

First challenge: The Christ was not crucified

A challenger may say that The Christ was not surely crucified, depending on the quran utterance in:

1. Women Chapter: (Surat An-Nesa) 157: “And their saying (means the Jews saying we killed Messiah 'Isa, son of Maryam, the messenger of Allah, " but they killed him not, nor crucified him, but: It appeared so to them they have no certain knowledge if they killed him or not”

Those challengers are saying that the quran confirms with no doubt that The Christ was neither crucified nor killed as it appears from that verse

But let us put beside it some other quran verses & some of the Islamic scholar's utterances & annotators to explain the real meaning of this verse & here are some of this quran verses in the following:

2. The family of Imran chapter (Surat Al-Imran) 54, 55 “And they (the Jews) plotted, and Allah plotted too. And Allah is the Best of the plotters. Allah said: "O 'Isa! I will amortize you and raise you to myself and clear you of those who disbelieve” from this verse it is clear that the Christ died before he was raised to the heaven

Mary chapter (Surat Maryam) 33: “And peace be upon me the day I was born, and the day I die, and the day I shall be raised alive!” from this verse it is clear that the Christ died before he was raised alive

The table chapter (Surat Al-Ma'idah') 117:”when you amortize me, you were the watcher over them” from this also it is clear that the Christ was killed by the Jews & God was the watcher over them.

let us go through the Islamic scholar's utterances in the exegesis of these verses:

1) Imam Al-Razy said: narrated ibn abbas & mohammed ibn Ishak: the meaning of

amortizing you is to let you die (Al-Razy exegesis (tafsir) part 2 page 457)

2) Narrated Wahb: the Christ died for three hours (Al-Razy exegesis (tafsir) part 2 page

457)

3) narrated ibn Ishak: he died for seven hours (Al-Razy exegesis (tafsir) part 2 page 457)”

From that it is obvious that the Christ really died & those who deny the crucifixion differ among themselves & they depend in their opinions on unconfirmed utterances & even in their denial of the crucifixion we can see a testimony for the crucifixion as:

4) Imam Al-Bydawy said: it was said that the human nature was crucified & the divine nature was raised (Al-Bydawy exegesis (tafsir) part 2 page 128)

Actually the saying of Al-Bydawy is correct concerning the crucifixion of the human nature , but it is incorrect concerning what he said about the raising of the divine nature , as we believe that the crucifixion actually happened for the human nature & which was affected by the crucifixion, but the divine nature was inseparable from the human nature , not for a moment or even an eye blink & the divine nature was not affected by the act of crucifixion , we can understand this fact when we look to a piece of iron put in fire , when we hammer it by a hammer we will see the iron only get affected by hammering , but the fire never affected In general the previous saying of Imam Al-Bydawy although it is incorrect concerning what he said about the raising of the divine nature , but we see in it a clear indication that the Christ was really crucified by his human nature(we believe also that the divine nature was inseparable from the human nature)

The second challenge- The Necessity of the Trinity in the Unity

In summary, the necessity of the Trinity in the unity is clear from the above References and discussion.

- (1) The one God, creator of all living things, must have **a personal existence Himself.**
- (2) The one God, who created man with ability to speak, must Himself also **speak the word.**
- (3) The one God, who created life in every living being, must Himself be **alive in the spirit.**

Therefore, it is certain that a holy Trinity should be in the only God as we have already clarified. This is our true belief: God is one in the Trinity and not three gods.

The Kuranic Testimony of Christian Monotheism

The KurGn testifies that Christians are monotheistic and are not infidels. The Following are examples of this testimony.

- (1) Surat Al Ankabot, the Spider: 46 – “Do not argue with the people of the Book except in what is better ... and say we believed in what was sent down to us and to you, and **our God and your God is the same, is one.**” Thus, the

Kurān testifies that we Christians, “people of the Book.” worship one God.
(2) Surat Ol Imrān, the Family of Imrān: 113-114 “Among the people of the Book is a nation which recites the verses of God during the night, and **they worship God and believe in Him** and in the Day of Judgment, and they order doing good and prohibit abomination and they hasten charity.” This reference clearly asserts that Christians, “people of the Book,” believe in one God; they recite His book, which was in their hands in Muhammad’s days, and they worship the one God in their services and prayers.

(3) Surat Al Ma’ida, the Banquet: 82 – “For sure you will find the **bitterest Enemies** of those who believe (Muslims) are the Jews and those who **are Polytheists (who believe in many gods)**. And you will find the **closest friends** to believes to be those who said, “we are Nazarenes,” as among them there are pastors and monks and they are not proud.” It is clear that Nazarenes are not polytheists, since polytheists and Jews are the bitter enemies of Muslims, but Nazarenes are their close friends.

(4) Surat alImrān, the Family of Imrān: - “As God said, O Jesus, I’ll make you die, and I’ll raise you up to me, and I’ll purify you from the infidels, and I’ll make those who followed you higher than the infidels until the Day of Judgment.” Hence, it is clear to you that the follows of Christ, or Christians, are not infidels and raised them above infidels.

The testimony of the Kurān concerning Christians has proved with certainty that they worship **the one God and are not polytheists.**

The Kuranic Testimony of the Christian Holy Trinity

Perhaps you are amazed, my dear friend, that the Kurān mentions the Trinity of the one God exactly as Christians believe in it. We have already seen that the Trinity of Christianity is the nature of God, His Word, and His Spirit. This is the same Trinity the Kurān mentioned, “But Jesus Christ, son of Mary is the messenger of God and **His Word** and **Spirit of Him** that He gave to Mary” (Surat Al Nisa`, The Women:17)

In this verse it is clear the God has

1- A personality – “messenger of God”

2- A word – “and His Word”

3- A spirit – “and a Spirit from him.”

This testimony of the Kurān for the creed of the Trinity is what we Christians Proclaim and no more. It does not proclaim polytheism, but rather it proclaims that there is no God but Him.

The third challenge: The Kuranic Testimony that Christ is the Word of God

The Kuran testifies very clearly that Christ is the Word of God. The following Kuranic references are examples.

(1) Surat Al Nisa`, The Women: 171 – “Jesus Christ, the son of Mary, is God’s messenger and His Word.”

(2) Surat al Imran, The Family of al Imran: 139- “... God proclaims to you Yahya (John the Baptist) supporting a Word from God...” The Imam Abu Al Su’ud commented on the phrase “supporting a word from God,” that is Isa, may he be blessed, by saying: “... it was said that (John the Baptist) was the first to believe in him (Jesus) and to support his being the **Word of God and Spirit from Him**. Al Su’ud said, “The mother of Yahya (John) meeting the Mother of Isa (Jesus) asked: ‘Mary, have you felt my pregnancy?’ Mary Answered, ‘ I too am pregnant.’ She (John’s mother) then said: ‘I find that what is in my belly **worships what is in your belly**.’ From here the above utterance of God ‘supporting a word from God’ comes clear” (Abo Al Suud Muhammad Ibn Muhammad Al Amadi’s Commentary, page 233).

(3) Surat al Imran, The Family of Imran: 45- “The angels said to Mary, ‘Allah proclaims to you a **word from Him, whose name is the Messiah**, Jesus the son of Mary.’” The English translation uses the relative pronoun *that’s* in referring to masculine personal pronoun in the Arabic original. This indicates the fact that **a word** here does not mean a simple word of language but a person. You also find this clarified in the saying of one of the Muslim scholars (Al Shaikh Muhyi Al Din al Arabi), who said: “**The word is God in theophany ... and it is the one divine person and not any other**” (in his book “Fusus al Hukm”, part II, p.35). He also said that **the word is the divine person**” (page 13). Isn’t that exactly what was said about the Lord Jesus in the Gospel of John “In the beginning was **the Word**, and the Word was with God, and **the Word was God** ... And the Word became flesh” (John 1: 1,14). In the Arabic translation of this verse, we again find (in conformity with the Greek original) the same usage of the term *word* with the pronouns referring to it. *Word* refers to a person. This is clear from John’s specifications: “the Word was God” and “the Word became flesh.”-----

The Testimony of the Kuran for the Holy Spirit

Many verses of the Kuran mention that the Holy Spirit of God and that He supported the Lord Jesus with it. This becomes clear from the following:

(1) Surat Al Ma`ida, the Banquet: 110 – “Allah said to Jesus, ‘Jesus, son of Mary, remember the favor I have bestowed on you and your mother, how I strengthened you with the **Holy Spirit**, so that you preached to men in your cradle and in the prime of manhood.’”

(2) The theological scholar **Al-Shaikh Muhammad al Hariri al Bayyomi** says, **“The Holy Spirit, is the spirit of Allah”** (“Kitab al Ruh wa Mahiyyathuha,” p.53).

From all that preceded, my friend, the testimony of the Kuran and the theologians of Islam for the creed of the Trinity in whom we Christians believe, becomes clear.

Fourth Challenge : the veracity of the bible

1- The testimony of the Quran to the bible

+ The spider chapter (Surat Al-Ankabut) 46:" And argue not with the people of the Scripture (Jewish and Christian), unless in a way that is better in manner ... and we believe in that which has been revealed to us and revealed to you; our *Allah* (God) and your *Allah* (God) is One"

So the quran advises the Muslims not to argue with the people of the Scripture (Jewish and Christian) unless in a way that is better in manner, and to believe that they believe in the holy bible inspiration, and in God who is one in whom they believe

+ The cow chapter (Surat Al-Baqarah) 146:" Those to whom We gave the Scripture (Jews and Christians) recognize it as they recognize their sons"

Here he explicate the extreme tenacity of the people of the Scripture (Jewish and Christian) with inspired the holy bible

{See also The Table chapter (Surat Al-Ma'idah') 68, the cattle chapter (Surat Al-An'am) 156, and Yunus chapter (Surat Yunus) 94 }

Those are some noble quran verses testifying that the whole holy bible with all its contents is God's inspiration and came from him

The testimony of the noble quran For nihility of the holy bible falsification

If we wish to rebut those challengers by verses from the noble quran affirming the veracity of the Holy Bible(the Taurât and the new testament) and nihility of its

falsification, we have to ask them an important question , that's:
In your view, when did this falsification happen?
Was it before the time of Muhammad?
Or, after the time of Muhammad?
Let us discuss that

The first allegation

Was the falsification before the time of Muhammad?

Those advocating that opinion are saying: the Holy Bible was falsified before the time of Prophet Muhammad,

In a T.V program on [A.R.T] channel, one of the Islamic proselytizers was Scepticizing in the veracity of the Holy Bible depending on the oldest handwritten edition for the Taurât, present till now dating to the first century B.C, and Moses' time was in the thirteenth century B.C. his claim was; who can guarantee that the Taurât was not falsified before the first century B.C?

Actually the answer for that challenge is very simple, it is present in the quran itself, as the quran attested in the veracity of the Holy Bible, and it is the inspired word of God, and it was not altered or falsified, as it is obvious from the following:
First:

The quran is attesting for the truthfulness And veracity of the Holy Bible That was present during the time of The prophet Muhammad

1) the table chapter (Surat Al-Ma'idah) 47" And we have sent down to you the book in truth, confirming what came before of the Scripture and dominant over it"

What was meant by "confirming what came before "? And what was meant by the Scripture?

And what was meant by" dominant over it "?

The annotators agreed that God sent down the quran in truth" confirming what came before "meaning that confirming the book which was present during the time of Muhammad i.e. the Taurât and the bible , and "dominant over it" meaning that attesting for it { Al-Galaleen exegesis(tafsir) for that verse of the table chapter(Surat Al-Ma'idah)}

2) The Family of Imran chapter (Surat Aal-'Imran) 3:"It is He who has sent down the book to you with truth, confirming what came before it. And he sent down the Taurât (Torah) and the Injeel (Gospel)"

3) Yunus chapter (Surat Yunus) 37:" And this Quran is not such as could ever be produced by other than Allah, but it is a confirmation of what was before it"

In the quran there are 12 verses attesting that the quran is confirming the Holy Bible

that was with the people of the scripture during the time of Muhammad { for revising those verses see: the cow chapter(Surat Al-Baqarah) 41,89,91,97 , the women chapter(Surat An-Nisa') 46, the cattle chapter(Surat Al-An'am) 92, Joseph chapter(Surat Yusuf) 111, The Originator of Creation chapter(Surat Fatir)31, The Curved Sand-hills chapter (Surat Al-Ahqaf) 22}

So if the Holy Bible was falsified, the quran wouldn't confirm it and attest on its veracity or that will be a discrediting of the quran and accusing it of forgery, so does any Muslim accept that accusation of the noble quran?

Second:

The quran is showing that God is commanding

The prophet Muhammad and Muslims to Refer to the Holy Bible

1) God directed the prophet Muhammad to the Holy Bible to abolish his skepticism in the quran itself:

Yunus chapter (Surat Yunus) 94:" So if you are in doubt concerning that which we have revealed unto you, then ask those who are reading the book before you." {It was repeated for confirmation }

What does that mean? It means that if Muhammad was skeptical in the quran that was revealed unto him, so he has to ask the Jews and Christian who had the book before him , that's a testimony for the veracity of the Holy Bible till his time , or he wouldn't told to ask them , as logically how could he ask the people of a falsified book?

2) He commanded the prophet Muhammad to follow the Holy Bible and those prophets guided by it

It was mentioned in the cattle chapter (Surat Al-An'am) 89, 90:" They are those whom we gave the book, understanding, and Prophethood, They are those whom Allah had guided. So follow (Ektade as in original Arabic text) their guidance."

The Arabic language committee in the intermediary dictionary (Al-Ma'gam Al-Waseet) is clarifying the meaning of (Ektade) :{ it means that to do his deeds or follow him and it was written" (Ektade) follow their guidance" }{ the intermediary dictionary (Al-Ma'gam Al-Waseet) ,part two , page 720 }

So if the Holy Bible was falsified during the time of Muhammad, so how would he command him to be guided by its guidance???

3) He commanded them to refer to the people of the scripture to learn form them if they don't know!

The bee's chapter (Surat An-Nahl) 43:" And we sent not before you any but men, whom we inspired, so ask of those who know the Scripture, if you know not. With clear signs and books"

So if the book was falsified during the time of Muhammad, did he command them to refer to the people of the Scripture?"

Third:

The verses affirming that Muhammad was referring To The Taurât and Bible present during his time

That's a proof of their veracity

1) The Narration chapter (Surat Al-Qasas) 49:" Say "Then bring a Book from Allah, which is a better guide than these two, that I may follow it"

What a strong testimony!! In this noble quran verse the Holy Bible (Taurât and bible) is from God and it is truthful for Muhammad to be guided by

2) the table chapter (Surat Al-Ma'idah) 68:" O people of the Scripture, You have nothing till you act according to the Taurât (Torah), the Injeel (Gospel), and what has been sent down to you from your Lord"

Here he is asking the Jews and Christians to act according to the Taurât and the Gospel, and what has been sent down from God in them!!! Isn't that a strong testimony for the veracity of the Holy Bible and its non-falsification during the time of Prophet Muhammad?

3) the table chapter (Surat Al-Ma'idah) 43:" But how do they come to you for judgment while they have the Taurât (Torah), in which is the judgment of Allah;" This verse is attesting for the Taurât that was present during the time of Muhammad, in which is the judgment of Allah, i.e. it is attesting for its veracity, as if this in not true, he wouldn't say such saying

4) The table chapter (Surat Al-Ma'idah) 47:" Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. "

This verse also is attesting for the veracity of the Holy Bible during the time of Muhammad, as he is vouching by it and asking the Christian to judge by what Allah has revealed therein

So if the Holy Bible was falsified then how did Prophet Muhammad vouch by it, would he vouch by a falsified book??? Isn't his vouching by the Holy Bible is a proof that it is true and not falsified during his time???

Fourth:

The quran is attesting that the people of Scripture preserved it and were witnesses For it till the time of Muhammad

1) The table chapter (Surat Al-Ma'idah) 44:" We send down the Taurât (Torah) therein was guidance and light, by which the Prophets, who submitted themselves to Allah, judged the Jews. And the rabbis and the priests for to them was entrusted the protection of Allah's Book, and they were witnesses for it. "

What is the meaning of that verse especially" the Prophets, who submitted themselves to Allah "the annotators are saying that those prophets were those submitted their lives to Allah's will (the exegesis (tafsir) of Imam Abdullah yousef Ali, page 261) {and of course didn't mean the Muslim prophets as first there is only

one prophet for Islam, second Islam didn't appear yet] so those prophets were judging the Jews, meaning that guiding them by the guidance and light within the Taurât

The most important part of that verse is the prophets and the rabbis (the teachers as rabbi in Hebrew means teacher), in the intermediary dictionary, page 321 {rabbi is the one who worships God and is perfect in deeds and knowledge, so the rabbis are the scholars {the intermediary dictionary, page 151 }

The noble verse is telling that to them all was entrusted the protection of Allah's Book and they were witnesses for its veracity"(the exegesis (tafsir) of the noble quran by Imam Abdullah yousef Ali, page 261,262)

2) Cow chapter (Surat Al-Baqarah) 146, and The cattle chapter (Surat Al-An'am) 20:" Those to whom we gave the Scripture, they recognise it as they recognize their sons" e the Book, they Those to whom we gav " 121) Baqarah - Al Surat (chapter Cow) 3recite it as it should be recited, they are the ones that believe therein. And who disbelieves in it, those are the losers"

The meaning of "they recite it as it should be recited" as construed by Al-Galaleen "they read it as it came" so it is not falsified as during the time of Muhammad they were reading it as it came You have seen dear listener that the Holy Bible till the time of Muhammad was not falsified by the testimony of those clear and frank verses

The second allegation

The occurrence of falsification After the time of Muhammad

There is another group of skeptical in the veracity of the Holy Bible, as it was approved for them that what was said by the first group of prosecutors about the falsification before the time of Prophet Muhammad was a false accusation depending on what we have clarified from proofs and evidences from the verses of the noble quran itself , so they said nay the falsification happened after the time of Muhammad To rebut that allegation we will mention what was attested by the noble quran about the nullification of that allegation also:

First: the noble quran is attesting that

The Holy Bible was Reminder from God

Therefore he guards it from falsification

1) The Noble Quran is attesting that the Holy Bible was *Dhikr* (reminder) from God:

1) The prophet's chapter (Surat Al-Anbiya) 7:" And we sent not before you but men, to whom we inspired, so ask the people of the *Dhikr* (reminder), if you do not know. What is meant by reminder? Imam Abdullah yousef Ali answer that in his exegesis

(tafsir) page 648 {the *Dhikr* (reminder) is the message from God} this verse was

repeated with the same verbalisms in:

2) The bees' chapter (Surat An-Nahl) 43:"And we sent not before you, any but men, whom we inspired, so ask of those who know the people of the *Dhikr* (reminder), if you know not, with clear signs and Books"

By this it was confirmed to you that the Holy Bible is a reminder from God

2) And the Quran is attesting that God guards the *Dhikr* (reminder) from falsification:

The Rocky Tract chapter (Surat Al-Hijr) 9:" It is we who have sent down the *Dhikr* (reminder) and surely, we will guard it"

Notice the vocalization of the name of that chapter as it is Al-Hijr and not Al-Hajar (see verse 80 from the same chapter) named after Al-Hijr Mountain, about 150 miles

north to Madina Al-Monaura city , what was known as Tamoud area "(the exegesis (tafsir) of the quran by Imam Abdullah yousef Ali, page 632)

Actually, those aspersing the veracity of the Holy Bible. That came from God as a reminder, guidance and light, they are aspersing the quran itself as it said that God is guarding the *Dhikr* (reminder), so if the Holy Bible was falsified, so God couldn't

guard it, saying that we are accusing the quran of being untrue and falsified! Does any Muslim accept that?

Second: the quran verse attesting that the quran itself

Guards the Holy Bible from falsification:

the table chapter (Surat Al-Ma'idah) 48" And we have sent down to you the book in truth, confirming what came before of the Scripture and dominant over it"

What was meant by dominant over it? The respectable annotators are saying that the meaning of dominant over it is; guarding it from falsification (see the exegesis (tafsir) of Imam Abdullah yousef Ali, page 263)

So if those challengers are right and it is true that the Holy Bible is falsified, actually

they are aspersing the noble quran itself as it couldn't dominate over the Holy Bible according to the text of that verse, and that's an aspersion in its veracity , and as they are can't accept the aspersion in the veracity of the noble quran verses so they have to recede in their allegation of the falsification of the Holy Bible

Third: the quran is attesting that the

Holy Bible is the word of God, therefore

It couldn't be falsified or changed

1) The quran is attesting that the Holy Bible descended word of God:

The Spider chapter (Surat Al-Ankabut) 46:" And argue not with the people of the Scripture, unless it is in a way that is better and in good manner... and say: We

believe in that which has been revealed to us and revealed to you; our God and your God is One"

The women chapter (Surat An-Nisa') 136:"O you who believe! Believe in Allah, and

His Messenger , and the Book which He has sent down to His Messenger, and the Scripture which He sent down before(meaning the Taurât and the bible), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away"

{Also see the table chapter (Surat Al-Ma'idah) 68, 47, 46 and the cow chapter (Surat

Al-Baqarah) 146, 87, and The Journey by Night chapter (Surat Al-Isra') 2, 55, and The

Cattle chapter (Surat Al-An'am) 92,156, and The Believers chapter (Surat Al-Mu'minin) 49, and The women chapter (Surat An-Nisa') 163 and The Originator of

Creation chapter(Surat Fatir) 25, and the bees' chapter (Surat An-Nahl) 43, and the prophets' chapter(Surat Al-Anbiya') 25, and the iron chapter(Surat Al-Hadid) 27, and

The Spider chapter (Surat Al-Ankabut) 46, and Yunus chapter (Surat Yunus) 94} all

of these are attesting that the Holy Bible descended from God

And as the Holy Bible descended from God, so it is his words, so how do the challengers say that the word of God was

Falsified? By saying that, don't they asperse in the quran itself that is saying "No change can there be in the Words of Allah"?!

2) The quran is attesting that the descended word of God could never be changed:

1) Yunus chapter (Surat Yunus) 64:" No change can there be in the Words of Allah,

this is indeed the supreme success"

2) The Cattle chapter (Surat Al-An'am) 34:" many messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our Help reached

them, and none can alter the words of Allah"

The importance of that verse is that the saying of" none can alter the words of Allah" didn't mean the noble quran in this verse but it pertained the prophets who came before Muhammad so it pertained the Holy bible " so it is a strong testimony that the Holy Bible was not changed ,altered or falsified

{See also the cave chapter (Surat Al-Kahf) 27}

Those verses are clearly stating that the word of God could never be changed or altered

Recapitulation

We can now recapitulate what we have said:

First: the allegation of Holy Bible' Falsification is a fake allegation:

- 1) As the quran is attesting for its veracity till the time of Prophet Muhammad
- 2) And the quran is stating clearly that God commanded the prophet Muhammad and Muslims to refer to the Holy Bible present with them
- 3) The prophet Muhammad's vouching by the Taurât and the bible present during his time
- 4) The testimony of the quran that the people of scripture, the Jews and Christians, had guarded it and were witnesses over it till the time of Muhammad

Second: the allegation of Holy Bible' Falsification after the time of Prophet Muhammad is also a fake allegation

- 1) As the noble quran is attesting that the Holy Bible is reminder (*Dhikr*) from God, and attesting that God is guarding the reminder from falsification
- 2) The testimony of the quran verses that the quran itself is dominant over the holy Bible and guarding it from falsification
- 3) The noble quran is attesting that the Holy Bible is God's words and God is guarding his words from falsification

For that

The Holy bible could never be falsified or altered, otherwise the Muslim challenger would fall in the forbidden, and that's the aspersion in the veracity of his own book's verses

So it is better for the challenger to recede in accusing the Holy Bible of alteration and falsification, and may God protect the believers from the evil of fighting