Luke 22:54-65.**
- 5) **Jesus visit the disciples and command them to go and preach to the world. Matthew 28:16-20. Luke 24:44-49.**
- 6) **He confirm that Jesus died at 3 o clock in the day. Luke 23:44-46.**

If you read the book careful you will see that the Al Tabari tell us truth in some area but when he get to the account of the crucifixion he apply Muhammad word just because he did not want to contradict his prophet. He make it clear that Jesus was arrested, they mocked him and beat him but when it get to the point of crucifixion his likeness was cast to another man.

TAFSIR BAGHAWI

"And their saying, 'We have killed the Messiah, Jesus, the son of Mary, the Messenger of God.' But they killed him not, nor crucified him, but it appeared to them so." That is because God Almighty cast the likeness of Jesus, peace be upon him, on the one who led the Jews to him. **It was said that they imprisoned Jesus, peace be upon him, in a house and put a guard over**

him, so God Almighty cast the likeness of Jesus, peace be upon him, on the guard, so they killed him. And other things were said, as we mentioned in Surat Al Imran.

Here they told us Jesus was imprisoned in a house and there is a guard with him so Allah cast the likeness or image of Jesus on Him and he was killed. But they could not provide the name of the guard and could not provide how Jesus know as Isa escaped from prison or the House. Let us check another Tafsir. Don't forget that in Islam when you say Tafsir of a verse, it means the commentary on the verse.

TAFSIR AL-BAIDAWI

The Jews gathered to kill him, so God Almighty informed him that He would raise him to heaven, so he said to his companions: Which of you would be pleased to have my likeness cast upon him, so he would be killed and crucified and enter Paradise? So one of them stood up, and God cast his likeness upon him, so he was killed and crucified). It was said: He was a hypocrite who went out to guide him, so God cast his likeness on him, so he was captured, crucified, and killed. It was also said: The Jewish Titanus entered a house where he was and did not find him, and God cast his likeness on him, so when he went out, he thought that he was Jesus, so he was captured and crucified.

This Tafsir give two opinion on this issue.

- 1) Someone surrender himself willingly when Jesus said who will voluntary himself to be killed.
- 2) The second one said a man from the Jews called Titanus who entered into the house was the one that carried the resemblance of Jesus and he was captured and get killed.

Now we can see that we have read different Islamic source, most authentic books that Muslims use to explain their Quran in the details but we couldn't find who was crucified.

Some of this book says

- 1) His disciples was crucified
- 2) Another one says the man who sold him for 30 dirhms was crucified.
- 3) They said a guard
- 4) While another one said is Titanus.

Muslims which one should we believe?

Which one is correct? I think by now we should understand Muslims has been deceived for long by believe in all this lie. Now instead of them to do more research about this they will look for a way to defend the lie or try to attack Bible that give full details.

Another point of view is that if truly Allah is powerful why he cannot save Isa without casting His resemblance on anyone to be killed. What did he want us to learn from that? May God open the eyes of the Muslims in Jesus Name. Amen.

Even in Qur'an 19:33. Qur'an say Jesus Prophecy about his Death and Resurrection.

Arabic

وَأَسَلُّمٌ عَلَىَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

Daryabadi

And peace be on me the day was born and the day die and the day I shall be raised up alive.

Confirm by the *TAFSIR IBN KATHIR VOLUME 6 PAGE 255* *And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!* *This is his affirmation that `he is a worshipper of Allah, the Mighty and Sublime, and that he is a creature created by Allah. He (Isa) will live, die and be resurrected, just like the other creatures that Allah has created. However, he will have peace in these situations, which are the most difficult situations for Allah's creatures.' May Allah's peace and blessings be upon him.*

Did Allah forget that he has revealed that to Muhammad before? This is the deception of Satan he always find a way to turn people back to the truth so that they will not be save from Hell.

EVIDENCE FROM HADITH THAT JESUS WAS BEATEN AND WOUNDED

SAHIH BUKHARI 6929

Narrated `Abdullah:

As if I am looking at the Prophet () while he was speaking about one of the prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my, people as they do not know."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، قَالَ قَالَ عَبْدُ اللَّهِ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنْ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، فَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ رَبِّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ.

Sahih al-Bukhari 3477

Narrated `Abdullah:

As if I saw the Prophet () talking about one of the prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allah! Forgive my nation, for they have no knowledge."

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، قَالَ حَدَّثَنِي شَقِيقٌ، قَالَ قَالَ عَبْدُ اللَّهِ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنْ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ "اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ."

SAHIH MUSLIM

Sahih Muslim 1792a

*It has been narrated on the authority of 'Abdullah who said:
It appeared to me as if I saw the Messenger of Allah (ﷺ) (and heard him) relate the story of a Prophet who had been beaten by his people, was wiping the blood from his face and was saying. My Lord, forgive my people, for they do not know.*

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ " رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ " .

Read the hadith carefully and let compare it to what happen to Jesus in the book of Luke. Luke 22:63-65 *The men who were guarding Jesus began mocking and beating him. They blindfolded him and demanded, "Prophecy! Who hit you?" And they said many other insulting things to him.*

Luke 23:33-34.

When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. Jesus said, *"Father, forgive them, for they do not know what they are doing."* And they divided up his clothes by casting lots. You can see it clearly that the hadith expose Muhammad and Allah claimed. Ask the Muslim which Prophet Muhammad is talking About in the two Hadith?

I urge everyone reading this book to sit, think and pray about this. God is not the author of confusion. He can never make a promise and denied it. *Romans 3:4 Not at all! Let*

God be true, and every human being a liar. As it is written.

THE PROBLEM OF THE APOSTLES' MARTYRDOM: A CHALLENGE TO THE QURAN'S DENIAL OF THE CRUCIFIXION

The Quran's denial of the crucifixion of Jesus (Surah 4:157-158) raises significant questions about the nature of God's justice and mercy. One of the most compelling challenges to the Quran's account is the fact that many of Jesus' apostles and disciples suffered and died for their faith, believing that Jesus had been crucified and risen from the dead.

THE APOSTLES' MARTYRDOM

The early Christian church tradition records that many of Jesus' apostles and disciples were martyred for their faith, including:

1. **Peter:** According to tradition, Peter was crucified upside down in Rome during the reign of Emperor Nero.
2. **Paul:** Paul was beheaded in Rome, also during Nero's reign.
3. **John:** While John was exiled to Patmos, he was eventually released and died a natural death, but many of his companions were martyred.
4. **Thomas:** Thomas is said to have been martyred in India, where he was stabbed to death with a spear.
5. **Philip:** Philip was crucified in Hierapolis, Phrygia.

6. **Bartholomew:** Bartholomew was flayed alive and then crucified in Albanopolis, Armenia.
7. **Matthew:** Matthew was martyred in Ethiopia, where he was killed with a spear.
8. **James the Greater:** James was beheaded in Jerusalem by King Herod Agrippa I.
9. **Jude:** Jude was martyred in Persia, where he was beaten to death with clubs.
10. **Andrew:** Andrew was crucified on an X-shaped cross in Patras, Greece.

These apostles and disciples were willing to suffer and die for their faith, believing that Jesus had been crucified and risen from the dead. If Jesus was not actually crucified, it is difficult to understand why God would allow his apostles and disciples to die for a lie.

THE QURAN'S SILENCE

The Quran is silent about the martyrdom of Jesus' apostles and disciples. This silence is striking, given the Quran's emphasis on the importance of martyrdom and the rewards that await those who die in the cause of Allah.

THE PROBLEM OF DIVINE JUSTICE

The Quran's denial of the crucifixion raises significant questions about the nature of God's justice and mercy. If Jesus

was not crucified, it seems inconsistent with God's character to allow innocent people to die for a lie. This apparent contradiction highlights the challenge of reconciling the Quran's account with the historical record of the apostles' martyrdom.

POSSIBLE EXPLANATIONS

Several possible explanations have been proposed to address this challenge

1. **The Quran's account is allegorical:** Some Muslim scholars argue that the Quran's account of the crucifixion is allegorical, and that Jesus was not actually crucified, but rather was taken up to heaven.
2. **The apostles were mistaken:** Another possible explanation is that the apostles were mistaken in their understanding of Jesus' crucifixion, and that they genuinely believed he had been crucified and risen from the dead.
3. **God's ways are mysterious:** Some Muslims argue that God's ways are mysterious, and that we cannot fully understand why he would allow the apostles to die for a lie. However, these explanations are not entirely satisfactory, and the challenge remains: if Jesus was not crucified, why did God allow his apostles and disciples to die for a cause they believed in, but was allegedly false?

THE COMING OF JESUS ACCORDING TO BIBLE AND CHRISTIAN FAITH.

THE SECOND COMING OF JESUS ACCORDING TO BIBLE AND CHRISTIAN FAITH

The Second Coming of Jesus is a profound and complex topic in Christian theology, filled with symbolism, prophecy, and promise. Let's dive deeper into the biblical account.

Signs of His Coming: A Closer Look

The Bible outlines several signs that will precede Jesus' return, serving as indicators of his imminent arrival. These signs include:

1. **Global Turmoil and Conflict:** Wars, famines, earthquakes, and pestilences will increase, reflecting the turmoil and chaos that will characterize the end times (Matthew 24:6-7, Luke 21:9-11). This reflects the biblical theme of the "birth pains" of the end times, where suffering and tribulation will intensify before Jesus' return.
2. **Increase in Wickedness:** Sin and lawlessness will abound, and love will grow cold (Matthew 24:12, 2 Timothy 3:1-5). This highlights the spiritual decay and moral corruption that will mark the end times, as humanity's rebellion against God reaches its climax.

3. **False Prophets and Messiahs:** Deceptive individuals will claim to be Christ, leading many astray (Matthew 24:5, 24). This warns believers to be vigilant and discerning, as false teachers and messiahs will attempt to deceive even the elect.
4. **Gospel Preaching to All Nations:** The gospel will be preached to every nation, a sign of the end times (Matthew 24:14, Mark 13:10). This emphasizes the global scope of Jesus' mission and the importance of evangelization in the end times.
5. **Israel's Restoration:** Israel will be re-established as a nation, a key sign of Jesus' return (Ezekiel 36-37, Zechariah 12-14, Matthew 24:32-33). This highlights the significance of Israel in God's plan and the importance of understanding biblical prophecy.

WHY IS HE COMING BACK? UNPACKING THE PURPOSE

Jesus' return serves several purposes, reflecting the multifaceted nature of his mission:

1. **To Redeem His People:** Jesus will gather his elect, fulfilling his promise to save his people and bring them into his kingdom (Matthew 24:31, 1 Thessalonians 4:16-17).
2. **To Rescue Israel:** He will restore Israel and establish his kingdom, fulfilling God's promises to his people (Zechariah

14:1-4, Romans 11:25-27).

3. **To Judge the Nations:** Jesus will judge the living and the dead, separating the righteous from the wicked, and bringing justice to the world (Matthew 25:31-46, Acts 17:31).
4. **To Establish His Kingdom:** He will establish a new heaven and earth, where righteousness dwells, and God's kingdom is fully realized (Revelation 21:1-4, Isaiah 65:17-25).

HOW WILL HE APPEAR? A DRAMATIC AND VISIBLE RETURN

The Bible describes Jesus' return as a dramatic, visible, and audible event:

1. **Visible Return:** Jesus will return visibly, with every eye seeing him, fulfilling the promise of his return (Revelation 1:7, Acts 1:11).
2. **Trumpet Blast:** A loud trumpet will announce his arrival, gathering his elect and signaling the resurrection (Matthew 24:31, 1 Thessalonians 4:16).
3. **Angelic Accompaniment:** Angels will accompany Jesus, separating the righteous from the wicked, and executing God's judgment (Matthew 25:31, 2 Thessalonians 1:7-8).
4. **Glorious Appearance:** Jesus will appear in glory, with his people shining like stars, reflecting the majesty and power of his return (Matthew 24:30, Daniel 12:3).

In Christian faith we believe that Jesus is coming back in His glory with multitude Angel in the end time. To gather the saint or his Church and raise them to Himself. According to the book of Matthew 24:29-31 29

Jesus said: Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. {with...: or, with a trumpet, and a great voice}

Compare with 1 Thessalonian 4:13-17

13 Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. 14 For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him. 15 According to the Lord's word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep. 16 For the Lord

himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. 17 After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

COMING OF JESUS ACCORDING TO ISLAM

In Islamic tradition, Jesus' (Isa) second coming is associated with several events, including the killing of pigs, breaking the cross, and his eventual death.

Killing Pigs and Breaking the Cross

According to hadiths in Sahih Muslim and Sahih Bukhari, Jesus will kill pigs and break the cross as part of his mission to purify the world from evil and establish Islam as the dominant faith. This is seen as a symbol of Jesus' rejection of Christian practices and his role in eradicating evil.

Death of Jesus:

Islamic tradition also states that Jesus will die a natural death after his second coming. According to a hadith in Sahih Bukhari, Jesus will live on earth for 40 years after his return, and then he will die and be buried in Medina, next to the Prophet Muhammad.

SEQUENCE OF EVENTS:

The sequence of events is as follows

1. Jesus descends from heaven and kills the Antichrist (Dajjal).
2. He kills pigs and breaks the cross, symbolizing the rejection of Christian practices.
3. He establishes Islam as the dominant faith and rules the world with justice.
4. After 40 years, Jesus dies a natural death and is buried in Medina.

The Islamic narrative of Jesus' second coming differs from the biblical account and the teachings of Jesus and his apostles in several ways.

CONTRADICTIONS WITH JESUS' TEACHINGS

1. **Jesus' statement on his return:** In John 14:3, Jesus says, "If I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." This suggests a return to take his followers to be with him, not to establish a earthly kingdom or kill pigs and break crosses.
2. **Jesus' prophecy on the end times:** In Matthew 24:30-31, Jesus describes his return as a dramatic event where he will send his angels to gather his elect from the four winds. This doesn't mention killing pigs or breaking crosses.

CONTRADICTIONS WITH APOSTOLIC TEACHINGS:

1. **Paul's writings on Jesus' return:** In 1 Thessalonians 4:16-17, Paul writes that Jesus will descend from heaven with a shout, and the dead in Christ will rise first, followed by those who are alive. This doesn't mention killing pigs or breaking crosses.
2. **The Book of Revelation:** The book of Revelation describes Jesus' return as a triumphant event where he defeats evil and establishes a new heaven and earth (Revelation 19-21). The focus is on redemption and restoration, not on killing pigs or breaking crosses.

KEY DIFFERENCES:

1. **Purpose of Jesus' return:** Islam emphasizes Jesus' return to establish Islam and eradicate evil, while Christianity emphasizes his return to redeem and restore creation.
2. **Means of achieving goals:** Islam describes Jesus using physical means (killing pigs, breaking crosses), while Christianity emphasizes spiritual transformation and redemption through faith.

These differences highlight the distinct perspectives on Jesus' return in Islam and Christianity.

Concerning the coming of Our Lord Jesus Christ Qur'an also talk about it but give another narration for it. You

remember that Qur'an said Jesus was not killed neither crucified, their believe is that he will come back to die natural death as a human being which contradicted the scripture which says Jesus will not come back to die anymore. Hebrew 9:27-28. And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

And Jesus himself never altar that statement by himself but a man who came 600 years later bring such narration, it is clear that this is nothing but the deception of Satan. Muslims we try to defend their prophet by saying it is revelation from Allah through Jubril, this is another way they expose Muhammad more.

- 1) **Muhammad has never see Jubril as Mary, Daniel and Zachariah saw Angel Gabriel.**
- 2) **Muhammad has never talk to Allah or heard his voice. How can he confirm that what he received is truly from God?**
- 3) **Even what appear to him never said he is Jubril, But a man who was not there when Muhammad has encounter with the being tell him is Jubril and**

from that day Muhammad began to call him Jubril without any verification. The name of the man is Waraq Ibn Naufal. Sahih Bukhari hadith 3.

Evidence from Quran and Tafsir

Surat al-Zukhruf 43:61

And indeed, it is knowledge of the Hour, so have no doubt about it, and follow Me. This is a straight path.

Tafsir al-Jalalayn

61 - **And it** Jesus is knowledge of the Hour you will know of his descent **so have no doubt about it** you will have no doubt about it, the nun of the subject was omitted for the sake of the jussive mood and the waw of the pronoun was omitted due to the meeting of two quiescent letters. And say to them **and follow** in monotheism *this* which I command you **a straight path** way

Tafsir al-Tabari

The people of interpretation differed regarding the ha' in His statement: **And that He** and what its meaning is, and who mentioned what it is. Some of them said that it is from the mention of Jesus, and that it refers back to him. They said: The meaning of the statement is: And that the appearance of Jesus is knowledge by which the coming of the Hour is known, because his appearance is one of its signs, and his descent to

Earth is evidence of the passing of this world and the approach of the Hereafter.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Yahya, on the authority of Ibn Abbas, **And it is a sign of the Hour,**

he said: The emergence of Jesus, son of Mary.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, with the same wording, except that he said: The descent of Jesus, son of Mary. Muhammad bin Ismail Al-Ahmasi told me: Ghalib bin Qaid told us: Qais told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, that he used to recite **And indeed, it is knowledge of the Hour.** He said: The descent of Jesus, son of Mary.

Abu Kurayb told us: Ibn Atiyyah told us, on the authority of Fadil ibn Marzuq, on the authority of Jabir, who said: Ibn Abbas used to say: I do not know whether people know the interpretation of this verse, or whether they have not realized it? <And indeed, it is knowledge of the Hour>He said: The descent of Jesus, son of Mary.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **And indeed, it is knowledge of the Hour.** He said: The descent of Jesus, son of Mary. Yaqub told me, he said: Hisham told us, he said: Husayn told us, on the authority of Abu Malik and Aouf, on the authority of Al-Hasan, that they both said regarding His statement: **And indeed, it is knowledge of the Hour,** they said: The descent of Jesus, son of Mary. And one of them read it: **And indeed, it is knowledge of the Hour.** Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And indeed, it is a sign of the Hour,** he said: A sign of the Hour is the emergence of Jesus, son of Mary, before the Day of Resurrection. Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And indeed, it is knowledge of the Hour.** He said: The descent of Jesus, son of Mary, is knowledge of the Hour: the Resurrection. Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And indeed, it is knowledge of the Hour,** he said: The descent of Jesus, son of Mary, is knowledge of the Hour. Muhammad told us, he said: Ahmad told us, he said: Asbat told

us, on the authority of Al-Suddi, **And indeed, it is knowledge of the Hour.** He said: The emergence of Jesus, son of Mary, before the Day of Resurrection. It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **And indeed, it is knowledge of the Hour,** meaning the emergence of Jesus, son of Mary, and his from heaven before the Day of Resurrection. Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And indeed, it is of the Hour,** he said: The descent of Jesus, son of Mary, is knowledge of the Hour when he descends. Others said: The ha' in his statement: **And indeed** is from the mention of the Qur'an. They said: The meaning of the statement is: And indeed this Qur'an is knowledge of the Hour. It teaches you about its occurrence and informs you about it and its terrors. of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan used to say: **And indeed, it is knowledge of the Hour** This is the Qur'an. Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who Some people used to say: The Qur'an is knowledge for the Last Hour. The reciters of all regions agreed in reciting the verse: **And indeed, it is knowledge for the Last Hour.**

FROM HADITH

Sahih al-Bukhari 3448

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): -- 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them.'" (4.159) (See Fath-ul-Bari, Page 302 Vol 7)

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ صَالِحِ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَقْبِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَأَقْرَعُوا إِنْ شِئْتُمْ {وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا}.

Jami` at-Tirmidhi 2233

Abu Hurairah narrated that the Prophet(s.a.w) said:

"By the One in Whose Hand is my soul! Ibn Mariam shall soon descend among you, judging justly. He shall break the cross, kill the pig, remove the Jizyah, and wealth will be so bountiful that there will be none to accept it."

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخَنزِيرَ وَيَضَعَ الْجِزْيَةَ وَيَقْبِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ ". قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Sahih (Darussalam)

All the Hadith I quoted is Authentic from Islamic sources. This is their belief about the coming of Jesus. How should somebody believe such thing when Jesus himself has already tell us how is appearance or His coming will be. I beseech you brethren this is time for you to come out of darkness and receive light which is Jesus Christ.

JESUS SAID

"Do not let your hearts be troubled. You believe in God[]; believe also in me. My Father's house has many rooms; if that were not so, would I have told you that I am going there

to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.” Thomas said to him, “Lord, we don't know where you are going, so how can we know the way?” Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. John 14:1-6.

Jesus said to her, “I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?” John 11:25-26

He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things.. Luke 24:44-48

Let the one who does wrong continue to do wrong; let the vile person continue to be vile; let the one who does right continue to do right; and let the holy person continue to be holy.” “Look, I am coming soon! My reward is with me, and I

will give to each person according to what they have done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood. “I, Jesus, have sent my angel to give you[] this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.” Revelation 22:11-16.

The devils know that through the death and resurrection of Jesus you will receive the following things list below that is why he is looking for a way to deceive so that you can reject the truth to follow lies and end up in hell.

THROUGH JESUS DEATH: we receive

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

2. **Reconciliation with God:** "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" (Romans 5:10)

What is Reconciliation?

Reconciliation refers to the process of restoring a broken relationship between two parties. In the context of Christianity, it refers to the restoration of the relationship between God and humanity, which was broken due to sin.

The Problem: Separation from God

"For all have sinned and fall short of the glory of God."

(Romans 3:23)

Sin created a massive chasm between God and humanity, making us enemies of God. (Romans 5:10, Colossians 1:21)

The Solution: Reconciliation through Jesus Christ

"But God demonstrates his own love for us in this: While we were still sinners, Christ died for us." (Romans 5:8)

God took the initiative to reconcile us to Himself through the death and resurrection of Jesus Christ. Jesus' sacrifice paid the price for our sins, removing the barrier that separated us from God.

How Reconciliation Works

1. **Justification:** We are declared righteous before God, and our sins are forgiven. (Romans 5:1, 2 Corinthians 5:21)
2. **New Creation:** We become new creations in Christ, with a new nature and a new identity. (2 Corinthians 5:17)
3. **Access to God:** We gain access to God's presence, and we can now approach Him with confidence. (Ephesians 2:18, Hebrews 10:19-22).

The Result: Peace with God

"Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)

Reconciliation brings us into a restored relationship with God, giving us peace, joy, and hope. We become partakers of God's divine nature (2 Peter 1:4) and are now ambassadors of reconciliation (2 Corinthians 5:20).

Bible Verses on Reconciliation

- "All this is from God, who reconciled us to himself through

Christ and gave us the ministry of reconciliation." (2 Corinthians 5:18)

1. "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" (Romans 5:10).
2. "And through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross." (Colossians 1:20). Reconciliation is a beautiful gift from God, restoring us to a relationship with Him and giving us a new life in Christ!
3. Redemption from sin's power: "In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace." (Ephesians 1:7)

THROUGH JESUS RESURRECTION: receive

1. **New Life:** "Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!" (2 Corinthians 5:17).
2. **Victory over death:** "Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?" (1 Corinthians 15:55).
3. **Assurance of Salvation:** "And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness." (Romans 8:10).

THE OVERALL IMPACT

1. **Unconditional Love:** "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us." (Romans 5:8).
2. **Access to God:** "For through him we both have access to

the Father by one Spirit." (Ephesians 2:18).

3. **Eternal Hope:** "Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead." (1 Peter 1:3)

ANALYSIS OF QURAN'S ACCOUNT OF JESUS AND CONTRADICTIONS WITH BIBLICAL NARRATIVE

The Quran's account of Jesus (Isa) differs significantly from the biblical narrative, omitting key events and details present in the New Testament. This analysis will explore the omissions and contradictions between the Quran's account and the biblical narrative, highlighting the implications for understanding Jesus' life and teachings.

OMISSIONS IN THE QURAN

The Quran omits several significant events and details from Jesus' life, including:

1. **The visit of the Magi (Matthew 2:1-12):** The Quran does not mention the visit of the Magi, also known as the Three Wise Men, who came to worship Jesus as a baby.
2. **Simeon's recognition of Jesus in the temple (Luke 2:25-35):** The Quran does not mention Simeon, a devout Jew who recognized Jesus as the Messiah in the temple.
3. **Satan's temptation of Jesus (Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13):** The Quran does not mention Satan's temptation of Jesus, where he is called "Son of

God".

4. **The devil's recognition of Jesus as Son of God (Matthew 8:29, Mark 5:7, Luke 4:34):** The Quran does not mention the devils who recognize Jesus as the Son of God.
5. **Herod's attempt to kill Jesus (Matthew 2:13-18):** The Quran does not mention Herod's attempt to kill Jesus, which led to the Holy Family's flight to Egypt.

CONTRADICTIONS WITH BIBLICAL NARRATIVE

The Quran's account of Jesus contradicts the biblical narrative in several ways:

1. **Jesus' birth:** The Quran states that Jesus was born under a palm tree (Quran 19:23-25), while the Bible describes his birth in a manger (Luke 2:7).
2. **Jesus' crucifixion:** The Quran denies Jesus' crucifixion (Quran 4:157-158), while the Bible affirms it (Matthew 27:32-56, Mark 15:21-41, Luke 23:26-49, John 19:16-37).
3. **Jesus' divinity:** The Quran denies Jesus' divinity (Quran 5:72, 19:35), while the Bible affirms it (John 1:1, 14, 20:28, Romans 9:5, Hebrews 1:8).

IMPLICATIONS OF OMISSIONS AND CONTRADICTIONS

The omissions and contradictions between the Quran's account and the biblical narrative raise questions about the Quran's understanding of Jesus and his teachings. The Quran's denial of Jesus' crucifixion and divinity contradicts the biblical narrative and the teachings of Jesus and his apostles.

The Quran's omission of key events and details from Jesus' life, such as the visit of the Magi and Simeon's recognition of Jesus in the temple, suggests that the Quran is not a comprehensive or accurate account of Jesus' life and teachings.

CONCLUSION

The Quran's account of Jesus differs significantly from the biblical narrative, omitting key events and details and contradicting the biblical narrative in several ways. These differences highlight the importance of critically examining the Quran's teachings about Jesus and his life, and seeking a deeper understanding of his message and significance.

Analysis of Muhammad's Teachings on Jesus

Muhammad's teachings on Jesus, as recorded in the Hadith, also differ from the biblical narrative. For example:

- **Jesus as a prophet:** Muhammad taught that Jesus was a prophet, but not the Son of God (Sahih Bukhari 3443, Sahih Muslim 155).

- **Jesus' return:** Muhammad taught that Jesus would return to earth and kill the Antichrist (Dajjal) (Sahih Muslim 155, Sahih Bukhari 3448).

These teachings highlight the differences between Islamic and Christian understandings of Jesus and his role in salvation history.

Comparison of Quranic and Biblical Accounts of

Event/Teaching	Quranic Account	Biblical Account
Birth of Jesus	Born under a palm tree (19:23-25)	Born in a manger (Luke 2:7)
Crucifixion	Denied (4:157-158)	Affirmed (Matthew 27:32-56, Mark 15:21-41, Luke 23:26-49, John 19:16-37)
Divinity of Jesus	Denied (5:72, 19:35)	Affirmed (John 1:1, 14, 20:28, Romans 9:5, Hebrews 1:8)
Return of Jesus	Will return to kill pigs, breaking cross, and stop jizy (Sahih Muslim 155, Sahih Bukhari 3448)	Will return to redeem and restore creation (Matthew 24:30-31, 1 Thessalonians 4:16-17, Revelation 19-21)

Here are some reasons why the biblical account is perfect

1. **Historical Evidence:** The Bible is a collection of texts written over several centuries, with the earliest manuscripts dating back to the 2nd century BC. The historical accuracy of the Bible has been extensively researched and verified through archaeological discoveries and external sources.

2. **Eyewitness Accounts:** The New Testament accounts of Jesus' life, death, and resurrection are attributed to eyewitnesses, including his disciples and other contemporaries. This proximity to the events described adds to the credibility of the biblical narrative.
3. **Fulfilled Prophecies:** The Bible contains numerous prophecies that have been fulfilled, which is seen as evidence of its divine inspiration. Many of these prophecies relate to Jesus, including his birth, ministry, death, and resurrection.
4. **Manuscript Evidence:** The Bible has a wealth of manuscript evidence, with thousands of ancient manuscripts and fragments available for study. This allows scholars to reconstruct the original text with a high degree of accuracy.
5. **Archaeological Corroboration:** Archaeological discoveries have consistently confirmed the historical accuracy of the Bible, with many findings aligning with biblical accounts.

In contrast, the Quran's account of Jesus and other biblical figures is based on a different narrative, which is not supported by the same level of historical evidence and manuscript attestation as the Bible.

Conclusion

As we have journeyed through the pages of this book, comparing the birth, life, and purpose of our Lord Jesus Christ as recorded in the Holy Bible and the Qur'an, one truth shines brighter than every argument: Jesus Christ is more than a prophet; He is the Son of the Living God.

The evidence from the Scriptures, both Old and New Testament, stands firm, consistent, and complete. The prophecies concerning His birth were fulfilled in detail. The angels announced His coming, His name was given before His conception, and His mission was clearly declared—to save His people from their sins. No other prophet in history carries such divine identity and redemptive purpose.

On the other hand, we have seen that the Qur'an, written centuries after the events, gives an incomplete and altered account that neither aligns with historical facts nor with the testimonies of eyewitnesses who walked and talked with Jesus. Even while the Qur'an tries to honour Him, it unknowingly acknowledges His uniqueness—His virgin birth, His miracles, His ascension, and His return. These are not qualities of an ordinary prophet but of the eternal Word made flesh. Beloved, the truth is clear: Jesus did not come just to perform

miracles or deliver messages. He came to reconcile man back to God through His death on the cross and His resurrection from the grave. His blood speaks better things than the blood of Abel. His resurrection is the foundation of our hope and the assurance of eternal life to all who believe in His name.

It is my prayer that as you have read these words, the Holy Spirit will open your understanding to see beyond religion and argument, and behold the glory of Jesus as the Lord and Saviour of all mankind. Let every reader seek not only to know the facts but to know the Person—Jesus Christ, the Son of God, who still saves, heals, and delivers today.

May you come to know Him not as history describes, but as the living Christ who reigns forevermore. For at the name of Jesus, every knee shall bow and every tongue confess that He is Lord, to the glory of God the Father.

To Him be all glory, honour, and praise forever. Amen.