

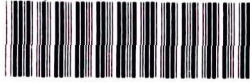


**MUSLIMS AND CHRISTIAN VIEWS ON THE  
CONCEPT OF DIVINE UNITY**

**Kasmainsi binti Mohamad  
(Matric No.P010482)**

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**1000021515**

**Faculty of Leadership and Management  
KOLEJ UNIVERSITI ISLAM MALAYSIA  
Kuala Lumpur**

**February 2004**

## AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this thesis/dissertation/academic project is my own except for quotations and summaries which have been duly acknowledged.

Date: 28 February 2004

Signature :  
Name : Kasmainsi binti Mohamad  
Matric No : P010482  
Address : Kampung Pangkal Chuit 18500  
Machang Kelantan.

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## ABSTRAK

Kajian Ilmiah ini membincangkan tentang konsep ketuhanan di antara penganut Kristian dan Islam. Kajian ini mengandungi enam Bab. Pada Bab pertama pengkaji mengatakan tentang latar belakang kajian dan dalam Bab yang kedua dinyatakan tentang pengertian Islam dan sejarah penyebarannya. Manakala Bab yang ketiga dinyatakan pula pengertian "*An-Nasraniah*", kemunculannya dan pandangan orang Islam terhadap Kristian. Dalam Bab yang keempat pula membincangkan konsep ketuhanan mengikut pandangan agama Kristian dan dalam Bab yang kelima membincangkan tentang konsep ketuhanan mengikut pandangan agama Islam. Manakala dalam Bab yang terakhir pula pengkaji memberikan ringkasan dari kajian ini dan disertakan bersama beberapa cadangan yang berguna kepada para penyelidik. Pengkaji telah menggunakan kaedah kajian perpustakaan untuk menyiapkan kajian ini, dimana ianya dilakukan dengan mengumpul data, menganalisis dan membandingkan di antara agama Kristian dan Islam. Hasil daripada kajian ini, pengkaji mendapati bahawa terdapat persamaan di antara agama Kristian dan Islam iaitu persamaan dari segi pembahagian Tauhid dan Trinititi yang terbahagi kepada tiga bahagian utama.

## ABSTRACT

This academic project discussed about the concept of Divine Unity between Christian and Islam. These studies are contains six chapters. In the first chapter the researcher discussed about background of this research and in second chapter, it is about the definition of Islam history of it's spreading. Beside that, in third chapter, the definition of '*An-Nasraniah*' it's appearance and the view of Islam to Christian about it had been discussed and its concept from Islamic perspective is discussed in chapter five. And in the last chapter, the researcher gives the summary about this research, and also some recommendation that can be used by other researcher. To complete this research, the researcher used library research where it is done by collecting data, analysis and make comparison between Christian and Islam. As the result, the researcher gets that there is similarly between from the division of *Tawhid* and Trinity where it is divided into three part.

## ملخص البحث

يتناول هذا البحث موضوع تصور فكرة التوحيد بين النصارى والمسلمين، ويتكون ستة فصول، قدّمت الأول خطة البحث، وفي الفصل الثاني تعريف الإسلام وظهوره ثم عرضت في الفصل الثالث تعريف النصرانية ومنشئها وموقف الإسلام منها، ثم بينت تصور النصارى لفكرة التوحيد في الفصل الرابع، وفي الفصل الخامس عرضت الباحثة تعريف التوحيد والتصور الإسلامي لفكرة التوحيد، وقد قدمت الباحثة دراسة مقارنة بين تصور الإسلامي للتوحيد وتصور النصارى لفكرة التوحيد، وفي الفصل الأخير عرضت الباحثة خلاصة البحث والخاتمة واقتراحات تراها مفيدة للباحثين في هذا المجال. وقد اعتمدت الباحثة على دراسة مكتبية واتبعت منهج الاستقراء والمقارنة بين الأديان، ثم قامت بتحليل المعلومات، ووجدت ان هناك تشابهاً بين تصور النصارى لفكرة التوحيد وبين تصور بعض الفرق الإسلامية الذين يقسمون التوحيد إلى أقسام ثلاثة.

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## GLOSSARY

<i>Creator</i>	God
<i>Christian</i>	a person who believes in the Christian religion
<i>Al-Quran</i>	the Holy Book revealed by Allah (swt) to Prophet Muhammad (saw)
<i>As-Sunnah</i>	the tradition of Prophet (saw) including his deeds, Saying and approval
<i>Da'wah</i>	call, propaganda, invitation, invocation, missionary, movement
<i>Hadith</i>	the tradition of Prophet Muhammad (saw)
<i>Muslim</i>	a person who professes and practices the faith of Islam
<i>Monotheism</i>	the belief that there is only one God
<i>Polytheism</i>	the belief in or worship of more than one God
<i>Jesus</i>	a member of the Society of Jesus, a Roman Catholic religious order
<i>Bible</i>	the sacred writings of the Christian Church, consisting of the Old Testament and the New Testament.
<i>Angle</i>	to move or place so that it is not straight or not directly facing

## ARABIC WORDS TRANSLITERATION SYSTEM

## TRANSLITERATION TABLE

## 1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa`r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādīm
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha <sup>c</sup> b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	c	عقل	<sup>c</sup> aql

غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kālām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yam

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كَتَبَ	kataba
_____	i	عَلِمَ	<sup>c</sup> alima
_____	u	غَلِبَ	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Translation</u>
ى, ا	ā	عالم، فتى	<sup>c</sup> alim, fatā
ي	ī	عليم، داعي	<sup>c</sup> alim, dā <sup>c</sup> ī
و	ū	علوم، أدعو	<sup>c</sup> ulūm, Ad <sup>c</sup> ū

#### 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Translation</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يَ	iyy	شافعي	shāfi <sup>ʿ</sup> iyy (ending)
وَ	uww	علوّ	<sup>ʿ</sup> uluww (ending)

#### 5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “ a ” and not to’.

Example: أكبر transliterated to: akhbar (not ’akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”.

Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah  
 قلعة qal<sup>ʿ</sup>ah  
 دار وهبة dār wahba

## ABBREVIATION

UKM	Universiti Kebangsaan Malaysia
KUIM	Kolej Universiti Islam Malaysia
UM	Universiti Malaya
U.S.A	United State America
AS	alayh al-salam
Def.	definition
ed.	editor/ edition/ edited by
H	hijriyyah
M	miladiyyah
n.a.	no author/ no artist
n.d.	no date/ no year
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
trans.	Translator/ translated by
RA	radiya Allah ‘anhu/ ‘anha / ‘anhum
SAW	salla Allah ‘alayh wa sallam
SWT	subhanahu wa ta’ala

## CHAPTER 1

### INTRODUCTION

#### 1.1-Problem Statement

It is important for Muslim to know the divinity concepts among Christianity and Islam. This is because we can make the comparison between Christian and Islam, how they believe about the existence of God, Allah the creator of this world. In Islamic belief, which stated that on the existence of Allah The Allah Almighty, showed to us that there is no God but only Allah. However for Christianity, they also believe to the existence of God, but they divided their God into three part, Father, Son and Holy Spirit which namely as Trinity. So it is clear here, that their teaching is opposite with Islam. But in this worldwide the number of Christian is more than Muslim.

According Dr. Sulaiman in his article stated that, the problem here is whether humankind declared about the existence of the creator but how and what are the methods they believe in which Allah. Allah s.w.t sent Prophet had stated in Al-Qur'an to guide humankind in this matters.

According to Christianity, one of their Gods is Jesus (Isa), which thought by them, that God has been reacted as a human being. So questions from their thought came out, it is relevant that Allah, the God out in the same time no body can't see Him.

Recently, the public had argued about a western film Bruce Almighty, that the story is opposite with the believe of Muslim. Where in this film, there is a man who is given a power to be acted as a God. For westerner, they are not take serious about this film, where an actor played the God's character, even thought there are Christian that argued about it. A man plays opposite by Muslim the film is a serious matters because Islam already avoids character of God.

Astora Jabat, the writer of article religion had discussed in *Utusan Malaysia* which reaction said that he had no feeling during watched this movie. But he doesn't know the believe of others. However, if from what is happened today, we can see that the

influence of nonsense matter to the Malay is look easy, whether from the western country or from this country itself.

So it is clear here that Christianity also avoid their followers in descried God as human, which apply by Islam too. But some of them think that this matter is not sensitive. So from this phenomenon, a research should be done to know how far the understanding of Muslim about these divinity concepts.

## **1.2– Background of Research**

All religions recognized the existence of power superior to men. That is mean Allah but they do not believe Him because they assume Allah, the creator of this earth is nature of man that existed along with human's body as a proof for man growing in diversity of faces, races and colours. Where human being devoted many religions and believe because they still unaware the existence of Allah as their creator and to worship Him. Because of that, they just worship and submission to anything that given them mercy in their life.

The age of believing God is as old as life of human being itself. Because the ancestor, Prophet Adam a.s was the first man who born in this earth together with knowledge and was declared by Allah as His Messenger to teach his children the proper belief of Allah and His existence.

Men believe the existence of God based on proof. When they look around, they observe that the universe exists and function in the most orderly manner. Because of that, arises the question in their mind, which created this world? . Behind the beauties of nature, there must be a Great Creator who creates the most charming pieces of art and produces everything for a special purpose in life. In this case, anybody will arise with this question whether they are knowledgeable person, idiot person or old person or maybe children. Of course, the answer for their question, the existence of god, appear in many different answers for the result of religion diversity.

The diversity of religions understanding then tends people toward having many religions, for instance Christian with its trinity, Hindu's, Sikh and others. Man actually created all this religions themselves to drive or guide them in their life. Hence, the situations resulting the diversity of opinions which convey man in the day of judgments into many groups to understand the concept of religion. Same in this earth where human being divided into many groups to struggle in their life. Creating different opinion to find the truth of the Great Creator is unmaking because it is invisible thing, unable to see with our sense. The matter causing to arise the conflict that creator of this earth stand of ghost, appear into many shapes like idol but some opinions say the creator of this earth is the sun and star. They assume so because they think those things related closely in their life.

On the issues of believing the creator of this earth undoubtedly increase so many views upon the case. Some of the opinions believe that this universe is God because the earth is never created by anybody but existed it. The others say that God is staying at high sky. All the opinions admitted how great the creator of this universe. But then if God does not send His own servant to earth as His messenger, of course human being will in the dark and without guidance especially the aspect of divinity or divine message and other related to that thing.

Started a long time ago, existed so many believes toward to find God and they preserved it in ever any situation. Beside that, we can observe the debate between Socrates with his king where his own people by killed Socrates forced him to drink the poison. Clearly from this story, we can admit that the question to believe God is essential thing in human life and society. Prophet and Rasul too at their time need to constraint to face many great challenges and need to are difficulties that must to strive by Prophet Muhammad (peace be upon him) in case to introduce the absolute God means Allah to all mankind. Indeed, Prophet Muhammad himself presenting the holy war to defend the religion and teach us that this universe has it's own creator. Instead, for the information most of the battle occurred in the man histories were to defend religion.

Frankly speaking to say the nature of man fitrah that they are naturally inclined to recognize his Creator and worship Him. So, naturally man want to find their God and religion or faith as their fitrah. Actually, to be in religious group is natural to man and is in harmony with their desire as long as man have their knowledge to differences between bad and good and as long as their mind can observing and thinking about the great universe.

The view upon David Hume, who the first thinker thinks about religion, where he said, clearly from 1200 years ago, man worshipped idols or any images of idol. Then, they started to understand little by little the concept of divinity but their understanding still blurred. The situation of doubt increases the clear clue about divinity in limited attributes and far from perfection. After that finally man be able to know their God perfectly according upon their ability at that level.

David Hume's opinion actually using research method anthropology where the methods apply from evolution means believe upon worship many Gods. In worshipping many Gods, of course there is one God who superior than others and the God will assume as the Great and powerful. From the beginning, they tend to worship many Gods then they turn to worship only one God which from polytheism to monotheism.

Muslim scholar's opinion upon the source of religion is opposed to western view. At beginning, man in one position and worship only to one God that the believe bring out by Prophet. Prophet Adam was forefather for human being that had sent by Allah to teach man about Tawhid. After prophet Adam passed away, men were lost their leader and began to corrupt and chaotic. During chaotic situation occurred, then appeared prophet Idris and Nuh to continue the preaching originated from Prophet Adam before to guide humankind to the right path, oneness of Allah.

Furthermore, Muslim scholars admit the origin of man to worship Allah match with verse from Quran. Allah says : -

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

(Al-Qur'an, al-Baqarah 2:213)

<sup>1</sup>Means: “ Mankind were one community and Allah sent Prophets with glad tidings and warnings and with them He sent down the scripture in truth to judge between people in matters wherein they differed. And only those to whom (the scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. Allah guides whom He wills to the Straight Path.”

Regards to the verse, enough for us to understand or agreed all man at the beginning are in one faith or religion means believe to Allah or write into His oneness. It might be at that time, man still in conscious situation or maybe people at Prophet Idris era unite together under one faith.

### 1.3– Importance of Research

The importance of study the concept of divinity because to acknowledge it more in detail the believe or Islam of Christianity and Muslim upon God. So, through this study, we can see the differences between Christian and Islam according to the concept of divinity. Resulting from that, Muslim's community or Christian community questioning about divine concept, Insyallah, I can explain it clearly without doubt with the answer given. Instead, I believe with the good answer, I can

<sup>1</sup> All Quranic Translated in this writing are based on Muhammad Taqi-ud-Din AL-Hilali Muhammad Muhsin Khan. 1996. The Nobel Qur'an in the English Language. Riyadh – Saudi Arabic Da-U's Salam Publication. Translisation From other sources will be cited accordingly.

attract them, the non-Muslim to joint this path as their guider. Other then that, through this study too, I can uplift or increase my knowledge.

#### **1.4– Objective of Research**

The objectives of this research are as follows: -

1. Show the differences between Christianity and Islam in the concept of divinity to writer.
2. To increase the writer's faith Allah in enhance to be a better Muslim and Muslimah.
3. This erudite exercise has done to meet the condition to qualify Degree in Preaching and Islamic Management, KUIM.
4. Increase the understanding of knowledge's to writer about the concept of divinity and to be more close to Allah.
5. Freedom in mind from believing the nonsense thing except Allah that can bring us to 'Syirik'.
6. To teach Muslim's soul and spirit to love Allah through attitude, do the right thing and avoid doing the wrong thing.

#### **1.5- Research Methodology**

Many method can be employed and it depends on the research Generally the research methodology can divided into two types there are primary and secondary.

In undertaking this study, primary data was employed in collecting the facts and information from interview process with Ustaz, society, students and non-Muslims and others. By interview process the writer can find the information and than put in the academic paper project. Beside interview, the writer can take information or data from journal and book.

The secondary data was obtained based on the library research. There are several libraries that have been visited or example the National Library, the Islamic Public Library, Kelantan Library and KUIM, UKM, UM and UIAM. Besides collecting data

from the Internet is being employed in this academic paper project. The secondary data also involved from magazine, article and newspaper.

### **1.6– Literature Review**

The followers Mazhab Salafiah believe that if seven attribute of Allah s.w.t admit special dalil or proof, then the others can also be admitted with the same dalil. For example, in the case attribute of angry, Allah's angry is not same or standardize with men's angry but satisfactory with His oneness and dignity. Allah has said that in Heaven there existed grapes, milk and the others but even the name is same with the things in earth, actually the reality it is not. Men exist, Allah exists but the existence of Allah is different from men existence. Some name is explain by it elaboration, instance, the word 'university' like National University is different from Malaya University even though both of them University word.

Al-Farabi said that God is the first mind that cause for second mind through process named every low without iradat (desire). The every low process also has their own causing process but not desire or willing. That is mean, the first mind effected to the second mind and the second mind effected to three mind and it continues until occur the eleven mind where the process stop. (Prof. Dr. Sulaiman Nordin, 1992: 23)

Actually in the men history, the big tree was assumed as God, same in star and stone. Rarely, they created idol look like human being and animal. Then they assumed the idol as their God. But the entire created God are not admitted. Aware of this situation, all mankind especially Muslim should careful again there believe in God. Maybe before, their God were idol, tree, animal, property or passion that be their hope. It doesn't give any meaning because all these Gods are not admitted. The real and admitted God only Allah. Even though we unable to see Him but me can feel His existence. (Ahmad Baei Jaafar, 2003: 24)

As we know, the activity to illustrate God as human being existed a long time among Christianity. In some Church in Europe, there were pictures of God painted by well-known Christian artist example Michelangelo who painted God in "The creation of

Adam” in year 1512. As prophet Isa or Jesus and Siti Mariam were presumed be the child of God and Mother of God, Christian has their pictures in many versions. And if we precise the case, Jesus and Siti Mariam was filmed many times. Because of that, it is not amazing it western community does not care of films that show God as human or funny people like fill “Bruce Al-Mighty” even though some of Christian appose it. In the country, Muslim cares about it very much because our faith prohibits the action to be God acting by anybody, not only because it no something but appose the Akidah of Muslim, Christian and Jews. Then, because it as the good and meaningful film for entertainment with open heart. (Astora Jabat, 2003: 8)

## CHAPTER 2

### THE CONCEPT OF ISLAMIC RELIGION

#### 2.1- Definition of Islam

##### 2.1.1- Islam as a Religion

Every religion of the world has been named either after its founder or after the community or nation in which it was born. For instance, Christianity takes its name from its prophet Jesus Christ, Buddhism from its founder Gautama Buddha, Zoroastrianism from its founder Zoroaster and Judaism the religion of the Jews from the name of the tribe Judah (of the country of Judea) where it originated. The same is true of all other religions except Islam, which enjoys the unique distinction of having no such association with any particular person or people or country. Nor is it the product of any human mind. It is a universal religion and its objective is to create and cultivate in man the quality and attitude of Islam.

Islam, in fact is an attributive title. Anyone who possesses this attribute whatever race, community, country or group he belongs to is a Muslim. According to the Qur'an (the Holy Book of Muslims), among every people and in all ages there have been good and righteous people who possessed this attribute and all of them were and are Muslims. (Abul A'la Madudi, 2000: 17)

Beside that, also Islam is commonly as the religion practice by the Muslims. In fact Islam is the natural code of life as revealed by Allah to His messengers from the days of Adam down to the last of them Muhammad (peace be upon them). He was born in Makkah in 571G and died in Madinah in 634G. Islam is the first and the last religion of Allah on earth. (Alitaruddin Ahmad, n.d: 10)

### 2.1.2 – Islam as a Civilization

Islam is an Arabic word and connotes submission and obedience. As a religion Islam stands for complete submission and obedience to Allah. It is complete submission to the will of Allah the One and only sovereign. Peace comes through the obedience to the code and conduct devised for human good in His revealed Book. Islam is the religion of peace and tranquility in this temporary world for a permanent world hereafter. Muhammad (peace be upon him), His servant and prophet, a guide, a leader, a general, an administrator and a man of the family. Not by birth alone but by following His code of life one becomes a Muslim. Islam teaches man the one brotherhood of mankind irrespective of colors, cast, territory or wealth. When you see the Muslims in prayer, fasting, pilgrimage and doing good deeds you know that Islam is a blessing for the lost, misguided and have nots, by one's own choice for his own salvation. (Alitaruddin Ahmad, n.d: 10) Allah says:

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

﴿ ٨٣ ﴾

(Al-Qur'an, Al-Imran 3: 83)

*Means: Do they seek other than the religion of Allah (the true Islamic Monotheism Worshipping none but Allah Alone), whole to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned."*

Everyone can see that we live in an orderly universe, where everything is assigned a place in a grand scheme. The moon, stars and all the heavenly bodies are knit together in a magnificent system. They follow unalterable laws and make not even the slightest deviation from their ordained courses. Similarly, everything in the world from the minute whirling electron to the mighty nebulae invariably follows its own laws. Matter, energy and life all obey their laws and grow, change, live and die in accordance with those laws. Even in the human world the laws of nature are

paramount. Man's birth growth and life are all regulated by a set of biological laws. He drives sustenance accordance with an unalterable law. All the organs of his body from the smallest tissues to the heart and the brain are governed by the laws prescribed for them. In short ours is a law-governed universe and everything in it is following the course that has been ordained for it.

This powerful all pervasive law which governs all that comprises the universe from the tiniest specks of dust to the magnificent galaxies of the heavens is the law of God the Creator and Ruler of the universe. As the whole of creation obeys the law of God the whole universe therefore literally follows the religion of Islam for Islam signifies nothing but obedience and submission to Allah the Lord of the universe. The sun, moon, earth and all other heavenly bodies are thus 'Muslim', so are the air, water, heat, stones, trees and animals. Everything in the universe is 'Muslim' for it obeys God by submission to his laws. Even a man who refuses to believe in God or offers his worship to someone other than Allah has necessarily to be a 'Muslim' as far as his existence is concerned.

For his entire life from the embryonic stage to the body's dissolution into dust after death, every tissue of his muscles and every limb of his body follow the course prescribed by God's law. His very tongue, which on account of his ignorance advocates the denial of God or professes multiple deities, is in its very nature 'Muslim'. His head which he wantonly bows to others besides Allah is born 'Muslim'. His heart, which through his lack of true knowledge cherishes love and reverence for others, is 'Muslim' by intuition. These are all obedient to the Divine Law and their functions and movements are governed by the injunctions of that law alone.

Let us now examine the situation from a different angle. Man is so constituted that there are two distinct spheres of his activity. One is the sphere in which he finds himself totally regulated by the Divine Law. Like other creatures, he is completely caught in the grip of the physical laws of nature and is bound to follow them. But there is another sphere of his activity. He has been endowed with reason and intellect. He has the power to think and form judgments to choose and reject. He can embrace any faith and live by any ideology he likes. He may prepare his own code of conduct

or accept one formulated by others. Unlike other creature he has been given freedom of thought choice and action. In short man has been bestowed with free will. Both these aspects co-exist side by side in man's life.

In the first he like all other creatures is a born Muslim invariably obeying the injunctions of God and is bound to remain one. As far as the second aspect is concerned he is free to become or not to become a Muslim. It is the way a person exercises this freedom, which divides mankind into two groups' believers and non-believers. An individual who choose to acknowledge his creature accepts him as his real Master, honestly and scrupulously submits to his laws and injunctions and follows the code. He has achieved completeness in his Islam by consciously deciding to obey God in the domain in which he has endowed with freedom of choice. He is a perfect Muslim his submission of his entire self of the will of Allah is Islam and nothing but Islam.

He has now consciously submitted to Him Whom he had already been unconsciously obeying. He has now willingly offered obedience to the Master Whom he already owed obedience to involuntarily. His knowledge is now real for he has acknowledged the being that endowed him with the power to learn and to know. Now his reason and judgment are set on an even keel for he has rightly decided to obey the being that bestowed upon him the faculty of thinking and judging. His tongue is also truthful for it express its belief in the Lord Who gave it the faculty of speech. Now the whole of his existence is an embodiment of truth for in all spheres of life he voluntarily as well as involuntary obeys the laws of One God the Lord of the Universe. Now he is at peace with the whole universe for he worship him whom the whole universe worships. Such a man is God's vice-regent on earth. The whole world is for him and he is for God. (Abul A'la Madudi, 2000: 17-18)

## **2.2 - Definition of Islam from Encyclopedia of Religion**

Islam as a technical term to denote the system of beliefs and rituals based on the quran is derived from recurrent use of the *aslama* (submit) in the quran to denote the characteristic attitude of the true believer in relation to God however Lizardzbarski

“Islam and Salam” and D. Kunstlinger in Roczn. The infinitive Islam occurs in eight passages in some of which it may already be employed in this technical sense e.g. sura. The true religion with God is al-Islam. This day have I perfected for you your religion and completed my favour towards you and approved al-Islam for you as religion although some early Muslim commentators interpret the word even in these contexts in the more general sense.

The early disputes on the primacy of faith or works initiated by the Kharidjites produced a tendency to distinguish between *iman* “faith” and *Islam* based on sura. Say *aslamna* for *iman* hath not yet entered your hearts, see further the article Iman. But the established theology of Islam finally declared faith to be one of the five “pillars of Islam” together with *salat*, zakat the fast of Ramadan and the Pilgrimage see of these article thus asserting that Islam consists of both faith and works, for further dispute as to jihad see the article. (H.A.R.Gibb & J.H. Kramers & E.J.Brill – Leiden, 1953: 176)

## **2.3 – History of Islamic Religion**

### **2.3.1 The Birth of Islam**

Islam’s historical origins lie in the life of a man named Muhammad who was born in the city of Mecca in present-day Saudi Arabia in around 570 C.E and died in a nearby city called Medina in 632C.E. In Muhammad time Arabia was culturally, politically and economically impoverished relative to the large and wealthy empires that surrounded it. To the north were the Byzantine Greek and Sassanian Persian Empires and to the South the affluent world of Abyssinia Arabia itself was divided between the main Arabian plateau and region called Saudi Arabia (present-day Yemen), which had once been the seat of a thriving agricultural society but had fallen on poorer time.

The plateau where Muhammad was from was an arid place in which the majority of people lived as nomads, accompanying their herds as camels, sheep, and goats from one place to another in search of good pasture. The few cities were located on oases, which provided the only reliable source of water for agriculture and some were centers for trade among the people of Arabia and with the surrounding lands.

The Arabs of Muhammad's one time lived in tribes which were large social groups held together by a shared ancestry, each being composed of a number of clans made up of several extended families. A family elder would be recognized as the leader of the clan and the clan leader together constituted the ruling council of a tribe. Tribes to operate through negotiation and consensus building although powerful clans no doubt had much greater influence over tribal affairs than did weaker ones.

The majority of tribes in Arabia were both patriarchal and parietal however there appear to have been some tribes in which lineages were passed down through the mother and even in very patriarchal tribes it was not uncommon for women to hold property. A good example of this was Muhammad's first wife Khadija who was a wealthy widow actively engaged in trade.

The Arabian peninsula had no central government or state but existed in a state of balance between tribes on the one hand and the mercantile and agrarian cities on the other. Nomads who belong to the same or allied tribes, as town-dwellers would often agree not to attack these places or the caravans going to or from them. Arabia was located at the crossroads of many trade routes goods brought by ship to Arabian ports were loaded onto camel caravans to be transported across the desert to distant markets.

Mercantile cities were heavily dependent upon the east west trade between the Indian Ocean and the Mediterranean and on the north south trade between Africa and the Byzantine and Sassanian empires. Many nomadic tribes supported themselves by raiding caravans so much so that the practice was considered an acceptable way of life and was covered by a code of conduct.

Very little is known about the religious situation in Arabia at the time of Muhammad's birth. The surrounding empires had large Christian populations, Abyssinia and the Byzantine empire both being Christian kingdoms, Sassanian Persia (modern Iran) was officially Zoroastrian major religion of that time which survives today in very small numbers. Even so, Persia had a large Christian population. In addition all the empires had significant Jewish population. There were clearly some Christians within Arabia but their numbers appear to have been quite small and they were individual believers

not entire clans or tribes who regarded themselves as Christian. (Jamal J.Elias, 1999: 29-30)

### **2.3.2 - The early life Arabian at the Moment**

There was also no Church based with in Arabia. The number of Arabian Jews appears to have been much larger there was entirely Jewish tribes, some of which seem to have moved to Arabia from Palestine after the destruction of the temple in Jerusalem by the Romans at the end of first century. There were probably many whom though not formally Jews identified themselves as Israelites and were familiar with the stories of the Hebrew prophets.

The majority of Arabs did not belong to any formal religion but believed in a combination of supernatural forces, some of which they identified as spirits and others as gods. The spirits were believed to inhabit natural objects such as rocks and trees and to have influence over human lives, whereas the gods were often identified with natural phenomena such as the sun, moon and rain. Many Arabs viewed the god of the moon and traveling, named Allah (literally “The god) as the ancestor and leader of the others of which the goddesses at –lat and Man’ at also inspired popular religions cults.

The pre-Islamic Arabs did not have detailed moral and ethical code of the kind was developed in Islamic, Christian and Jewish theology nor did they believed in life after death. Instead they were governed by rules of honor, courage and hospitality. In the absence of a belief in the afterlife the primary way to attain immortality was to live heroic lives full of extravagant acts of valor and generosity, which were then rendered into verse by tribal poets. The Arabs were in awe of the power of poetry and poets viewed them as supernaturally possessed figures to be both feared and revered not only as artists but also tribal historians.

In addition to poets two other figures carried great respect in pre-Islamic Arab society. The first was the soothsayer who would foretell the future and attempt to solve problems as diverse as those of curing infertility and finding lost animals. The other was judge whose job it was to intercede in conflicts within a tribe and more

importantly between tribes as a way of avoiding violence. All these offices hold relevance for early Islamic history because during his career as a prophet Muhammad displayed qualities of all three enabling his critics to label him a poet or soothsayer in order to dismiss his religion claims. (Ibid: 30-31)

### **2.3.3 – Muhammad’s Birth and Early Life**

Beside that, Muhammad’s birth and early life also provided in history Islamic religion. It was into this environment that Muhammad was born. His families belong to the clan Hashim in the tribe of Quraysh (meaning “shark”) an important merchant tribe with considerable influence in Mecca and the surrounding area. The Hashim clan though not the most powerful in the tribe was considered respectable.

Mecca was home to a major shrine called the Ka’ba, which was one of the few religious sites revered by people from all over Arabia. In their status as custodians of this site the Quraysh not only gained financially from the pilgrimage business but also in reputation, because of their exclusive control of the associated rituals. Several these were later incorporated into the Hajj pilgrimage, which became a central rite in Islam.

Muhammad’s father Abdullah died shortly before he was born and his paternal guardianship was taken over by his grandfather Abdul al-Mutaalib. When he was born his mother Aminah named him Ahmad while his grandfather named him Muhammad. The latter name became more common although even to this day he is sometimes referred to as Ahmad. (Ibid: 31)

### **2.3.4 - Muhammad before The Prophethood**

Very little is known about Muhammad’s childhood or about the period of his life before career as a prophet began. The few things that we can consider to be factually true have been embellished by pious biographers who inserted real or imagined events into early life in order to show that Muhammad was marked for greatness from the true of his birth. As a very young child Muhammad was sent to the desert to live with a nomadic tribe, a Mecca custom that perhaps derived from the desire to get children

out of the unhygienic environment to the city as well as from the belief that nomads led a culturally “purer” Arab life.

Muhammad lived with a foster family as a shepherd and he retained a great deal of affection for them in later life, particularly for his foster mother, Halima. According to a popular legend one day while Muhammad was herding sheep he was visited by two angels who laid him down and opened up his chest. They then took out his heart and washed it in a golden basin filled with snow before replacing it and from his up which probably symbolizes the removal of all existing sin from that body. However neither the notion of primordial sin nor the belief that one can inherit one’s parent’s sins is prevalent in Islam.

Following this situation, Muhammad’s foster family began to fear for safety and decided to return him to his mother before something bad happened to him. Shortly after his return to Mecca both Muhammad’s mother and grandfather died and his paternal uncle Abu Talib assumed his guardianship a merchant who frequently traveled throughout Arabia. Muhammad accompanied his uncle on these expeditions; probably including one journey to Syria and in the process not only learned the merchant’s trade but also came in contact with a wide variety of people.

Upon reaching adulthood, Muhammad became a merchant himself and quickly gained a reputation for honesty and trustworthiness. A wealthy widow named Khadija noticed him and extended to Muhammad a marriage proposal, which he accepted. At the time of their wedding Muhammad was forty. In later life Muhammad spoke fondly of the years he had spent with Khadija, who was the mother of the only children Muhammad had who survived past infancy.

In his adult years, Muhammad had developed the habit of retiring to a cave outside Mecca to meditate in private. On one such occasion he fell asleep only to be awakened by an angelic being who commanded him “Recite” Muhammad replied by asking what he should recite at which the angel only repeated his initial command. After the third time the angel commanded. This event occurred when Muhammad was forty old and for the remainder of his life he continued to recite revelations sometimes through the

efforts of that angelic whom he was to identify as Gabriel and at other directly from God.

Initially Muhammad she convinced him to listen to the angle. Muhammad was convinced that he had been chosen as a prophet of God to bring a divine message to humankind about the existence of a unique, all powerful God a warning of an impending doomsday and judgment and an encouragement to live a virtuous life. (Ibid: 31-33)

## CHAPTER 3

### THE CONCEPT OF CHRISTIANITY

#### 3.1 Definition of Christian Word

##### 3.1.1 – Definition of Christianity From Encyclopedia of Religion

The people who believe in Jesus Christ are called Christians. The religion of Christianity develops from the writings on the life of Jesus. He is the main figure in Christianity. The word Christ is the Greek *Christos* for the Jewish *Messiah*, “the anointed”. This is the title attributed to Jesus. Christianity became the official religion of the Roman Empire in the 3rd century, after almost 300 years of Jesus’ death. This religion spread all over the world from Palestine. The European immigrants introduced Christianity to the natives of America in the 17<sup>th</sup> century. The European evangelists and missionaries brought this religion to the continents of Asia and Africa in the 19<sup>th</sup> century. The adherents of Christianity have outnumbered the adherents of the other two Semitic religions (Islam and Judaism). In the present time, there are almost two billion Christians worldwide. (Prof. Dr. Mahmood Zuhdi Abd Majid & Nurcholish Madjid, 2003: 111).

##### 3.1.2 - Jesus Christ

Jesus was a Jew who lived in Palestine in the 1<sup>st</sup> century. The Gospels of Matthew and Luke give different dates regarding his birth. According to Matthew, Jesus was born in 4 BCE, during the reign of Herod, a designated king of Judea by the Romans. Luke stated that Jesus was born in the time of Caesar Augustus. Jesus announced that he did not come to change the religion of Moses. Rather, he was sent to revive the religion of the Jews. The early disciples of Jesus were the Jews. His teachings did not deviate from the original teachings of Moses. Jesus and his disciples visited the Temple in Jerusalem, hallowed the Sabbath and observed the Torah. The disciples of Jesus regarded him as the awaited Messiah (Christ).

### **3.2 - The Origin of the Christianity**

The ministry of Jesus started around 14 centuries after the emergence of Judaism, the religion of the Jews. In the early stages, it was merely known as Jesus' teaching. The name "Christianity" was given after the death of Jesus. The Arabs called this religion "Nasara", a name after Jesus' place of birth (Nazareth). (Othman Ibrahim, 1994: 1-2)

Jesus was also known as the Messiah (Christ), which means "the Saviour". The Jews believed that a Messiah would arise among them to bring them out of the bond of slavery and prosecution. The Messiah will take all of them to eternal peace and tranquility. In the time of Caesar Augustus, around 100 years before the Romans took the total control over Palestine, the hope for the coming of the Messiah was too high. The situation became worst when the Romans reigned over Palestine. The oppression and repression were intolerable. Some of them left their worldly life in order to prepare themselves with the coming of the Messiah.

Some of the Jews recognized Jesus as the awaited messiah, while some others regarded him as a heretic. They were reluctant to accept the fact that the awaited Messiah was actually a man from a poor family. They expected the Messiah to be a man of power and strength. Hence, they rejected him and planned on killing him and his disciple

#### **3.2.1 - Jesus in the Qur'an**

The Qur'an does not cover the life of Jesus (Isa) in great detail with regard to specific events as the Bible does. The Qur'an refers to his miracles and powers in general terms. The Qur'an emphasizes on his purpose, who he was and who he was not and the end of his mission. Jesus was born of a virgin named Mary (Maryam). She was from the family of Imran. The story of Mary and her family was mentioned in Surah Maryam and Ali Imran. (Ibid: 2-5)

During her pregnancy, the mother of Mary had made a vow to devote her baby to the service of God. It turned out that the baby was a girl. Nevertheless, she fulfilled her

vow and the baby was given into the charge of Zachariah (Zakariyya). Mary grew up in a good environment and was given a proper religious education. She has displayed a good character even in her childhood. She was blessed with food from heaven. Whenever Zachariah entered the sanctuary to see her, he found her with food.

God has chosen Mary to bear a baby who will become the prophet of the Israelites. The purpose of good growing and education received by Mary in her early years was to prepare her for a heavy task in the future. She is going to face an unbearable test by way of insult and humiliation for being pregnant out of wedlock.

One day, when Mary was in the sanctuary, the angel Jibril came to her in the form of a handsome man. He told her that she was going to have a child. Mary questioned the news since no man has touched her and she was not unchaste. The angel explained that the matter if possible if God has decreed. Then the angel blew the spirit into her womb and she conceived the baby. The dialogue between Mary and Jibril can be read in Verses from Quran, Allah says:

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّي أَعُوذُ  
 بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا (١٨) قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾  
 قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ  
 هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾

(Al-Qur'an, Maryam, 19: 17-21)

*Means: She placed a screen (to screen herself) from them; then we sent to her Our Ruh (angel Jibrael (Gabriel) and he appeared before her in the form of a man in all respect. She said: "Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah. (The angle) said: I am only a messenger from your Lord, (to announce) to you the gift of a righteous son. She said: How can I have a son, when no man has touched me, nor am I unchaste?" .He said: "So (it will be), your Lord said:*

*'that is easy for me (Allah): And (we wish) to appoint him as a sign to mankind and mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).*

Mary withdrew herself from Bayt al-Muqaddis to al-Nasirah (Nazareth). She stayed in a remote place to avoid the society. She was always in the state of anxiety when the thought of being pregnant without married crossed her mind. She dreaded to think what will happen if the society knows her pregnancy. Her anxiety increased as the days passed by. Being a committed believer of God, she faced the test with patience and trust.

When the time for the delivery came, she sat under the trunk of a dried palm tree. She gave birth to a boy. She was very happy to see her healthy newborn baby, but at the same time, she was worried over the consequence of having a baby without a father. She even thought of death to get out of her misery. Suddenly, a voice cried out from beneath the tree, telling her not to worry. She was blessed with water flowing from beneath her and fresh ripe dates falling from above. Mary was told to leave the questions asked by the people to be answered by her baby.

The news of Mary having a son out of wedlock had caused uproar within her society. They accused her of being unchaste. Mary remained silent and pointed to her baby. With the grace of God, the baby spoke the truth; proclaiming the chastity of his mother. This account can be referred to in Surah Maryam: 30-33. The scholars of Islam view that the ability of Jesus to speak in his infancy is for the purpose of asserting the chastity of his mother. The doubt of the Jews over her chastity was dissolved. Jesus did not speak in his infancy after that occasion. He grew up like other ordinary babies.

### **3.2.2 - Jesus in the Bible**

The Gospels of Matthew and Luke give different account on Jesus' birth. According to Matthew, Jesus was born in the time of Herod; while Luke said that he was born when Cyrenius was governing Syria, in the days of Caesar Augustus. Jesus was born in Bethlehem of Judea. Caesar Augustus had issued a decree that ordered all the population within the empire to be registered. Therefore, every citizen must return to his/her city. Joseph and his betrothed wife, Mary who was pregnant, went out from the city of Nazareth in Galilee to Bethlehem in Judea. The days for her pregnancy were completed and she delivered a son as soon as they arrived in Bethlehem. (Ibid: 5-6)

After Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem. They inquired about a newborn baby who was destined to become the king of the Jews. King Herod was troubled when he heard the news. He asked them where the King was to be born. They told him that from their astrological and occult studies, they found out that the baby had been born in Judea. Herod asked them to search for the baby and bring him back so that he could worship the baby. The wise men departed and went for the star. After they had found out the baby, they prostrated before him and presented their gifts, which included gold, frankincense and myrrh. They were divinely warned in their dreams to avoid going back to Herod. They departed to their own country quietly by another way.

### **3.2.3 - Jesus' Childhood**

It has been a tradition for every Jewish family to send their children to study religious knowledge and anything that related Judaism in Jerusalem. However, Joseph could not afford sending Jesus to that Holy City. In spite of that, Jesus was not left illiterate. Being a religious Jewish family, Jesus learned from his parents and the local Rabbis. He committed huge portions of scripture to memory. The home learning had given him a devout upbringing. He had dedicated himself to devotion at an early age.(Ibid: 6-7)

When Jesus was twelve, his parents took him to Jerusalem for the Passover. Jesus had been anticipated this visit for years to witness the holiness of Jerusalem. Unfortunately, the Holy City was not as holy as its name suggested. The Temple had been contaminated with unlawful activities for material gain and the situation was chaotic. The disappointment of Jesus was amplified with the distorted teaching of the priests. The interpretation of the Scriptures was made in a twisted and distorted manner. Jesus lived a simple life. He was an obedient child who placed himself under the authority of his parents. He was sensitive with the condition of his society, who had gone farther from the original teaching in the Scriptures.

### **3.2.4 - The Ministry of Jesus**

The story of Jesus stops abruptly at the age of twelve. Nothing is known about the subsequent eighteen years, until he assumed his ministry at the age of thirty. These eighteen years are known as the 'lost years' or the 'silent years'. The Gospels record that Jesus started his ministry after being baptized by John the Baptist at the River of Jordan. According to the Gospel of Matthew 3:17, as soon as he was baptized, a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." Luke narrates, after Jesus had been baptized, the Holy Spirit descended upon him in the form of a dove. Then a voice came from heaven, saying, "You are my beloved Son, in you I am well pleased." (Ibid: 7-9)

The Holy Spirit led Jesus to the wilderness to be tempted by the devil. He fasted for forty days and nights. The devil came to tempt him but failed due to strong faith in his heart. He returned to Galilee and began to preach the Jews to the religion of God. Jesus had called his twelve disciples and they traveled all over Galilee and Judea. These disciples were Simon (also known as Peter), his brother Andrew, James and John the sons of Zebedee, Philip, Bartholomew, Thomas, Matthew the tax collector, James the son of Alphaeus, Lebbaeus, Simon the Cananite and Judas Iscariot. Their names can be referred to in Matthew 10: 1-4.

These twelve were called the Apostles in Christianity. The Qur'an calls them Hawariyyun. They helped to spread and preach the teaching of Jesus at every place he commanded them to. Jesus sent them out to preach among the Israelites. They were

not allowed to preach to the Gentiles and the Samaritans. This proves the fact that Jesus was sent only to the children of Israel. Even though the religion of the Samaritans was Judaism, they were excluded from the preaching of Jesus. His message, thus, was not universal

In Galilee, many people had become the followers of Jesus. The center of his activities was Capernaum, a fishermen town on the shore of the Sea of Galilee. Jesus preached in a boat on the sea and the crowd would stand along the shores listening to him. He visited various towns and villages, preaching and healing the people. His fame as a healer spread throughout Syria.

He went to Jerusalem and the people welcomed him with open hands. His first task was to cleanse the Temple. He drove out those who bought and sold in the Temple. He also overturned the tables of moneychangers and the seats of those who sold doves. He said to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a 'den of thieves'." (Mark 11:17)

Jesus also criticized the chief priests for their deviation from the truth, loves for glorification, selfishness and pretentious. They valued the worldly life more than the religion. They also exaggerated in interpreting the Torah. They focused on small issues and left the commandment neglected. Jesus called them the hypocrites. The blunt criticism of Jesus shocked the priests and the elders of the Temple, as no one dared to criticize them before. The incident in that Temple was a nightmare for them.

### **3.2.5 - Miracles of Jesus**

A miracle is an unusual and significant event performed by the messenger of God for the purpose of authenticating his message. The miracles of Jesus are cited in the Qur'an and canonical gospels. However, the version of his miracles differs in both texts. The Qur'an views that the purpose of Jesus' miracles was to verify the truth of his message. The Qur'an records the dialogue between Jesus and the Hawariyyun regarding his miracles. He explained that the miracles were nothing except the signs for his prophet hood. (Al-Ma'idah: 111-115) (Ibid: 9-11)