

Is there any contradiction
Between the quran verses,
Concerning crucifixion of the Christ?

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Introduction

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The books of the Islamic proselytiser Ahmed Didat had been widely dispersed in the market, as he met with some of the church pastors in United States & Europe ,he had argued with them on the Christianity & Islam, these arguments had been published in books, audio & video tapes & had been on a global international propaganda, these materials had been used by extremities & bigots in embarrassing the simple Christians who has no knowledge of the theological thinking or religious argument, a lot of our believers came to us inquiring about these utterances that are attacking our Christian beliefs & asking to give replies to them, this matter pushed me to write these books to answer him, clarifying the truth which he didn't know

Before going through the replies I want first to clarify our motives to publish these books & also our goals we aim at, then our style in the discussion

First: our motives

Our motives are:

1- Our heartily love to God: as the holy bible said: "you love the Lord your God with all your heart, and with all your soul, and with your entire mind, and with all your strength."
([Mark 12:30](#))

2- Our love to all the people:" You love your neighbour as yourself"
([Matthew 22:39](#))

Second: our goals:

1- glorifying the holy name of God as written”, whether you eat or drink, or whatever you do, do everything to the glory of God” (1 Corinthians 10:31)

2- The benefit of all the selves: “let's do what is good toward all men” (Galatians 6:10)

Third: our style;

1- The respect of the freedom of creed, freedom of viewpoint & the individual right of thinking and embracing whatever he believes

2- We are ready to answer whoever asks us, as the holy bible said: “always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you, with humility and fear” (1Peter 3:15)

3- We are careful about the foolish and ignorant arguments as the holy bible warns us from that saying: “refuse foolish and ignorant questionings, knowing that they generate strife..... And the Lord's servant must not strive” (2Timothy 2:23, 24)

4- When we answer any accusation and explain our faith, this doesn't mean at all that we are humiliating the creeds of others, or hurt their feelings, but we are very careful on the ethics of discussion & argument with all respectability

5- With the spirit of friendliness & understanding, we look for a common ground & points of agreement between us, we are not hunters of what we think from our point of view as mistakes, as we know that there are explanations from the other partner's point of view, which are convincing to him & not necessary convincing to us & visa versa

6- So we answer & express ourselves with the logic in which we believe, so if the reader agrees with it well & good & if he doesn't agree he can through it away after knowing our point of view, therefore we all will end in the friendliness which we never bargain, as the value of every human being for us is immense, as he is God's creature, whom he loved & as we love God we love all those beloved by God

7- We are careful not to say offensive, hurting words or insults as we are totally away from that & we never accept this, therefore we quietly & logically speak to let the peace & friendliness dominate

8- To achieve this goal & to avoid clashes let us disregard completely the idea of a winner & looser in the discussion as if we are in an honour battle &, so we have to differentiate between the personal subjective & objective battles, let us have objective discussion

9- We are careful not to have superficial replies, but a reply which is out of comprehensive deep study, to induce satisfaction to present the full truth; we hope to give satisfactory answers for the honest person who asks to know the truth

The author

Introduction

Answering Sheikh Didat

With whom Sheikh Didat had conduct his arguments?

Sadly the sheikh went to people from America & Europe, he had chosen people who know nothing about Islamic religion so they know nothing about the religion dialogue especially between Islam & Christianity, so all his arguments came one sided Exactly like a professional gladiator who fights with an innocent person who know nothing about fighting, so the game is one sided, shall the gladiator after the battle be proud of defeating this innocent person?

Why the sheikh didn't think of arguing one of the Christians specialised in the comparisons between religions from middle east especially Egypt?

Answering the issues provoked by Sheikh Didat

Sheikh Didat provoked several subjects regarding our faith in:

- 1- God is one in the holy trinity**
- 2- The incarnation of the Christ son of God**
- 3- Crucifixion of the Christ & inevitability of the redemption**
- 4- The errorless holy bible & its non distortion**
- 5- The book of Ezekiel chapter 23 about Oholah and Oholibah**
- 6- The book of Song of the Songs.**
- 7- The permission of drinking booze**
- 8- The discrepancy in the number of the people of Israel**
- 9- The discrepancy in the number of the people of Jude**
- 10- The discrepancy of the number of the years of famine between first Samuel & first Chronicles books**
- 11- & his challenging of crucifixion of the Christ saying "they crucified him not, but it appeared so to them, they killed him not, with certainty, but God raised him to himself"**

We published books answering these issues

You will find in this more clarifications concerning the crucifixion of the Christ, from the quran verses that testify on this event

Our subject will include the following issues:

- 1) The contradiction between women chapter (Surat An-Nisa') verse & the rest of the crucifixion verses**
- 2) The true exegesis for the women chapter (Surat An-Nisa') verse**

Part one

The contradiction between the women chapter (Surat An-Nisa') verse & the rest of the crucifixion verses

It was mentioned in the women chapter (Surat An-Nisa') 157: "And their saying (meaning the Jews), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allah, but they crucified him not, but it appeared so to them...They killed him not they have no certain knowledge, But Allah raised up unto Himself, and Allah is Ever All-Powerful, All Wise"

Actually this verse is contradicting with the other verses that mentioned crucifixion of the Christ as:

2) The Family of Imran chapter (Surat Aal-Imran) 55.” And they plotted [meaning the Jews], and Allah plotted too. And Allah is the Best of the plotters when Allah said: "O 'lesa (Jesus)! I will amortize you and raise you to myself and clear you of those who disbelieve” from this verse it is obvious that the Christ died before being raised to the heaven.”

3) 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 obvious that the Christ died before being raised alive”

4) The Table Chapter (Surat Al-Ma'idah) 117: “but when you amortized me, you were the watcher over them,” from this also it is obvious that the Christ was killed by the Jews & God was the watcher over them “

What the annotators are telling concerning this contradiction?

Actually the annotators have different opinions; we will mention some of them:

Chapter one

The saying that this verse is denying Christ killing & crucifixion

This is the first opinion saying that this verse is denying Christ killing & crucifixion: To answer this allegation, besides what we have mentioned in the previous books we say:

First:

Although this verse apparently denying Christ killing & crucifixion, but it didn't deny his death, as it didn't say about the Christ “they amortized him not”, but” they crucified him not” & it didn't say” they amortized him not, having no certain knowledge, but “they killed him not, having no certain knowledge”, meanwhile The Family of Imran chapter (Surat Aal-Imran) said:” I will amortize you” , Mary chapter (Surat Maryam) said:” and the day I die” & The Table Chapter (Surat Al-Ma'idah) said:’ when you amortized me”

So these verses collectively are confirming his death, as it was confirmed from Al-Razy & Al-Syouty exegesis (tafsir) & others who explained the amortizing as death (look in Al-Razy exegesis (tafsir) part 2, page 457 & Al-Itqan part 1 page 116)

Second:

Actually, whether the Christ had been crucified & killed or died, we have one truth is its essence, which is; the Christ died for our sins, as the holy bible is saying in (1 Corinthians 15; 3), so the issue is not in the expression but in the essence of the subject itself

Third:

Knowing that killing the prophets wrongfully is a grave sin committed by the Jews according to the testimony of the noble quran itself in;

The cow chapter (Surat Al-Baqarah) 61:” they used to disbelieve the verses of Allah and killed the Prophets wrongfully”

So the verse 157 of women chapter (Surat An-Nisa'), even if apparently deny the crucifixion & killing, yet it didn't deny the Christ death which was testified by The Family

of Imran chapter (Surat Aal-Imran), Mary chapter (Surat Maryam) & The Table Chapter (Surat Al-Ma'idah)

And another group of annotators has another opinion which is;

Chapter two

The saying that the women chapter (Surat An-Nisa') 157 is Denying the Christ killing allegation Announced by the Jews

We are telling to those respectful scholars that the Christ death is not a lie proclaimed by the Jews to be belied by the noble quran, on the contrary quran is testifying that the Jews are the prophets' killers:

First: The Family of Imran chapter (Surat Aal-Imran) 112."This is because they disbelieved in the verses of Allah and killed the Prophets without right. "

Maybe, the noble quran is denying the demise of the Christ by being killed by them, as quran is saying in;

The Family of Imran chapter (Surat Aal-Imran) 169:" Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision".

So the noble verse is not belying the proclamation of the Jewish that they had killed the Christ, but denying the idea of demolishing him "they killed him not, having no certain knowledge", as a proof for that we find that this noble verse is not including the Christians in its text, also there is no other verse in the quran denying what the Christian are saying about the actual crucifixion of the Christ

We are left now by another opinion for a sector of Islamic scholars saying;

Chapter Three

The opinion saying that the women chapter verse Abrogated the rest of verses concerning the Christ death

The meaning of abrogation is canceling, so as if the women chapter verse according to their opinion had cancelled the other verses concerning the Christ death

To answer this opinion we say;

First:

Regardless the abrogated & abrogating concept which is not known in the Christianity but is acceptable only in the noble quran as mentioned in:

The cow chapter (Surat Al-Baqarah) 106: "Whatever a verse do we abrogate or cause to be forgotten, we bring a better one or similar to it"

But let us comment on what was mentioned in this verse:

- 1) Some are marvelling how God is changing his words? Knowing that there are other quran verses saying." No change can there be in the words of Allah"(Yunus Chapter (Surat Yunus) 64), also in The Cattle chapter (Surat Al-An'am) 34"and none can alter the Words of Allah"
- 2) Others are saying how God had allowed his messenger to forget his words? & he should keep them deep in his heart, as it was mentioned in;

The Spider chapter (Surat Al-Ankabout) 49."But they, the clear verses preserved in the breasts of those who have been given knowledge" so how it will be in the breast of the prophet!!!

- 3) Some others are saying how the words of God are changed or abrogated & they are Inscribed in a Al-Lauh Mahfûz

(Preserved Tablet) as it is mentioned in: The Big Stars Chapter (Surat Al-Burooj) 22" This is a Glorious Quran, Inscribed in Al-Lauh Al-Mahfûz (The Preserved Tablet)!

- 4) Then does God bring a better words, does God have good words & bad words? To have a comparison between good & better?

Anyway this is not our subject of discussion, but what I want to clarify is:

Second;

The abrogated & abrogating concept in the noble quran doesn't exist except in the legalistic issues only and not in the historic events, as no one can abate or cancel a documented historic event, therefore according to the other quran verses it is obvious that the Christ actually died before he was raised up to the heaven as it is obvious from:

- 1) The Family of Imran chapter (Surat Aal-Imran) 55." And they plotted [meaning the Jews], and Allah plotted too. And Allah is the Best of the plotters when Allah said: "O 'lesa (Jesus)! I will amortize you and raise you to myself and clear you of those who disbelieve" from this verse it is obvious that the Christ died before being raised to the heaven."
- 2) 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 obvious that the Christ died before being raised alive"
- 3) The Table Chapter (Surat Al-Ma'idah) 117: "but when you amortized me, you were the watcher over them," from this also it is obvious that the Christ was killed by the Jews & God was the watcher over them "

Third;

And For the abrogated & abrogating concept in the noble quran , we have the rule of: the abrogating verses coming late abrogating or canceling the preceding verses & not the other way round , meaning that it is not possible for old verses to cancel new verses

If we look to the women Chapter (Surat An-Nisa') saying: "they killed him not" we will find that it came on year 3 of hijra, meaning that before The Table Chapter (Surat Al-Ma'idah) which came on year 10 of hijra (look into the exegesis of Sheikh Abdullah Yousef Ali in English page 125 & 242),that verse saying : "when you amortized me, you were the watcher over them," from this also it is obvious that the Christ was killed by the Jews & God was the watcher over them “

So according to the general rule of the abrogated & abrogating, the verse mentioned in The Table Chapter (Surat Al-Ma'idah), concerning the Christ death is abating the verse mentioned in the women Chapter (Surat An-Nisa') , therefore the Christ death is confirmed, and this clears up any confusion concerning this issue.

This was concerning answering the opinion saying that the verse of the women Chapter (Surat An-Nisa') {"they killed him not, they crucified him not} abrogated the death verse of The Family of Imran chapter (Surat Aal-Imran), Mary chapter (Surat Maryam & the Table Chapter (Surat Al-Ma'idah)

Now we come to the most important subject which is:

Part two

The proper exegesis for the Women Chapter (Surat An-Nisa') verse 157

What is the proper exegesis for the Women Chapter (Surat An-Nisa') verse 157 concerning killing or not killing of the Christ?

the women chapter (Surat An-Nisa') 157: "And their saying (meaning the Jews), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allah, but they crucified him not, but it appeared so to them..., they killed him not they have no certain knowledge, But Allah raised up unto Himself"

Is there a real contradiction between it & the rest of the verses pointing to Christ death?

To answer this we say

First:

It is not acceptable to have a contradiction in the noble quran, for that it is mentioned in the women chapter (Surat An-Nisa') 82." "Had it been from other than Allah, they would surely have found therein much contradiction."

But the contradictions are in the exegesis of the annotators who explain the verses according to their points of view, which are frequently, contradict & differ with each other

Second:

So we have to understand the quran well as the quran itself is commanding, as it says in the women chapter (Surat An-Nisa') 82." Do they not then consider the Quran carefully? "Had it been from other than Allah, they would surely have found therein much contradiction. And the same meaning was mentioned also in many other verses: revise Mohammed Chapter (Surat Mohammed) 24, The Believers Chapter (Surat Al-Mu'minun) 68 and Sad Chapter (Surat Sad) 29

Third;

To understand this noble verse well we have to discuss it from different aspects to realize well its meaning, actually there are four aspects through which we can achieve our target:

Chapter one;

First aspect; the linguistic aspect

From the linguistic side it is understood from "it appeared so to them" mentioned in women chapter verse 157 that they thought that they crucified him & got rid of him & of his mission for ever and this doesn't mean that God had put the resemblance of him on someone else as we explained before in our previous discussion , that what was confirmed by ;

1) Imam Al-Zamakhshary who said in his famous exegesis ;(what is the meaning of the quran saying "it appeared so to them, what was that appeared to them? To whom it was based?

A) If its basing is the Christ, it can't be as the Christ here is the one resembled for & not resembled, in other words if this word here pointing to the Christ, the question will be: by whom the Christ was resembled? Or who was the person who had the resemblance of the Christ? Definitely the quran doesn't want to say that, but the other annotators want to say the contrary of that meaning, i.e. the resemblance of the Christ was put on someone else, so does this sound correct in the linguistic composition for this section of" it appeared so to them"? , let us see what Al-Zamakhshary said concerning this:

B) If it is based on the killed person {meaning that if this section of" it appeared so to them" is based on the person who was killed instead of the Christ, that what some annotators had said, and what had been confirmed by Al-Zamakhshary saying ;(they claimed (meaning some annotators) that the Jews had killed someone else who had the resemblance of lesa, so the killed one was not mentioned at all in this noble verse, said Al-Zamakhshary

Al-Zamakhshary concluded from that a very important fact, which clarified the real meaning of the noble verse and denied any confusion or contradiction in the quran as he said: the section of "it appeared so to them" is based on "them" as when you say "it was imagined to them"

This was the linguistic composition of this noble verse; we will mention also the utterance of:

2) Imam Al-Razy who commented on the annotators saying that: the resemblance of the Christ was put on someone else saying;

In putting the resemblance of someone on someone else lot of problems:

The first problem; if God put the resemblance of someone on someone else this will open the door for sophistries, also this will

Open the door for scrupulosity in the postulates, so opening that door will start with sophistries and will end by negating the Prophecies Completely

The second problem; God had supported him (meaning Isha) by the Holy Spirit "Gerbil", so was he incapable here of supporting

Him while he was capable of reviving the dead? So was he incapable of protecting himself?

The third problem; the mighty God was capable of rescuing him by raising him to the heaven, so what was the use of putting his

Resemblance on someone else? Didn't this make nothing but killing an innocent person, with no benefit for him?

The fourth problem; by putting his resemblance on someone else, the Jews thought that this person was not Isha while in fact

He was Isha, so this will result in their deception which is not befitting to God the All-Wise

The fifth problem; the Jews & Christian who are everywhere in the east & west with the Christian's intense love to the Christ (and

The hate of the Jews to him), all of them had seen him crucified & killed, so if we negate that this will be a scrupulosity for what

Was confirmed by witnesses that will negate the prophecy of Isha, Mohammed & the rest of the prophets

The sixth problem: Couldn't that person who had the resemblance of Isha defend himself, saying that he was not Isha? And if

This had happened it would be known, but as nothing like that had happened, we knew that it was not as the annotators said

This is a met analysis for the quran verse done by two famous scholars of the noble quran annotators, and the conclusion they

Reached was that: the section "it appeared so to them" doesn't mean that the resemblance of the Christ was put on someone

Else and he was crucified instead of the Christ, but it appeared to the Jews or it was imagined to them that they demolished

The Christ completely, in fact he was raised to the heaven after he died and he is alive eternally

This was regarding the first aspect for understanding the verse which is the linguistic aspect, now we will come to the second

Aspect

Chapter two

The other aspect is the objective aspect

By the objective aspect we mean: what was the subject which this verse trying to highlight & confirm? Did this verse try to negate the death & crucifixion? Or did it try to deny the Jewish braggadocio & pomposity by their destruction of the Christ and demolishing him completely?

If we compare the women chapter (Surat An-Nisa') verse saying "They killed him not they have no certain knowledge" with

The Family of Imran chapter (Surat Aal-Imran) 54 & 55." And they plotted [meaning the Jews], and Allah plotted too. And Allah is the Best of the plotters when Allah said: "O 'lesa (Jesus)! I will amortize you and raise you to myself and clear you of those who disbelieve" we can see the following"

First: the Jewish had plotted to kill the Christ & destroy him completely.

Second; God is the greater than them in their plotting, as after they killed him he raised him up to himself

Third; So there is no contradiction between the two verses as the women chapter didn't negate the killing but negated the complete destruction of the Christ, which was confirmed by The Family of Imran chapter (Surat Aal-Imran), saying that God had raised him to himself to live eternally in the afterlife, and by raising the Christ the saying of the women chapter ,that they killed him not having no certainty, but it was imagined to them so, was fulfilled & so that was a sort of conjecture and not certainty

This was about the objective aspect; let us shift now to another aspect which is:

Chapter three

The third aspect is; the aspect of the eloquence & enunciation

The eloquence in the language is simply the good enunciation influencing the audients by choosing the proper words matching the subject

The eloquence in the language is also simply the eloquent logic and putting the meaning in different patterns of similitude, metaphoric and metonymy (Al-Waseet Dictionary for the Arabic language assembler, part 1 page 70 & 80)

All of us know well that the quran is the book of eloquence, enunciation and fluency so its expressions came superior to the standard of the ignorant & half-educated person ,one can't understand its meaning well unless he is well acquainted by eloquence, enunciation and fluency

So let us inspect the women chapter (Surat An-Nisa') verse enunciatively, eloquently & from the fluent aspect

First ; there is a eloquent rule stating that; in the comparison pattern between two things , one of them comes preceded by negation article (the negating Not) , not to negate the occurrence of this matter but to highlight the greatness of the other matter
Let us give examples for that, and then apply them on the noble women chapter verse.

Second; (Genesis 45:8) :Joseph the righteous said to his brothers ;'So now it wasn't you who sent me here, but God" so this eloquent expression didn't mean to negate that his brothers sold him to the tradesmen who brought him to Egypt, but he meant to magnify the act of God and his wise plan

Third; (Hosea 6:6);" For I desire mercy, and not sacrifice" does this mean that God is abating the sacrifice which is an essential part of the worship? Of course not, but it is magnifying the mercy with affirmation of the sacrifice

As an application of that on the women chapter (Surat An-Nisa') verse, in its comparison between the killing & the raising up of the Christ alive in its saying" They killed him not they, have no certain knowledge, But Allah raised up unto Himself" he is magnifying the raising up of the Christ alive and is not negating the act of killing, that's the fluent eloquent expression

Fourth; There is also another eloquent rule showing the affirmation in the negation pattern, exactly as the compliment pattern in a vilification pattern or the vilification pattern in a compliment pattern, which we know well, as the verse is saying " They killed him not ,they have no certain knowledge, But Allah raised up unto Himself" so the quran by this eloquent pattern is rebutting the braggadocio of the Jewish by their destruction of the Christ and demolishing him completely, by affirming to them that after they had plotted by killing him God plotted by raising him to himself , so this is an affirmation for raising him up after they had killed him

Finally we came to

Chapter four

The fourth aspect; is the logic aspect of the exegesis

In our handling of this aspect we clarify the following;

First; in the noble quran there are four verses concerning the death of the Christ, of them a single verse, some are saying that it negates the Christ death and they are explaining the other verses depending on their exegesis of this single verse

Second; actually there is a logic rule stating that it is not possible to explain the whole on the basis of the part; on the contrary the part should be explained on the basis of the whole

Third; so the women chapter (Surat An-Nisa') verse should be explained on the basis of the consensus of the other verses in The Family of Imran chapter (Surat Aal-Imran), Mary chapter (Surat Maryam & the Table Chapter (Surat Al-Ma'idah), that is affirming the Christ death & his raising up to God after that

Finally

Let us capitulate what we mentioned concerning the allegation of some people of the existence of contradiction between women chapter (Surat An-Nisa') verse & the rest of the verse mentioning the Christ death in short points, as we see;

- 1) The women chapter (Surat An-Nisa') is not negating the Christ death
- 2) This verse denied the Jewish annunciation that they demolished the Christ completely but they had illusions as God raised him to himself ,and he is alive eternally

- 3) This verse didn't abrogate the verses speaking about his death, as if we take in account the rule of abrogation the Table chapter(Surat Al-Ma'idah), which is speaking about the Christ death should be the abrogating verse for the women chapter (Surat An-Nisa) verse , as it came after it by seven years.
- 4) This proper exegesis of this verse linguistically , objectively , eloquently and logically affirmed the verity of the Christ crucifixion ,death and his raising up to God