

# Deifying Mankind, Deviation from Innate Humanity

1<sup>st</sup> year - Issue (3): spring 2024 AD - 1445 AH

ISSN:  
 : 3005-9577

**Eitiqad**  
For Kalām Studies  
& Religion's Philosophy

issued by:

A quarterly journal concerned with studies  
of contemporary issues related to faith,  
theology and philosophy of religion

[www.barathacenter.com](http://www.barathacenter.com)  
[Eitiqad.barathacenter.com](http://Eitiqad.barathacenter.com)  
[Eitiqad.magazine@gmail.com](mailto:Eitiqad.magazine@gmail.com)



Baratha Center for  
Studies and Research  
Beirut- Baghdad

## Scientific Body:

- Dr. Mohamed Kabeer: (Philosophy of Religion - University of Oran 2 Mohamed Ben Ahmed - Algeria).
- Asst. Dr. Wissam Hassan Falih Tawij. (Contemporary Arab Islamic Philosophical Thought - University of Kufa - Iraq).
- Dr. Khalil Hassan Al-Zarkani: (Islamic History and Civilization - Iraq).
- Dr. Mohammad Hadi Humayun: (Culture and Communication - Imam Al-Sadiq University (AS) - Iran).
- Dr. Qassem Pourhassan: (Participant - Islamic Philosophy - Imam Al-Sadiq University (AS) - Iran).
- Dr. Mohammad Rajab: (Participant - Theology and philosophy of religion - Matrouh University - Faculty of Education - Egypt).
- Dr. Hassan Amoura: (Science of speech - University of the Levant - Syria).
- Dr. Raed Jabbar Kazim. (Contemporary Arab Thought - Al-Mustansiriya University - Iraq).
- Sheikh Dr. Ali Jaber: (Islamic philosophy - Lebanese University - Lebanon).
- Sheikh Dr. Mohammad hijazzi: (Islamic Studies - Islamic University - Lebanon).
- Sheikh Dr. Mohammad Shaqeer: (Islamic Philosophy - Lebanese University - Lebanon).

## Editorial Board:

- Dr. Ibrahim Nasrallah: (Philosophy of Values - Damascus University - Syria).
- Sheikh Dr. Arkan Al-Khazali: (Islamic philosophy - Iraq).
- Dr. Ali Ahmed Al-Dairi: (Discourse Analysis of Philosophical, Sufi and Theological Texts - Bahrain).
- Sheikh Dr. Ali Mantash: (Arabic language and literature - Islamic University - Lebanon).

General Supervisor:  
**Sheikh Jalal al-Din  
Ali Al-Sagheer**

Editor in chief:  
**Dr. Mohamad Mortada**

Managing Editor:  
**Sheikh Mahmoud Saraeb**

Managing Director:  
**Sheikh Samer Ajami**

Technical Director:  
**Mr. Khaled Mimari**

Proofreading:  
**Dr. Mahmoud Al-Hasan**

Translators:  
**Mrs. Lina al-Saqer**  
(English)

**Dr. Mohamad Firas Al-helbawi**  
(Persian)

**Eitiqad**  
For Kalām Studies  
& Religion's Philosophy

Eitiqad magazine, for theological studies and philosophy of religion, is a quarterly magazine, issued by the "Baratha Center for Studies and Research" in Beirut and Baghdad. It is concerned with studies of contemporary issues related to faith, theology and philosophy of religion. Because it presents genuine Muhammadan visions in these areas, it is concerned at the same time with approaching the doubts and problems related to these topics, and discusses them with an objective, rational approach.

# ■ index ■

## Editorial

6 ..... Dr. Mohammad Mahmoud Mortada

### ■ Mankind, Naturally Religious Creature

## Focus

11 ..... Dr. Ranim Youssef

### ■ Deification of Mankind in Heavenly Religions

12 ..... Dr. Mohamed Ibrahim Ahmed Rajab

### ■ Deification of Mankind in Man-Made Religions «Presentation, Criticism»

13 ..... Dr. Sayed Ali Hosni

### ■ Modern Humanism Study, Criticism

14 ..... Sheikh Hassan Mohammed Zain Al-Din

### ■ Moral Movement of Felix Adler Presentation, Criticism

At Upcoming issue

## Revelation as transcendent and certain knowledge

---

### ■ Magazine Message:

The magazine seeks to achieve many goals, which we summarize as follows:

- ▶ Spreading genuine culture on contemporary issues in faith, theology, and philosophy of religion.
  - ▶ Confronting contemporary suspicions raised by the West related to these issues, especially the movements of atheism, skeptics, and agnostics.
  - ▶ Criticizing of contemporary Arab thought according to the “Westerners” who represent an extension of Western thought and its suspicions.
-

## Editorial

# Mankind, Naturally Religious Creature

Editor -in- chief

**Dr. Mohammad Mahmoud Mortada**

Cosmic visions, historically, revolve around three pillars: Allah, mankind, and the universe. Allah is the Creator and Manager of creation. As for mankind, he is the most sublime creature in existence, whom the Creator made His successor on Earth, to develop it and achieve the purpose of creation, while the universe is the “stage of events”, the field of contemplation, the subject of knowledge, the evidence of the greatness of the Creator, and the home of man’s existence and his honor by his Creator.

Since Allah, Almighty, said the imperative “Be” [Kun], and breathed into mankind from His spirit, then sent him down to Earth, mankind has been striving to seek knowledge: knowledge of Allah, knowledge of the world, and knowledge of himself. Knowledge begins with a question, and questioning is the habit of mankind since his birth. So, philosophy is the art of questioning and inquiry, while philosophizing is nothing but an attempt to reach answers. Therefore, philosophy and philosophizing have existed since mankind was born, and have never left him, even if the question and answer differed in depth according to the stages of human development. The Roman philosopher (Cicero) (106 BC - 43 BC) wrote, about twenty centuries ago, and many others followed him, that the famous Greek philosopher (Socrates) (470 BC - 399 BC) brought philosophy down from sky to Earth, meaning that philosophy before (Socrates) focused on the sky, and trying to explore the basic element of creation, whether it is water, air, or something else, and that (Socrates) transformed the philosophical question from a question about the universe to a question about man. But (Cicero) was wrong even by Western standards, because (Socrates) was not an “active”, philosophically, as much as he was a “passive” one, and he did not practice philosophy initially, as much as he practiced it in confrontation. (Socrates), himself, admitted that his main mission was to confront the destructive thought of the sophist

15

..... Samer Tawfiq Ajami

- **Mankind Need for Religion between Centrality of Allah Almighty, Tendency to Humanism**

16

..... Dr. Abdul Aziz Al-Sawafi

- Critical Study of Humanist Movement from Renaissance to Present  
Auguste Comte as a model**

## Studies and research

18

..... Mr. Hamza Jaafar

- Critical Study of Article: “Does Qur’an Deny or Prove Crucifixion, Death of Christ?”**

## Reading in a book

19

..... Nabil Ali Saleh

- Human Rights According to Imam Ali bin Abi Talib (peace be upon him) Scientific Insight**

from this prophetic movement, so it did not imagine philosophy as anything other than “either a question about the universe, or about man.”

Whatever the case, mankind is composed of a spirit (abstract) and a body (material); but the basic problem that mankind will face is that the world, in which he lives and which surrounds him, and which he can see, is the tangible world. Therefore, the mankind becomes accustomed to his world and interacts with it, so the sensual side prevails over the spiritual side, unless there is a regulator that regulates the rhythm of the relationship between the abstract and the material, and between the spiritual and the sensual. Here, exactly, is the mission of the prophets; the education and purification, which we have spoken about, are nothing but an attempt to control the rhythm of the relationship between the spiritual and the material, so that mankind does not deviate far from his innate humanity nor does he go along with the suspicions of apparent materialism at the expense of inner spirituality.

But is the mission of the prophets sufficient to achieve salvation for all people? Of course not, because the mission of the prophets is to help and guide, while the basis of salvation is the individual choice of each person, his actions according to innate humanity, and the guidance of the prophets. On the other hand, loss and deviation are the result of being far from innate humanity, and the guidance of the prophets. It is not necessary that the majority is what leads an individual to deviation, but sometimes the minority is enough to deviate many, as is the case with anobiums, which can start from a single one and then multiply, eating away at the wood until they corrupt it. Doctrinal deviations do not necessarily stem from real doubts on the part of those leading them. Rather, deviant currents often stem from individual or collective interests, whether they are political, economic or social. This is what we notice in many of the trends that confronted the prophets, and swept away many, due to ignorance and the crowding of doubts that the leaders of the trends of deviation deliberately spread, disseminate, and market them as facts, despite those leaders’ knowing and being certain that they are nothing but delusions and falsehoods.

Among these deviations, and indeed the most dangerous of all, is the deification of other than Allah, and taking some natural phenomena and celestial bodies, and even some people, as lords besides Allah, despite the fact that this contradicts sound reason, and more importantly, it contradicts sound innate humanity. Therefore, we find the Holy Quran informing us about the speeches of the prophets, as they converse with the deviants, not with inferences and proofs of a complex philosophical nature, but with indications and directions that touch their innate humanity, and stimulate their minds, Allah, Almighty, said: **﴿O my two companions of prison, are separate lords better or Allah, the One, the Prevailing﴾** [Yusuf, verse: 39], and also He said:



movement, which began to destroy the minds of the youth. By this standard, the “favor” for the transformation of philosophy from Sky to Earth goes to the (Sophists), not to (Socrates).

However, we do not originally accept the claim that philosophy moved from Sky to Earth, at a stage in the history of Greek thought, whether due to (Socrates) or the (Sophists), or others; because we believe that wherever there is a human gathering, there are prophets and messengers, as their mission revolves around informing mankind of the purpose for which he was created, and the tasks that were entrusted to him. The purpose of that is for the prophets to teach people to know Allah, and this requires that a person get to know his psyche . On the authority of the Commander of the Faithful [Ali Bin Abi Taleb] (peace be upon him): “Whoever knows his psyche knows his Lord.”<sup>1</sup>

It was narrated that a man named Mujashi’ entered upon the Messenger of Allah (may Allah bless him and his family) and said: “O Messenger of Allah! What is the path to knowing the truth? He (may Allah bless him and his family) said: Knowing the psyche. He said: O Messenger of Allah! What is the path to conforming to the truth? He said: Opposing the psyche. He said: O Messenger of Allah! What is the path to pleasing the truth? He said: Discontentment of the psyche. He said: O Messenger of Allah! What is the way to attain the truth? He said: Abandoning the psyche. He said: O Messenger of Allah! So, what is the way to obey the truth? He said: Disobeying the psyche. He said: O Messenger of Allah! What is the path to the remembrance of the truth? He said: Forgetting the psyche. He said: O Messenger of Allah! What is the path to the closeness of the truth? He said: Distance from the psyche. He said: O Messenger of Allah! What is the path to the intimacy of the truth? He said: Loneliness of the psyche. He said: O Messenger of Allah! What is the path to that? He said: “Seeking help from the truth against the psyche.”<sup>2</sup>

The mission of the prophets is based on building the human being, mentally and spiritually, as the Quranic terminology: “Education and purification”. Allah, Almighty, said: **﴿and teach them the Book and wisdom and purify them﴾** [Al-Baqarah, verse: 129]. But the purification of the psyche depends on knowing it!

Therefore, knowing Allah and knowing oneself are two united knowledges. So, knowing oneself is an integral part of the mission of the prophets.

The conclusion is that the philosophical question was never limited to the sky without the Earth, nor to the earth without the sky; however, the Western mind persisted in ignoring the missions of the prophets, and began to look at human history in isolation

1 - Al-Amidi: Ghurar al-Hikam, hadith. : 7946.

2 - Al-Majlisi: Bihar al-Anwar, Vol. 95, p. 456.

cannot be good except through religion, and that mankind is religious by nature, and that he needs a “God” in the first place, not because deification and religion - as Western philosophers say - are driven by evolutionary psychological motives, such as fear and ignorance, but rather because it is an innate need, which was created in the human psyche since his first beginning.

Therefore, when the philosophy of the Enlightenment developed and began to make the human self the pillar of existence instead of Allah, as the result was that the Western human became empty from within, drawn by illusions and fears, because innate humanity was separated from its Creator, and the human psyche became confused and disturbed, instead of being, with innate humanity, a source of reassurance and tranquility. Thus, we find that the philosophy of the Enlightenment and beyond has interpreted the principles of modern humanism into cultural and social movements, that call for the deification of man, as is the case with what is called the “ethical movement” and other “movements.”

In any case, this issue of “Etiqad” magazine comes to address, in its focus, the issue of deifying man, whether in man-made religions, or some heavenly religions, in addition to contemporary trends that have raised the status of mankind to the point of deification.

We thank the researchers who contributed to this issue, we hope that we have provided a useful addition for the readers.

Praise be to Allah, Lord of the Worlds

**Beirut: 5- 7- 2024 , corresponding to 29 Dhu al-Hijjah 1445 AH**

﴿Rather, this - the largest of them - did it, so ask them, if they should be able to speak﴾ [Al-Anbiya, verse: 63].

Islam came and appeared in the midst of a reality of polytheism, in which people were turning to worshipping other than God Almighty. Islam demolished the foundations of this deviation, established solid rules for monotheism and faith, laid strong foundations in doctrinal discussions, destroyed the falsehood that people followed, and led them to the law of truth and justice.

In Europe, the Renaissance came in the West as a reaction to the practices of the clergy. They exploited the disagreement with the church to undermine the idea of religion and promote the idea that achieving scientific development and human well-being can only be achieved by abandoning religion and the supernatural, and turning to the world completely. They neglected the third and fundamental pillar, Allah, while they delved deeply into studying the universe and mankind, and devoted all their energies and interests to them.

But what is mankind? It is a question that seems obvious and simple, when it is posed by innate humanity, but when it was addressed by man-made religions, and philosophical trends, it became very complex, and behind it there was debate and disagreement, dividing humanity into nations, groups and sects, and some of them reached the belief that mankind is a «God».

Here a number of questions arise: If the deification of mankind is a natural result of the deviation of man-made religions, the weakness of their evidence, and the confusion of their followers, then how did the deification of mankind reach heavenly religions, which are relatively recent in their prophets? How did the crucifixion of Christ, for example, become the focus of controversy and argument (between Muslims-Jews) during the era of the Noble Prophet (peace be upon him)? How did this controversy affect the modern Christian vision of existence? How did some Orientalists exploit this controversy, in order to cast doubt on the Qur'an and support the doctrine of the Trinity?! It is true that they did not use the word "God" in relation to man, but the descriptions they bestowed upon man, and the centrality they placed on him, are no less than what pagan religions did in deifying man.

However, deification does not necessarily have to be explicit, but sometimes it is through behavior towards oneself and others. In this sense, technology in the West has turned into a "God", and science has also become a "God", and the United Kingdom has become a "God", and America has become a "God" as well, and they all act according to the Pharaonic saying: I am your supreme lord.

The West has ignored the metaphysical issue, and has become immersed in materialism, ignoring the fact that a human being, born with an innate humanity,

## Deification of Mankind in Man-Made Religions «Presentation, Criticism»

Dr. Mohamed Ibrahim Ahmed Rajab<sup>(1)</sup>

### ■ Abstract

The topic of deifying man in man-made religions is one of the human beliefs in some creatures, animals or mankind. This calls us to sense the error in this important topic, which is rooted in the history of mankind belief that is far from the heavenly method, which the messengers of Allah - Almighty - brought to humanity to lead him to the path of truth and guidance. But we find some human sects deviating from this right path, and choosing to walk the path of misguidance, so they take some creatures as gods to whom they owe allegiance and sanctification, as a result of fear, or resort and seeking help from unseen events and incidents, whose causes are unknown. This belief has spread among most mankind sects, especially among generations of nations whose time has distanced them from the time of their prophets and wise men. This is especially evident in the Akkadian, Zoroastrian (Magistic) and Totemist religions, and other man-made religions.

The research attempted to shed light on some of these man-made religions and their characteristics; because the topic is too big to be covered in an article or research. This is a call to continue scientific research into the origin of man-made religions; to reach the reasons that led groups of people to deviate in belief, and follow a path other than the path of the prophets.

### Keywords:

Religion - Judgement and Sects - Man - Made Religions - Heavenly Revelation - Human Sects.

---

1 - Director of the Fatwa Department at the Ministry of Endowments (formerly) - Egypt.

## Deification of Mankind in Heavenly Religions

Dr. Ranim Youssef<sup>(1)</sup>

### ■ Abstract

We will not find a problematic issue in the mankind civilizational mentality, from ancient times until now, like we find in the problem of divinity and its meaning. The human mind has produced many questions, ideas, and theories that have attempted to explain the meaning of this term, and provide satisfactory answers to man's questions in this regard. Perhaps we find many ideas that depict God in a human image, meaning that mankind has imagined his God with the same standards of equality and perfection on which the universe, nature, and society existed: the God of the Negroes is Negro, and the god of the whites is white, as it was said that if animals were able to depict God, they would depict him in their own form. This concept developed to include the attributes and actions of God on mankind himself, and the attributes of divinity were added to specific humans, as happened, for example, in ancient civilizations, such as the deification of the Pharaoh in ancient Egyptian civilization, and other examples. As for the heavenly religions, the subject was approached from other aspects, and ideas about it ranged between sanctification, likening, incarnation, and others. However, we must acknowledge that the concept of transcendence is the foundation upon which the heavenly religions were established as monotheistic religions, which view God as the transcendent, the one who has no peer or likeness, and there is nothing like Him.

In this research, we will try to shed light on the circumstances, conditions, and ideas that have polluted the concepts of monotheism and transcendence, and taken it out of its correct, natural framework.

### Keywords:

Deification – Transcendence – Likening - Monotheism.

---

1 - Lecturer in the Department of Philosophy - Faculty of Arts - University of Damascus.

## Moral Movement of Felix Adler Presentation, Criticism

Sheikh Hassan Mohammed Zain Al-Din<sup>(1)</sup>

### ■ Abstract:

The research is about the moral movement of “Felix Adler”, which is a secular humanist intellectual trend that raises the slogan of calling for human morals, and separating morals from religion. That is, the individual and society can be characterized by virtuous morals without resorting to religion, but religion may be an obstacle to the path of moral development of mankind. At the same time, the movement emphasizes its neutrality in the religious metaphysical position, and its acceptance of different religions and ideas.

However, the intellectual foundations, on which this movement is based, are not upright after discussion and criticism; as it is not possible to accept the multiplicity of religions and beliefs, and accept them together, despite the differences or contradictions between them. It is also not cognitively correct to say that metaphysical issues cannot be proven given the multiplicity of human knowledge methods. In addition, the relationship between religion and ethics is a harmonious, complementary relationship, such that research into morals cannot dispense with religion theoretically or practically.

### Keywords:

Moral Movement - Adler - Secularism - Humanism - Morals and Religion.

---

1 - A religious sciences student in «External Research» stage, and master’s student in Islamic philosophy at Al-Mustafa International University - Holy Qom.

## ■ Modern Humanism<sup>(1)</sup> Study, Criticism

Dr. Sayed Ali Hosni<sup>(2)</sup>

Translator: Dr. Mohammad Firas Al-Halbawi<sup>(3)</sup>

### ■ Abstract

In this research, we first talked about the definition of humanism, and explained the reasons for the dispersion in defining it and its diversity. We have indicated, as a continuation of the research and clarification of the history of modern humanism, three stages: Humanism in the Renaissance, Humanism in the Enlightenment, and Modern Humanism. Then, we presented the features of each of them, separated between the types of humanism- which are: religious humanism, secular humanism- explained the principles of humanism, such as naturalism, the source of human values, human freedom, and rationalism, and finally we presented some criticisms directed at humanism.

### Keywords:

Humanism - Humanism in the Renaissance - Enlightenment Humanism - Modern Humanism - Principles of Humanism - Secular Humanism, Religious Humanism (Christianity).

---

1 - Philosophical Knowledge, Year 10, Spring 2013, Issue 3 (Serial 39), pp. 115144-.

2 - Assistant Professor of Religions Department, Imam Khomeini Educational and Research Institute.

1 - PhD in Persian Language and Literature, University of Tehran, Lecturer at Damascus University.

# Critical Study of Humanist Movement from Renaissance to Present - Auguste Comte as an Example

Dr. Abdul Aziz Al-Sawafi <sup>(1)</sup>

## Abstract

This article represents an induction of the most prominent aspects of humanism and its historical trends in the different stages of Western culture and civilization, with an explanation of the characteristics of each stage, according to the known classifications, starting from the Renaissance, the Enlightenment, and reaching the contemporary stage. The research problem is determined by answering a main question about the most important humanist trends, and their most important criticisms, with a focus on the positivism of Auguste Comte. According to the nature of the topic that the research addresses, a complex approach was adopted that combines historical research, description, analysis and criticism. The descriptive approach was adopted to define the humanist movement, and to explain its most important historical branches and types. Then, the historical approach was used to trace the roots of the humanist tendency, and then the analytical and critical approach was used to address the ambiguities and problems of this concept in Western philosophy, and the position of the Islamic religion towards it. It was concluded that the concept of humanism is a multi-meaning concept, surrounded by ambiguity that makes it an ambiguous concept capable of including different perceptions, according to references and cognitive contexts. The most important criticism of the concept is its lack of knowledge of the reality of mankind, and his existential aspects, reaching an attempt to analyze the reasons for the reversal of the humanist tendency - from a tendency that aims at elevate the status of mankind to a tendency that contributed to the degradation of mankind - as a result of reducing his reality to the material aspect, ignoring other spiritual and moral aspects, limiting it to the man-made approach and experimental tools as the only cognitive tools, and rejecting all other cognitive tools such as the demonstrative reason and witnesses.

## Keywords:

RelHumanist Trend, Renaissance, Enlightenment, Positivism, Auguste Comte, Contemporary Era.

---

1 - PhD in Interpretation and Quranic Sciences - Al-Mustafa International University - Holy Qom.



## Mankind Need for Religion between Centrality of Allah Almighty, Tendency to Humanism

Samer Tawfiq Ajami<sup>(1)</sup>

### Abstract

Some schools based their universal vision on material knowledge, and denied the moral (metaphysical) aspects of existence, which led them to deny the existence of the Creator and the afterlife. Instead of the centrality of Allah - Almighty - they ended up with the centrality of the human self in the universe, to be convinced by the laws of matter to explain the universe. They say: "We thank you, O Allah, for your blessing, but we do not need it." With experimental science, mankind can dispense with religion in understanding the universe, and in organizing his life in a way that secures the causes of happiness. In short, this vision is based on the contradiction between Allah (religion) and mankind, because the religious vision - according to their perceptions - establishes a belief in belittling mankind and degrading his value. Rational evidence proves, in refuting this vision, that mankind in his relationship with Allah, Almighty, is the very essence of poverty, and has no objectivity in terms of his own self, but rather mankind acquires his objectivity through the continuous divine abundance. The human "IGO" cannot be separated from the divine "you", in other words, the centrality of Allah, Almighty, does not cancel out the centrality of mankind, which acquired from the centrality of Allah, Almighty, who made mankind a caliph (successor), a bearer of trust, honored and favored him, created him in the best form, empowered him on earth, and subjugated the world of nature to him!

### Keywords:

Humanism - Centrality of Allah – religion - Experimental Science - Materialistic Philosophies - Divine Succession - Human Dignity – Rationality - Psychological Security - Moral Controls.

---

1 - Researcher and Lecturer in the Philosophy of Religion and New Theology.

## Reading in a Book

### Human Rights According to Imam Ali bin Abi Talib (peace be upon him) - Scientific Insight

Reviewer: Nabil Ali Saleh<sup>(1)</sup>

#### Abstract

Contemporary Islamic thought has been interested in the issue of human rights in Islam, to the point that this demand has become an essential part of the literature and system of Islamic legal values, part of which came in response to the accusations of Western Orientalism that Islam is empty of human content, and has no subjective or objective relationship with the principles of human rights that appeared in the modern West, which which was - as they claim without justification - the first to do so! This book presented an important intellectual, cognitive, historical and modern vision of a time period in our Islamic history, in which the human rights principle was the most prominent practical manifestation in the context of social and political dealings, transactions and relations. It is the stage of Imam Ali's (peace be upon him) rule over the reins of the Islamic state, which gave in his leadership and political and non-political practices a living and unique model of the meaning of human values, before they appeared in the West several centuries ago.

We have noticed that the writer succeeded in reviewing these valuable human and legal practices of the leader of the state, his men and his institutions, trying to present a developed and contemporary vision of Imam Ali's (peace be upon him) legal and human thought, which later requires our researchers to redevelop this vision, and analyze its contemporary realistic meanings and current historical approaches.

#### Keywords:

Imam Ali - Human Rights - Islamic Civilization - The West.

---

1 - Syrian writer and researcher.

## Critical Study of Article: “Does Qur’an Deny or Prove Crucifixion, Death of Christ?”<sup>(1)</sup>

Sayyed Hamza Jaafar<sup>(2)</sup>

### ■ Abstract

This article deals with the translation and criticism of an article by the orientalist “Sulayman Murad” that appeared in the book “New Perspectives on the Qur’an, the Qur’an in its Historical Context, Part 2”, where he approaches the verses related to the crucifixion of Christ (peace be upon him), by linking them to other verses, and extracting conclusions from this link, such as that the Qur’an only said that Christ (peace be upon him) did not die, because he is alive with Allah, as is the case with the martyrs, who cannot be said to be dead, even though they were killed. He also considers in the verse: **﴿but another was made to resemble him to them﴾**, a non-prevailing meaning, denouncing those who say that someone is likened to Christ. In the end, he highlights the result of his research, considering that Christ (peace be upon him) was crucified and died on the cross, but he is alive with Allah. In the context of criticizing Murad’s thesis, we will try to clarify the broader picture by explaining the linguistic and methodological lapses of the writer, as well as the writer’s transgression of many of the noble verses that invalidate his claimed ideas, to conclude that the Qur’an explicitly states that Christ (peace be upon him) was not crucified or killed, and that casting doubt on others is possible and even likely, because there is wisdom in it, and an argument against those who take Jesus (peace be upon him) as a God.

### Keywords:

Jesus – Christ - Crucifixion, Doctrine of Redemption - Qur’an in its Historical Context - Suleiman Murad - Orientalists.

1 - The article is by Suleiman A. Morad, and is available under the title: “Does the Qur’an deny or assert Jesus’s crucifixion and death?”, in the book: “New Perspectives on the Qur’an; The Qur’an in its historical context 2, pp. 349 - 357.

2 - PhD student in Quranic interpretation and sciences - Al al-Bayt International University - Holy Qom.