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The Death and Crucifixion of Jesus in the Qur'an.

By Gabriel Sawma

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The Quran states the Following:

"Waqawlihim inna qatlna al Massih Issa ibn Maryam rasul Allah, wama qataluhu wama salabuhu walaken shubbiha lahum", Quran 4: 158. Translated: `and their saying, we did kill the Messiah, Jesus, son of Mary, the Messenger of Allah; whereas they slew him not nor crucified him, but he was made to appear to them like the one crucified (M. Sher Ali's translation).

On this verse, Muslim commentator Abdullah Yusuf Ali renders the following explanation:

`The end of the life of Jesus on earth is as much involved in mystery as his birth, and indeed the greater part of his private life, except the three main years of his ministry. It is not profitable to discuss the many doubts and conjectures among the early Christian sects and among Muslim theologians. The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about a conversed, and ate with his disciples, and was afterwards taken up bodily to heaven. This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam. But some of the early Christian sects did not believe that Christ was killed on the Cross. The Basilidans believed that someone else was substituted for him. The Docetae held that Christ never had a real physical or natural body, but only an apparent or phantom body, and that his Crucifixion was only apparent, not real. The Marcionite Gospel (about A.D. 138) denied that Jesus was born, and merely said that he appeared in human form. The Gospel of St. Barnabas supported the theory of substitution on the Cross. The Qur'anic teaching is that Christ was not crucified nor killed by the Jews. Notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies; that disputations, doubts, and conjectures on such matters are vain; and that he was taken up to God.' (Abdullah Yusuf Ali's commentary # 663, Text, Translation and Commentary by Abdullah Yusuf Ali, the Meaning of the Glorious Qur'an, 2 vols. Published by Dar

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Al-Kitab Al-Masri (Egypt) and Dar Al-Kita Allubnani (Lebanon), 1934).

Crucifixion was attested first among the Persians. The Greeks and the Carthaginians, from whom the Romans adapted the practice, later employed it. In the Old Testament, the corpses of blasphemers or idolaters punished by stoning might be hanged as further humiliation (Deut. 21: 23).

Crucifixion was introduced in Palestine during the Greek time. Josephus, the Jewish historian (A.D. 37–100), tells us that the Seleucid king Antiochus IV Epiphanes crucified those Jews who refused Hellenization. The Emperor Constantine, abolished the practice in deference to Christian belief concerning Jesus' death.

Jesus crucifixion is recounted in Matt. 27, Mark 15, Luke 23, John 19, and many times referred to elsewhere in the New Testament. The influence of early Christian literature on this subject and others is spread all over the Qur'an. Ali's commentary regarding Christian and Gnostic literature is just one

example of that influence.

Crucifixion was a form of capital punishment. It involved public shame to the person being crucified. The condemned had to be stripped of all his clothing; he was physically tortured, and was made to carry his cross along the public roads to the execution ground; then he was affixed to the cross, and was the object of taunts and indignities from passers-by. Death by crucifixion brought the condemned into a public disrepute.

Crucifixion provided an obstacle in the subsequent effort to convert the Jews to Christianity. The Jews were not prepared to accept the thought that the Messiah, whose coming is prescribed in the Old Testament, should be crucified. To many of them, such a thought was considered a blasphemy. That was probably the thought of the Muslim communities, who introduced the Hadith tradition.

But contrary to the Hadith interpretation of the Qur'anic verse, and contrary to the translation mentioned above, and to the erroneous interpretation rendered by Abdullah Yussuf Ali, the Qur'an does not deny the death and Crucifixion of Jesus, the Messiah. In fact the Aramaic language of the Qur'an is identical to the story of Crucifixion mentioned in the New Testament.

The Qur'anic conjugation "w" in the word "[w]ama" is similar to Aramaic "w" meaning `so, then, and'; Akkadian "u". The Qur'anic word "wama" has been interpreted erroneously as `did not'. Syriac "wmo, or "wma" is an interrogative pronoun means `what'. Syriac "wmo li wlokh" or "wma li wlokh" means `and what have I to do with you'. The Qur'anic verse, "wama qataluhu" is identical to Aramaic "wm qtlhu", Syriac "wmo qatluuy, or wma qatluuy" means `what they slew'. The Qur'anic verse "wama salabuuhu" is identical to Syriac "wmo salbuuy or wma salbuuy" meaning `what they crucified'. In other words, the Qur'an is saying: `what they slew and what they crucified', a confirmation of the death and crucifixion of Jesus, the Messiah.

The Qur'anic word "walaaken" has been interpreted erroneously as `but'. Aramaic "lkn". The initial "l" is a preposition, it means `to, for, in regard to'. When the suffixes are added, it is pronounced `li (mine), lokh, or lakh (yours, sing.), leh (his), loh (hers), lan (ours), lkhuun (yours, plural), lkhen (yours, fem.

Plu.). When the vowel sign /a/ is added to the Syriac "lkhen", it turns into "lakhen", Arabic "laken", which means 'theirs'. It is important to keep in mind that the early Qur'anic manuscripts did not use the vowel signs. Thus the original word used in the Qur'an was "lkn" as in Syriac "lken, or lkhen" meaning (yours, fem. Plu), which is found in Syriac Peshito (Ezekiel 13: 18) and Biblia Hebraica "lknh" (Eze. 13: 18). The reference to feminine plural in the Qur'anic verse is compatible with the Biblical events, which are mentioned in Matthew 27: 55, which reads the following: "There were many women there, looking on from a distance, who had followed Jesus from Galilee and helped him. Among them were Mary Magdalene, Mary the mother of James and Joseph, and the wife of Zebede". The Qur'anic word "shubbiha" has been interpreted erroneously as 'he was made to appear to them like the one crucified'. Syriac "shabah" means 'blessed'. The Qur'anic preposition "lahum" is equivalent to Aramaic "lhmh" meaning 'in regard to, in reference to' (Jer. 14: 16).

The correct interpretation is: 'and they say, we did kill the Messiah, Jesus, son of Mary, the Messenger of Allah, what they slew, and what they crucified, and to you (the women who followed Jesus at the Crucifixion) he is blessed and to them (his followers) as well.

This and other interpretations of the Qur'an according to Aramaic is the subject of a new book titled, the Qur'an: Misinterpreted, Mistranslated and Misread. The Aramaic Language of the Qur'an. Available for sale on Amazon.com and on our website at

<http://www.syriacaramaicquran.com>

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Gabriel Sawma is a lawyer with emphasis on International Law, mainly, the European Union Law, the Middle East Laws, and the Islamic Shari'a law. Professor of Aramaic, and a recognized authority on Islam. He is expert on the Aramaic influence in the Qur'an and Biblical Hebrew. Speaks, reads, and write: Arabic, Aramaic, and Hebrew. Author of many articles on the Aramaic language. For more information, contact the author:

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Why Is The Resurrection Of Jesus Important?

By Randall McClure Sr.

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The Historical Resurrection Of Jesus. Jesus' resurrection is many times thought of in abstract terms or just treated as a form of a holiday with the celebration of Easter each year. In reality it is the most important historical event that has ever occurred in the world. This unique historical event consisted of Jesus, in human form, dying on the cross and then three days later being resurrected from the dead to live forever. As Jesus was in human form, His resurrection proved that man can have complete victory over death and live forever in their glorified body. Other people were resurrected from the dead, but later died at the end of their natural life. Jesus only died once and then was resurrected forever (Romans 6:9).

Faith In The Jesus' Resurrection. A key part of Christian faith is the belief in the actual resurrection of Jesus. A resurrection where Jesus was in human form and he was brought back from death to live forever. Jesus' resurrection proves to us in no certain terms that God has complete power over death. If you believe that Jesus' resurrection actually occurred, then it follows that you believe that all humans can have victory over death. If you believe in Jesus, you can have internal life (John 11:25). Christians with assurance can place their faith and hope in God above all else because of the Jesus' resurrection (1Peter 1:21).

The Resurrection Spirit. The Bible says that we can have the same spirit in us as the Spirit of Him that raised Jesus from the dead (Romans 8:11). This is another assurance for Christians that explicitly tells us that we will have eternal life as we will go through the same resurrection as Jesus Christ. The spirit of God that is in all Christians will defeat death. This resurrection will happen just like the resurrection of Jesus when the spirit of God in Him defeated death. On Judgement Day, all believers will receive their glorified body and live forever.

Scriptures Concerning The Resurrection of Jesus Christ.

Romans 6:9, Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

John 11:25, Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

1 Peter 1:21, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Romans 8:11, But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Randall McClure is a web site publisher of <http://www.EasyAccessClub.com>. EasyAccess Club is an eCommerce resource for discount shoppers, small businesses, and churches. Randy proclaims Jesus

Christ as his Lord and Savior and he is a Teacher in his local church. Visit our business and church sites: Small Business Online – <http://biz.easyaccessclub.com> and Church Online – <http://www.access-jesus.com>.



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