

The Truth About Jesus

(PEACE BE UPON HIM)

The Son of Mary

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Islam and not Christianity is a universal religion

The religion of Jesus (not the traditional Christianity) was in essence the same as Islam. It did not, however, contain complete guidance for all walks of life and for all nations and ages. The complete code of life for the entire humanity was brought by the Prophet Muhammad (PEACE BE UPON HIM). His mission was to unite the religious traditions of all the nations into a single faith and culture, and the people of all nations into a single brotherhood.

The mission of Jesus was only for the children of Israel, whereas prophet Muhammad (PEACE BE UPON HIM) came with a message for all the nations of the earth. Jesus clearly stated: “I am not sent but unto the lost sheep of the house of Israel.” (Matthew 15:24)

On the other hand, prophet Muhammad (PEACE BE UPON HIM) from the very beginning addressed himself to the entire humanity. It was revealed to him: “We have not sent thee (O Muhammad) but as a mercy to all the nations.” (Holy Quran 21:107). “Say (O Muhammad): O Mankind, lo I am the messenger of god to you all – the messenger of him unto whom belongeth the sovereignty of the heavens and the earth. There is no god but He.” (Holy Quran 7:158)

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL.

Unity versus Trinity

Christianity presents a triune conception of godhead as opposed to the oneness of god in Islam. Christianity looks upon Jesus as a divine being, the incarnation of the second person in the divine trinity and the son of god in a literal and exclusive sense. Islam on the other hand regards Jesus as a prophet of god. Like all other prophets, including Muhammad (PEACE BE UPON HIM), he was every bit a human being. Islam rejects the doctrine of divine incarnation (which relegates God to the level of man) and the divine-sonship of Jesus. He was called a son of god in a sense in which all righteous human beings are children of god, but not in any exclusive or literal sense.

We shall endeavour to show, firstly that Jesus did not himself preach the Christian dogmas – his views regarding god – and, secondly, that the Christian dogmas cannot be defended philosophically. Islamic beliefs, on the other hand, are rational and universal.

Christianity declares that there are three persons in the godhead – god the father, god the son and god the Holy Ghost: but strangely enough, Jesus has nowhere even mentioned the trinity. It is in Greek philosophy and not in the sayings of Jesus, that we find the separate personification of the absolute (God the Father), the world of ideas or Logos (God the son) and the spirit of the universe (God the Holy Ghost). Jesus, like Muhammad, taught the unity of god. Jesus says in the holy bible, St. Mark 12:29, “the Lord our god is one lord.” It was exactly an echo of what Moses and the prophets had said long before: “Hear, O Israel, the Lord our God is one lord.” (Deut. 6:4). The prophet of Islam taught the same sublime message of the unity of godhead in the most perfect form. The Holy Quran proclaims:

“Say, He is God, The one and Only; God, the eternal, absolute; He begetteth not, nor is he begotten; And there is none like unto Him.”

- Surah 112, verses 1-4

The Holy Quran condemns the theory of trinity in the following words: “they do blaspheme who say: God is one of three in a trinity: for there is no god except ONE GOD. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.” (S. 5 v. 76)

Divinity cannot be divided into two or more persons. God is the self-sufficient, eternal and infinite being, and to attribute divinity to three persons is to display complete ignorance of the essential nature of God. Trinity either means the separate personification of the different aspects of god or the making of god’s creatures as partners in his godhead. Both these are unworthy notions and amount to a denial of the perfection and oneness of god. Islam gives the true conception of god when it declares the uniqueness of god, and says that he has no partners in his godhead.

Nothing can come out of him and become his equal and rival in godhead. He is one in essence and motive power.

True Christianity does not teach the doctrine of trinity. The Greek word “trias” which means “trinity” is not to be found in the original Greek scriptures and the word “trinitas” which also means “trinity” is not found in the Vulgate, which is the Latin translation of the Bible. Another factor of vital importance is that a certain gentleman by the name of Vigilus of Thapsus made a marginal note in his Latin writings and when these writings were sent for publication, the printer erroneously included this marginal note in the text of his writings and subsequently it became verses 7 and 8 of I John, Chap. 5 which read “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.” The words “in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth”, were not found in any of the Latin manuscripts before the ninth century, nor were they found in Jerome’s Latin Vulgate. They are not even found in any of the Greek manuscripts till about a thousand years after Vigilus of Thapsus. Greek ecclesiastical writers have also not quoted these verses in their writings. As these did not exist in the original scriptures they have been omitted from the “Revised Version” of the Bible and many other modern translations. From the above it is clear that the doctrine of trinity is foreign to TRUE CHRISTIANITY. Islam teaches that there is none worthy of being worshipped except God. That is just what Jesus had taught to his people. Says Jesus in the bible, St. Matthew 4:10 “thou shalt worship the lord thy God and him only shalt thou serve.” But present-day Christians are acting contrary to the teachings of this great master Jesus, for they have made him (Jesus) the object of worship.

Was Jesus God or Man?

Now we take up the second Christian dogma, that Jesus was god. Some modern Christians, including Dr Kenneth Cragg (the author of “The Call of the Minaret”) are beginning to deny the divinity of Jesus. We are pleased to notice this change which will bring Christianity nearer to Islam. This belief also has no support in the words of Jesus as recorded in the gospels. Jesus clearly denies being god or a divine being in the following words: “Why callest thou me good? There is none Good but one, that is God.” (Mark 10:18). Jesus even admits that the father is greater than himself. “My father is greater than I” (John 14:28). Obviously Jesus never claimed to be God otherwise we are to understand from his own words that there exist TWO GODS – one being greater than the other. In John 20:17 Jesus says: “I ascend unto my father and your father; and to my god and your god.” In this verse it is as clear as crystal that Jesus regarded himself nothing more than an ordinary mortal.

On the cross of Calvary, Jesus was supposed to have cried out, “My GOD my God, why hast thou forsaken me?”

Can anyone imagine these words coming out of the mouth of God?

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Jesus only claimed to be a sent-one or prophet of god. “And this is life eternal, that they might know Thee, THE ONLY TRUE GOD, and Jesus Christ whom THOU HAST SENT” (John 17:3). That Jesus was a true and righteous prophet of god is amply borne out in the bible. When the Jews were offended by his teaching, we read in Matthew (13:57), Jesus said unto them “A PROPHET is not without honour, save in his own country, and in his own house.” A few more verses will further clarify this point that Jesus only claimed to be a prophet of God, and an apostle from on High and never claimed to be God. John 5:30 “I can of mine own self do NOTHING: as I hear, I judge: and my judgment is just; because I seek not mine own will but the will of the father which HATH SENT ME.” Also refer to John 6:38; John 7:28, 29, 33; Matthew 21:10, 11, 45, 46; Matthew 16:13.

Reason also refuses to accept a man born of a woman, suffered from human wants, ignorance and limitations, and grew in stature, power, wisdom like all other human beings, as God. The holy bible supports the above statement in Job 25:4 “How can he be clean that is born of a woman?” As God is Pure, it is blasphemy to believe that he was born of a woman. To put human limitations upon god and to believe in his complete manifestation or incarnation in the human body is to deny the perfection of god. Islam has saved us from superstitions by frankly rejecting the divinity of Jesus:

“They do blaspheme who say: God is Christ the son of Mary. But said Christ: ‘O Children of Israel! Worship God, my Lord and your Lord’.”

- Holy Quran S. 5 V. 58

According to Islam (also confirmed by the bible), Jesus was only a prophet of God – sinless, pure and truthful, like all other prophets – but every bit a human being:

“O People of the Book! Commit no excesses in your religion: nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God, and His Word, which He Bestowed on Mary, and a spirit from Him: so believe in God and His apostles, say not Trinity.”

- Quran 4:171

“He (Jesus) said: I am indeed a servant of God. He hath given me the Scripture and hath appointed me a Prophet.”

- Quran 19:30

According to John 1:18 “No man hath seen God at any time” and I Tim. 6:16 “whom no man hath seen nor can see”, it is absurd to believe that Jesus was God.

Jesus: Son of God or Son of Mary

The Christian dogma, that Jesus is the son of god in an exclusive or literal sense, is also contrary to the teachings of Jesus. In the bible, Adam, David, Israel and many others are called sons of god. The argument advanced by the Christians that Jesus is the son of god in a literal sense is because of the frequent application by Jesus of the appellation “son of God” himself. The argument is misleading inasmuch as the term has been frequently used in the bible as an expression of intimate regard, affection and

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love and in certain cases, of a spiritual affinity of the person so named, with the Lord. In fact the appellation has been given to (1) Prophets (2) Judges and Jurists (3) Israelites (4) Christians (5) Orphans and (6) to all mankind.

1) Prophets as sons of God

“... Adam, which was the son of God” Luke 3:38

“... Israel is my son, even my first-born” Exodus 4:22

Also refer Psalm 89:26-27; I Chron. 22:10

2) Judges and Jurists as sons of God

“I have said, ye are gods; and all of you are children of the Most High.” Psalm 82:6

3) Israelites as sons of God

“... There they shall be called the children of the living God.” Romans 9:26

4) All Christians and believers are sons of God

“But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name.” John 1:12

5) All orphans are the sons of God

“A father of the fatherless, and a judge of the widows, is god in his holy habitation.” Psalm 68:5

6) All men are sons of God

“... Is not he thy father that hath brought thee.” Deut. 32:6)

It is thus clear from the above verses that prophets, judges, orphans, the faithful and the common folk share the title with Jesus. The term confers no special privilege on him. Jesus had perhaps a suspicion that his relationship to god might be misinterpreted. In order to dispel any doubts as to his mortality and human origin, he has been frequently calling himself “son of man.”

“And Jesus saith unto him, the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” (Matthew 8:20). Also refer Matthew 9:6; Matthew 17:22; Matthew 11:19.

In fact the founder of Christianity said that everyone who does the will of the Father in Heaven is a son of God. It is virtuous deeds and devoted life which make a man worthy of being called the son of God. Is it not this what he says in the following words: “Love your enemies... that ye may be called the sons of God.” Matthew 5:44-45. “Happy are the peacemakers: for they shall be called the children of God.” Matthew 5:9.

Jesus calls himself the son of god in this metaphorical sense (and not in the literal sense as Christians try to understand it), as is clear from the following words of the bible: “Jesus answered them, Is it not written in your law, the word of God cam, and the Scriptures cannot be broken, say ye of him, whom the father hath sanctified, and sent into the world thou blasphemest, because I said, I am the son of God?” John 10:34-36

From the above, it is clear that, for Jesus, the term ‘Son of God’ carried no particular import other than the idiom of the bible permitted. Jesus was evidently referring to the

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book of Psalms 82:6 in the Old Testament which stated “I have said, Ye are gods, all of you are children of the Most High.” In exodus, the second book of Moses 22:28 even judges as God’s representatives had been called “gods”, and Jesus, making reference to these scriptural statements, argued with his opponents that if judges could be called “gods” how could he be accused of blasphemy if he said in the same metaphorical sense that he was a son of God.

The gospels have recorded yet another event of historical importance which dispels all doubt pertaining to the use of the term “son of God”. Jesus was produced before the Sanhedrin to be tried under charge of blasphemy: “Then said they all, Art thou then the son of God? And he said unto them, Ye say that I am.” (Luke 22:70). Matthew puts it as “Thou hast said.” Peakes, a well-known commentator of the bible writes honestly while commenting on this verse: “we should perhaps take the ambiguous reply, “Thou hast said,” as a refusal.” Jesus means to say in reply to the question “Ye say that I am the son of god, but I do not say so.” The Jews could not prove their allegation against Jesus, and the charge of blasphemy that he claimed Divine Sonship for himself fell to the ground. But they were determined to lay their hands upon him. Another dangerous charge of sedition against the Roman Rule was raked up against Jesus, and he was haled before Pilate, the Governor, to stand his trial. Turn over Luke 23:3-4 and read: “Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it,” meaning thereby, as explained in the foregoing lines, “Thou sayest it, but I do not say so.” Here also Jesus pleaded not guilty to the charge. “Then said Pilate to the chief priests and to the people, I find NO FAULT in this man.” It is thus abundantly clear that Jesus used the appellation “son of God” for himself in a wide metaphorical sense and not in the literal, physical sense, as the Teachers of the Church would have us believe.

Another glaring proof that the term “son of God” only means a “righteous person”, can be found in the New Testament in Luke 23:47 and Mark 15:39. St. Mark reports that the Centurion remarked “Truly this man was the SON OF GOD.” On the other hand St. Luke reports the same incident in the following words: “Certainly this was a RIGHTWOUS MAN.” If we are still to accept the term “son of God” in a literal sense, then apparently the above quoted verses would be contradicting each other.

The Christian argument in favour of Christ’s special right to be called the son of God may be derived from the fact that he was born of a virgin, Mary, without the aid of a father. If that were a cogent and conclusive argument in favour of the claim, it should operate with double force in favour of Adam who had neither mother nor father and should afford equal cover to Eve who was likewise without parents. By the same token, Melchisedec is pre-eminently the son of God: “For this Melchisedec... which is, king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the son of God.” Hebrew 7:1-3.

Christians substantiate their argument by saying that in the case of Jesus the word “begotten” is used. But this word “begotten” is also used for David in the Old Testament in Psalm 2:7 God tells David, “Thou art my son; this day have I begotten

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thee.” If the word “begotten” is taken in a literal sense, the above quoted verse will be an absurdity.

The Quran in very forceful language rejects the son of God theory: “And they say: God hath taken unto Himself a son. Be he glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.” (S. 2 V. 116).

“It befitteth not (the Majesty) of God that He should take unto Himself a son. Glory be to Him! When he decreeth a thing, He saith unto it only Be! And it is.” (S. 19 V. 35)

Jesus was human to the bone of his back. He had not only a human body, but also a human soul and human wit and intellect. He was all the same, a prophet who had been raised for the guidance of Israel and to be a messenger of the Most High God, the Creator of the heavens and the earth, is, of a truth, the most exalted position that could be conferred on man. We shall indeed be guilty of a libel against Prophet Jesus if we should divest him of this honour, and worship and adore him as a Pagan god. We respect Jesus withal the honour and respect due to a prophet of God.

Dear friend, Islam is inviting you the “Truth” in the following words of the Holy Quran:

“O People of the Book! (Jews and Christians) come to common terms as between us and you: that we worship none but God; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than God. If then they turn back, Say: Bear witness that we (at least) are Muslims (bowing to God’s Will).”

- S. 3 V. 64

IF YOU WANT OT SAVE YOUR SOUL, THEN ACCEPT ISLAM NOW, FOR TOMORROW MAY NEVER DAWN!

What the critics say about Islam

Reverend Bosworth Smith:-

“Muhammad to the end of his life claimed for himself that title only with which he had begun, and which the highest philosophy and the TRUEST CHRISTIANITY will one day, I venture to believe, agree in yielding to him, that of a Prophet, a very Prophet of God.”

Reverend J.M. Rodwell:-

“It must be acknowledged that the Quran deserves the highest praise for its conception of Divine nature, in reference to the attributes of Power, Knowledge and Universal Providence and Unity – that its belief and trust in the one God of Heaven and earth is deep and fervent.”

George Bernard Shaw:-

“If any religion has the chance of ruling over England, nay, Europe, within the next hundred years, it can only be Islam.

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess the assimilating capability to the changing phase of existence, which can make its appeal to every age.”

Lamartine:-

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and one spiritual empire that is Muhammad. As regards all standards by which human greatness may be measured we may well ask, is there any man greater than he?”

- “The Christians say: The Messiah is the son of God; that is what they say with their mouths. They imitate the saying of those who disbelieved before them.”
Holy Quran 9:30
- “And they say: The Gracious God has taken unto Himself a son. Assuredly you have done a monstrous thing.”
- “The heavens might well-nigh burst thereat and the earth cleave asunder and the mountains fall down in pieces, because they ascribe a son to the Gracious God. Whereas it becomes not The Gracious God to take unto Himself a son.”

Holy Quran 19:89-93

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