

# The Divine Nature of Christ Supported by the Qur'an

By Paul, a former Egyptian Islamic Terrorist

## Foreword

Ever since *The Voice of the Martyrs* began to reach out to Muslims in the early 1990's, we have read stories and personally spoke to Christian converts from Islam who were introduced to Jesus through the pages of the Qur'an. Others met Jesus in visions and dreams and were finally persuaded that Jesus is the Prophet instead of Mohammed.

The story of Paul (not his real name) is one such person. His fascinating and heart rendering story is published in the book *Into the Den of Infidels*. The same book goes under the title *The Sons of Ishmael* in the Arabic edition. Both books are available from VOM. Paul's search to find Jesus is against all odds and a miracle of God's grace.

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I reached a conclusion: Christians went astray and became infidels for two reasons. First, they said that the Christ, Isa, son of Mary, was God; second, they said that he died on the cross and rose to redeem people from their sins. Why don't I focus my research on these two issues and examine them from an Islamic point of view? I was curious to know what the Islamic scholars thought of these issues.

I started going through books of Islamic history, biography and exegesis. I looked for anything related to Christ and whether he manifested God's attributes as mentioned in the Qur'an. I used reliable and authentic references like *The Interpretation* by Ibn Kathir, *History of Islam* by Dhahabi, *Beginning and End* by Ibn Kathir, *Sects and Denominations* by Sherhristani, *Deciding on Sects and Cults* by Ibn Hazm (also known as Abu Mohammed), *Holy Books before Islam*, and *Christianity between Logic and Recount*. As a result of my intensive research, I found some attributes of Christ that even Christians did not deal with in their books. For example:

## 1) The ability to create

### The Qur'an says:

"That is Allah, your Lord! There is no god but He, the Creator of all things" (Surah 6:102)

"For verily it is thy Lord who is the All-Creator, knowing all things" (Surah 15:86)

"Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose" (Surah 22:73)

"Those whom they invoke besides Allah create nothing and are themselves created" (Surah 16:20)

"Is then he who creates like one that creates not?" (Surah 16:17)

These are but some of the verses that restrict the ability to create to God only. When God wanted to distinguish Himself from other gods, He highlighted this attribute of His that surpassed all other gods. **Meanwhile, the Qur'an clearly admits that Christ created things: "I make for**

**you out of clay, as it were, the figure of a bird, and breathe into it, and it becometh a bird by Allah's leave" (Surah 3:49)**

**"Thou makest out of clay, as it were, the figure of a bird, by my leave, and thou breathest into it, and it becometh a bird by my leave" (Surah 5:110)**

When I read these verses I thought in my heart it was God who gave Christ this ability, it was not part of his essence even though Christ was the only one on whom God bestowed one of His divine attributes. Why Christ and not Mohammed? God said to Mohammed; "Canst thou cause the deaf to hear the call?" (Surah 27:80), which is a lot easier than creation. God did not give Mohammed, the best of His people and the Seal of the Prophets, the ability to make the deaf hear. He challenged people to create a fly, **but gave Christ the ability to create birds**. Birds are small creatures, but it is not a matter of size, but of principle. He who creates a small creature can create a big one. This cannot be of man, **but of God**.

## **2) Knowing what is hidden**

**God spoke of Himself in the Qur'an:**

"Say: none in the heaven or on earth, except Allah, knows what is hidden" (Surah 27:65),

"With Him are the keys to the unseen, the treasures that none knoweth but He" (Surah 6:59).

In the first verse, the Qur'an emphasizes beyond any doubt that knowing what is hidden belongs only to God and nobody else. The second verse underlines the fact that only God knows the unseen and the future.

Meanwhile, the Qur'an teaches about Mohammed that he used to rebuke anyone who attributed to him the ability to know what was hidden, "Say: I tell you not that with me are the treasures of Allah, nor do I know what is hidden" (Surah 6:50).

One time Moaz said to Mohammed, "... if Allah wills and you will", and Mohammed interrupted him saying, "How could you make me equivalent to Allah? No one in heaven or on earth knows what is hidden but Allah".

**As for Christ, we find all limitations removed, He knows and does what every other person cannot. The Qur'an says, "And I declare to you what ye eat, and what ye store in your houses" (Surah 3:49).**

It is very unusual that in these verses Christ speaks in the first person: it must be God himself speaking. On the other hand, Mohammed was always told what to 'say'. Christ was unique because he spoke of himself, which means that his abilities were his and not acquired. *In Beginning and End* by Ibn Kathir, part 2 and page 86, I read a story that made me ashamed. **It was a proof beyond any doubt that Christ possessed supernatural powers to know what was hidden.** (It is a long story; those interested may refer to the book by Ibn Kathir).

## **3) Healing the sick**

The Qur'an mentions Abraham's words that God is the only healer. "And when I am ill, it is He who cures me" (Surah 26:80).

Mohammed said in an authentic Hadith, “Oh, Allah, there is no healing but yours.” **Meanwhile, in the Qur’an we find Christ saying about himself “I heal those born blind, and the lepers” (Surah 3:49)**

## 4) Giving life and death

God is the only one who holds life and death in His hand; no one else can give life or death.

**The Qur’an says:**

“And verily, it is We Who give life and Who give death; it is We Who remain inheritors (after all else passes away)” (Surah 15:23),

“Verily, we shall give life to the dead, and we record that which they leave behind” (Surah 36:12),

“Verily it is We who give Life and Death; and to us is the Final Return” (Surah 50:43).

**As for Christ, the Qur’an mentions that he said about himself: “And I bring the dead into life by Allah’s leave” (Surah 3:49)**

In his book *Beginning and End*, Ibn Kathir tells a verified story that proves Christ had the authority to give death as well as life. It is told that Christ saw a woman crying over her daughter, who had died long ago. He asked her, “What makes you cry, woman?” She said, “My daughter died and I have no more children. Christ asked her, “Would you like me to raise her from the dead?” She said, “Yes, O Spirit of God!” So, Christ stood by the grave and called the girl three times. On the third time, the little girl came out and talked with her mother. Then the girl asked Christ to let her return. He told her, “Go back!” The grave closed and she was dead. (Beginning and End by Ibn Kathir, part 2, page 84)

## 5) Giving sustenance

**The Qur’an says:**

“For Allah is He Who gives (all) sustenance, Lord of Power, Steadfast (forever)” (Surah 51:58).

It is clearly stated that God is the only one who can give sustenance. God rebuked anyone who claimed the ability to give sustenance to people. **As for Christ, Ibn Kathir mentioned that he had a special ability to give sustenance to whomever he wished. The best example was feeding the five thousand people with little bread and a couple of fish.**

## 6) Matchlessness

**The Qur’an says about God:**

“There is nothing whatever like unto Him, and He is the One That hears and sees” (Surah 42:11).

**As for Christ, it goes without saying that he is matchless. He was born from a virgin without a man. He was the only one described as ‘God’s Word and a Spirit from Him’. He was the**

**only one over whom Satan did not have any authority. He was the only one who had divine characteristics.**

## **7) Commanding authority**

**The Qur'an mentions this attribute of God:**

“For anything which we have willed, we but say ‘Be’, and it is” (Surah 16:40).

“When He decreeth a matter, He saith to it: ‘Be, and it is” (Surah 2:117).

This is a unique attribute of God, being able to call something into existence. **According to Ibn Kathir, Christ manifested this attribute when he changed the water into wine *Beginning and End* by Ibn Kathir, part I, page 85).**

## **8) His throne over the waters**

**The Qur'an says about God's throne:**

“And His throne was over the waters that He might try you, which of you is best in conduct” (Surah 11:7).

**Kortobi and EI-Hadathi said that this verse also applied to Christ, whose throne was made by God on the water in order to test people's faith. Christ walked on the Sea of Tiberius towards his disciples in order to test their faith. He later said to them, “You of little faith.” (Mat. 8: 26)**

## **9) Judge and Ruler**

**The Qur'an says about God:**

“The Command rests with none but Allah: He declares the Truth, and He is the best of judges” (Surah 6:57),

“Hold yourselves in patience until Allah doth decide between us: for He is the best to decide” (Surah 7:87).

EI-Hokhary explained that he heard from Ibn Abbas, who had heard the Prophet Mohammed saying about Christ, **“The Last Day will not come until the son of Mary comes back as a fair judge to administer justice and wipe out injustice.”**

## **10) A grasp over all visions**

**The Qur'an says about God:**

“No vision can grasp Him, but His grasp is over all vision; He is subtle well-aware.” (Surah 6:103)

This is another attribute of God that Christ manifested. **Ibn Kathir and Konobi told a story that Christ was one day on a mountain and the Romans wanted to arrest him He went right through them and they could not see him, but he saw them all. *Sects and Denominations* by Sheheristani, page 27).**

## **11) Most Gracious and Most Merciful**

**The Qur'an says:**

“And your God is one God: there is no god but He, Most Gracious Most Merciful” (Surah 2:163),

“Not one of the beings in the heavens and the earth but must come to the Most Gracious as a servant.” (Surah 19:93)

**In their books *Sects and Denominations* and *Proofs of Prophet-hood*, Sheheristani and Azriki mentioned that Christ was after the image of God. He was compassionate. He raised the daughter of Jairus from the dead and healed many sick people. He created eyes to the born blind by putting mud on the man's eyes because that's how God created in the beginning.**

## **12) Speaks in Parables**

**The Qur'an states that only God can speak in Parables:**

“Allah dot set forth parables for men: and Allah dot know all things” (Surah 24:35)

“So Allah sets forth parables for men, in order that they may receive admonition” (Surah 14:25)

In ‘EI-Kashaf’, Ibn Kathir, Kortobi and Zamakhshary say that God used parables to bring people closer to Him, **and so did Christ. The New Testament is full of parables that no other prophet told.**

## **13) Sends messengers and gives them power**

**The Qur'an says:**

“Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold, there came messengers to it. When we (first) sent to them two messengers they rejected them, but we strengthened them with a third” (Surah 36:13)

**Ibn Kathir and all interpreters agreed that the mentioned city was Antioch, and the men were messengers of Christ. They had authority from Christ. What other man has such authority?**

## **14) To be worshipped**

**The Qur'an says:**

“The Jews call Uzair a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say... they take their priests and anchorites to be their lords beside Allah, and Christ the son of Mary” (Surah 9:30)

Ibn Kotaiba sees this as a problematic verse, because it puts worshipping God and Christ as a commandment. So, Ibn Kotaiba thought in order to avoid this problem the phrase ‘Christ the son of Mary’ should be syntactically interpreted as a ‘second object’ to the verb ‘take’ and not an ‘annex’ to the word ‘Allah’. This way the verse would not support the Christian view of Christ’s deity.

## 15) Comes on clouds

### The Qur’an says:

“Will they wait until Allah comes to them in canopies of clouds?” (Surah 2:210)

**Ibn El-Fadl El-Hadathi said that this verse referred to Christ who would come back on the Last Day on clouds. He also interpreted the following verse as referring to Christ too.**

“And thy Lord cometh, and His angels, rank upon rank” (Surah 89:22)

### Paul’s closing remarks:

As a matter of fact, I found out more than I sought or wanted. I wrote my findings in a separate booklet titled *The Inevitability of Christ’s Deity*. I originally called it *Christ’s Divinity*, but after I finished my research I had to change the title to *The Inevitability of Christ’s Deity*. I concluded the booklet with the following sentence, **“Even if Christians did not claim Christ was God, he had to be God”**.

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### Editor’s closing notes

This remarkable study shows that the Qur’an supports the divinity of Christ and gives Him superior status at the expense of Mohammed himself. Unfortunately most Muslims are unaware of it and, unless told, will probably never know. The fact that the Qur’an is quoted should not lead our Christian friends to believe that VOM believes the Qur’an to be credible source. But we do suggest that the Qur’an can be a means to lead Muslims to Christ when nothing else is available. Once they recognize the significance of Christ as He relates to their eternal well-being, they will find other sources. May God open millions of Muslim eyes to the reality of Jesus (Isa).

**Taken from: Into the Den of Infidels**

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**Chapter 8: That’s How I Came to Know God, pages 105 – 115.**