

Christian Church. Such an agreement could be achieved if the Arabs forget the racial impulses in dealing with the ʾIsrâʾîlîs, and go back to the tolerant attitude of ʾIslâm, as represented by the policy of ʿUmar, the Second Caliph, who accepted the return of the Jews to Jerusalem and the rebuilding of the temple.

ʿĪsâ (Jesus)

1- Maryam (Mary): The birth of Jesus (ʿĪsâ) has been the source of several interpretations, all of which agree that he was the born son of Maryam (Mary), who was the daughter of ʿImrân. When the wife of ʿImrân was told that she would be giving birth to a daughter, she prayed to ʾAllâh, saying, (“Lord! Surely I vow to you what is in my belly in dedication; so “graciously” accept it from me. Surely, You, only You, are The Ever - Hearing, The Ever - Knowing”. So, as soon as she gave birth to her, she said “Lord! surely I have given birth to her, a female”. And ʾAllâh knows best what she had brought forth, and the male is not as the female; and surely I have named her Maryam. And surely I take refuge in You for her and her offspring from the outcast Satan”). “ʾĀl - ʿImrân, The House of ʿImrân 35, 36”. Then Mary was given to Zakariyyâ (Zecharias) to take good care of her; but such care was not needed, for she was given provision from her Lord. That is why (whenever Zakariyyâ entered the Chamber

to her, he found provision in her presence. He said, “O Maryam, howsoever does this come to you?” “She said, “It is from the Providence of ٱAllâh: surely ٱAllâh provides whomsoever He decides without reckoning”) “ٱÂl -  Imrân, 37”.

2- So Maryam retired from her family to an eastern place, and stayed secluded far away; then (We sent her our Spirit; so he took for himself the likeness of a mortal in perfect shape). She said, “Surely I take refuge in The All - Merciful “ٱAllâh” from you! If you be pious”. He said, “Surely I am only a Messenger from your Lord, to bestow upon you a most cleansed youth”. She said, “Howsoever can I have a youth, and no mortal has touched me, neither have I been a prostitute?” He said, “Thus it shall be! Your Lord has said” Simple it is for Me, and that we would make him a sign for mankind and mercy from Us; and it is a Command decreed). “ٱÂl -  Imrân, 17 - 21”.

So both Mary and her son Jesus are considered an ٱâyah (a sign) (and We made Maryam’s son and his mother a sign, and gave an abode to both of them upon a mound, with a refreshing residence and a profuse spring) “ٱAl - M umin un, the Believers “50”. As one of the most gracious women, besides the wife of Fir awn (Pharaoh), the Words of ٱAllâh in the Glorious Qur ân tell us specifically, (And Maryam, daughter of

‘Imrân, who attended to her private parts⁽¹⁾, So We breathed in it of Our Spirit; and she sincerely believed in the Words of her Lord and His Books; and she was one of the devout) “At - Tahrim, Prohibition, 12”.

Maryam became pregnant, (then the birth pangs surprised her by the trunk of the palm - tree. She said, “O would I have died before this, and become a thing forgotten, completely forgotten. Then she was called⁽²⁾ from beneath her, “Do not grieve; your Lord has already made beneath you a rivulet. And shake to you the trunk of the palm tree “and” it shall let fall fresh dates down on you readily gleaned. So eat and drink, and comfort your eye, and in case you see any mortal, then say, “Surely I have vowed a fast to The All - Merciful, so I shall never speak today to any human being). “Maryam = Mary, 23 - 26”.

3- After ‘Îsâ’s birth, Maryam went to her people carrying him. The moment her people saw them (both), they said, (O Maryam, indeed you have readily come with a fabricated thing. Your father was in no way a woeful person, and your mother was in no way a prostitute). She did not utter a word, but simply pointed to the son she was carrying and they were

(1) Literally: She Kept safe her chastity: her vulva.

(2) Probably by Gabriel (Jibrîl).

perplexed and said, (How shall we speak to one who is “still” in the cradle, a young boy?) (‘Îsâ) said, “Surely I am the bondman⁽¹⁾ of  Allâh; He has brought me the Book and made me a Prophet. And He has made me blessed, wherever I may be; and He has enjoined upon me prayer and Zakât⁽²⁾ as long as I am alive. And enjoined upon me to be ever benign to my mother⁽³⁾; and He has not made me arrogant “or” wretched. And peace be upon me, the day I was begotten and the day I die, and the day I am made to rise again alive”. That is ‘Îsâ, son of Maryam, in word of truth, concerning which they⁽⁴⁾ are wrangling. In no way is it “befitting” for  Allâh to take to Him a child. All - Extolment be to Him when He decrees a Command, then He only says to it, “Be”, and it is. And surely  Allâh is my Lord, and your Lord; so worship Him. This is a straight path). “Maryam, Mary 27 - 36”.

4- Soon differences between the parties arise; and fitnah = rebellious oppositions take place, and this seems to dominate the history of mankind. Ever since Nûh = Noah, we learn that only a minority was believers in his Divine Message; even his son was among the disbelievers, who were drowned,

(1) Literally: Slave: a worshipper.

(2) I. e. The poor - dues.

(3) Literally: to the woman who gave birth to me; my female parent

(4) I. e. The majority of christians.

while Nûḥ was saved in the Ark, with only the small group of believers. ʔIbârahîm's = Abraham's followers were also few, and he moved between Syria and south Arabia, after being saved from the fire. But what happened to his relative Lûṭ = Lot runs in the same frame of destruction to the disbelievers. Again Mûsâ and his few followers were saved from the drowning of Firʿawn = Pharaoh and his people.

The life of ʿÎsâ again represents a series of fitan = rebellious oppositions to him and his teachings. His enemies tried to kill him, but ʔAllâh saved him from death, and raised him. The fact is that Jesus = ʿÎsâ was not killed, (in no way did they "His enemies" kill him "ʿÎsâ = Jesus" and in no way did they crucify him; but a likeness of him was presented to them⁽¹⁾). And surely the ones who differed about him are indeed in doubt about that. In no way do they have any knowledge about that "incident", except the close following of surmise and in no way did they kill him; certainly they did not. No indeed, ʔAllâh raised him up to Him; and ʔAllâh has been Ever-Mighty, Ever-Wise; and decidedly there is not a person of the Population of the Book but will indeed definitely believe in him before that person's death, and on the Day of the

(1) I. e. The matter was made obscure for them through mutual resemblance.

Resurrection he “‘Īsâ = Jesus” will be a witness against them) “‘An - Nisâ” = Women, 157 - 159”.

5- All monotheistic religions agree that ‘Īsâ = Jesus did not live long, about 30 years before he was raised to Heaven; but during his short stay on earth, he performed miracles which were not performed by previous Prophets. Of course, Mûsâ = Moses was graced by 9 miracles performed to prove his Mission to Fir‘awn and his people. Before Mûsâ, Nûḥ Noah was given the ability to build the Ark; Dâwûd = David and Sulaymân = Solomon had the miraculous powers to subject jinn and other creatures to their service, but the miracles from the favor of ‘Allâh to ‘Īsâ were of a different nature, for ‘Īsâ was reminded by ‘Allâh that he was (supported with Rûḥil - Qudus = The Spirit of Holiness = “Gabriel” so that you spoke to mankind in the cradle, and in maturity, and as I taught you the Book, and the Wisdom and the Tawrâh “Torah” and the Injîl “Gospel”; and you create out of clay as the semblance of a bird, by My permission, so you blow into it, then it is a bird, by My permission; and you heal him who was born blind and the leper by My permission; and as you bring the dead out by My permission; and as I restrained the children of ‘Isrâ‘îl from you as you came to them with clear evidences; then the ones who disbelieved among them said, “Decidedly this is nothing except evident sorcery”) “‘An - Nisâ” = Women, 40”.

Another miracle with which ٱAllâh favored Jesus was the miracle of the Table, ٱAl - Mâ'idah. This took place when the disciples said, ("O ٱĤsâ, Jesus, son of Maryam, is your Lord able to send down upon us a table from the heaven?" he said, "Be pious to ٱAllâh, in case you are believers". They said, "We would like to eat of it and our hearts be composed; and that we may know that you have already spoken to us sincerely and that thereof we may be among the witnesses". ٱĤsâ, son of Maryam, said, "O ٱAllâh, our Lord, send down upon us a table from the heaven that will be for us a festival, for the first of us and the last of us, and a sign = ٱâyah from You. And provide for us, and you are the Most Charitable of providers". ٱAllâh said, Surely I am sending it down upon you; so whoever of you thereafter disbelieves, then I will torment him wherewith I do not toment anyone of the world"). "ٱAn - Nisâ"; Women, 112 - 114".

6- Such miraculous events may be a temptation = fitnah to disbelief, whereas they are expected to fight disbelief. But the secret behind the enmity of disbelievers is that they fail to see that ٱAllâh, The Creator of everything, has dominion over all forms of life, seen and unseen. They forget that humanity is not the only form of seen existence on this earth; for there are other various creatures, especially the Angels, and the Jinn. They should always be reminded of such facts mentioned in

the Revealed Books; the history of the jinn who existed before ٱĀdam, and were commanded to prostrate to him, and the history of the Angels who even existed before the jinn. Some of the jinn are believers, while others are not ; and the disbelievers are headed by Satan. The noble angels are headed by Jibrīl = Gabriel who was the cause for the birth of ٱĪsā (Jesus), and was also the Angel who accompanied Muḥammad along his journey in the heavens, before he migrated to Madīnah, and throughout the whole period of the revelation of the Glorious Qurʾān to Muḥammad, the last, Messenger of Resolve to all humanity, So it becomes evident that the inclusion of any creature in any of the three domains: humanity, jinn and the angels is unquestionably with the Command of ٱAllāh The Creator of all. For ٱAllāh is (The One who created you of clay, thereafter he decreed a term, and a term stated in His Providence; thereafter you wrangle about that). “ٱAl - ٱAnʿām, Cattle 2”.

Such a resounding warning clearly tells all His creatures, human and non - human that their existence on this earth is dependent on His Command; and even existence in the Hereafter and its duration cannot be decided except by His Command. Here Muḥammad, the last Prophet and Messenger has been given the Command (Say, O ٱAllāh⁽¹⁾, Possessor of the

(1) The Arabic word is Allāhumma.

Kingship, You bring the kingship to whomever You decide, and You draw⁽¹⁾ the kingship from whomever You decide, and You render might whomever You decide, and You humiliate whomever You decide. In Your Hand is (the) Charity⁽²⁾, Surely You are Ever - Determiner over everything. You insert the night into the day - time and You insert the day - time into the night, and You bring the living out of the dead, and You bring the dead out of the living, and You provide whoever You decide without reckoning). “^٥Âl - ^٦Imrân, The House of ^٦Imrân”.

In confirmation of the attitude of full submission to ^٢Allâh, as seen here on the part of Muḥammad, the last Prophet and Messenger, we find also a similar attitude by ^٢Îsâ, the Prophet and Messenger to ^٢Isrâ^٢îl, as ^٢Allâh, (All Extolment be His) addresses him (“O ^٢Îsâ, son of Maryam, did you say to mankind; Take me to yourselves and my mother as two gods, apart from ^٢Allâh? ^٢Îsâ said, “All Extolment be to You. In no way is it for me to say what I have no right to. In case I ever said it, then You already know it. You know whatever is within my self, and I do not know what is within Your Self; surely You, Ever you, are the Superb Knower of the things Unknown. In no way did I say to them

(1) Literally: Pluck out.

(2) I. e. the choicest good.

“anything” except what You commanded me “saying: Worship ٱAllâh, my Lord and Your Lord. And I was a witness over them; then, as soon as You took me up, you, Ever You, have been The Watcher over them and You are Ever - Witnessing over every thing. In case You torment them then surely they are Your bondmen; and in case You forgive them, then surely You, Ever - You, are the Ever - Mighty, The Ever - Wise) “Al - Mâ'idah, The Table, 116, 117, 118”.

7- Again, as an evidence of fitnah = temptation among the followers of ٱIsâ, we see some of them express their strong belief in him and in his Message. So the Disciples said, (We are the ready vindicators to ٱAllâh⁽¹⁾); we believe in ٱAllâh and bear (you) witness that we are Muslims. Our Lord, we have believed in what you have sent down, and we have closely followed the Messenger, so write us down among the ones who bear witness “that ٱAllâh is our God”). “Âl - Imrân, The House of ٱImrân, 52, 53”.

Thereafter, the followers of ٱIsâ = Jesus differed among themselves. At first they believed in his Message, and that he was the Messiah⁽²⁾, who came “to re-establish the line of Da-

(1) I.e. Helpers in the cause of ٱAllâh.

(2) In Hebrew, the word meant. “The anointed”; and in Arabic it may also mean the one who anoints and gives speedy recovery by rubbing the ailing person.

vid = Dâwûd". As such, he was expected to deliver the Jews of the persecution that was relentlessly falling upon them. Such a Messianic mission was interpreted by the Pharisees as something opposed to the kingdom of which ĞÎsâ = Jesus spoke.

Transformed into the world where Greek ideas were prevalent, inevitably the Christian teaching was modified - indeed transformed. When the Empire became Christian in the 4th century, the background is changed from Jewish to Greek, and Orthodox. In the second century begins the history of the Catholic Church, which became the Roman Church, headed by the Pope. Finally, through Luther, Western Christianity broke into two parts: Catholic and Protestant⁽¹⁾. and more denominations began to appear, counted as 350 by an American scholar.

Finally, the Message of ٱAllâh to ĞÎsâ foretold the coming of Muḥammad with the final Message. So ٱAllâh told ĞÎsâ to say to his followers that he was (verifying that which was before me of the Tawrâh, "Torah"; and a constant bearer of good tidings of a Messenger who will come up after me, whose name is Aḥmad = Muḥammad). "ٱAs - Saff, The Ranks, 6".

(1) Encyclopedia Britannica, volume 15, 9. 632 ff.