

Republic of Iraq
Ministry of Higher Education and Scientific Research
Al-Kut College University
Department of Quran Sciences and Islamic Education

JEESUS CHRIST IN ISLAMIC PERCEPTION:

A DETAILED STUDY OF MUSLIM- CHRISTIAN COEXISTENCE THROUGH THE HOLY QURAN AND ISLAMIC HERITAGE

ISBN: 978-9922-612-05-8

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2017-2018

Issues of Al-Kut College University and
Al-Nisour University College
Centre of Researches, Studies, and Publications

Deposit Number in the book and documentation house in Baghdad 1058 yr. 2019

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**In the Name of Allah The Most
Gracious and Merciful**

**The similitude of Jesus
Before God is as that of Adam;
He created him from dust,
Then said to him; "Be"
And he was"**

(Ali, 2007: 138) (Sura III. Al-Imran/The Family of
Imran. 59)

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DEDICATION

To those who seek love
And peace in the world
And take humanity as
Their religion for them
We dedicate this humble effort

The authors

INTRODUCTION

In The Name of Allah The Most Gracious and Merciful

Praise to Allah, Lord of the Worlds and prayers and peace, and the companions of the prophets and all the prophets and messengers who preceded the message of our prophet.

The Kut College University through its center for research, studies, and publishing has issued to the publication of all the books of the Arab and Islamic Library by the thinkers, writers, and authors from inside and outside Kut College University in support of the knowledge and the original knowledge to benefit humanity by this cultural and scientific output has been through the continuous administrative and financial support and good directions of Dr. Taleb Al-Musawi, chairman of the board of Directors of Kut College University. Human relations in Islam begin with a philosophical vision based on respect for religious and intellectual pluralism and positive recognition of the other within the framework of seeking to build a social fabric that works for the benefit of humanity and this relationship between people of different religions, based on various basis, including the principle of diversity, pluralism, and differences, they are of Sunna of Allah, Allah said: **“And if your Lord had willed, He could have made mankind one community, but they will not cease to differ, Excepts Whom Your Lord has given Mercy and for that He created them. But the word of your Lord is to be fulfilled that, 'I will surely fill Hell with Jinn and men all together'.”** (Hud Verse. 118). As long as the difference is one of the doctrines of this universe, it is impossible that all humankind agree on intellects and visions, in addition to religion. It is known that Islam is based on the positive recognition of the other and the decision on the belief and religion of the other.

It is in this sense that the subject of Muslim and Christian co-existence is one of the most important and significant issues since the relationship between Muslims and Christians has roots extending to about fifteen centuries and today, an issue that is considered a religious, legislative, and moral matter for us Muslims. The Holy Quran has been established as a foundation lasting and principled, where the noble Prophet Muhammad (PBH) has applied it as real life.

And then the beloved companions of the Prophet followed the same approach to the march of Muslim and Christian coexistence took through centuries-long to move

from practical application to that of life one, but it was devoid of periods of time in which the relationship of cohabitation was devoted to dark negativity or nervous neurosis, or hateful sectarianism was ignorance of the reality of religions as one of the reasons as well as perverse distortions, and prejudices and interests of some of the clergy. Some clerics have interfered with strangers who seek to sow seeds of sectarianism paved the way for the colonization and exploitation of the lands of Muslims and Christians in that one time.

From here we find that the holy Quran as well the prophet's Sunna of Muhammed (PBH), we have been careful in establishing the rules of coexistence with non-Muslims especially Christians, these rules were basically obvious based on maintaining Holy Truth; it is the right to human dignity; thus Allah Says in the Holy Quran **"And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over such of what have created, with [definite] preference (Al-Isra Verse:70).** The Holy Quran also states that people are equal in terms of their humanity thus Almighty Says **"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of You. Indeed, Allah is Knowing and Acquainted."** (Al-Hujuraat Verse: 13).

As stated in the great Islamic document of human rights on the tongue of the Holy Prophet Muhammad (PBH) months before his death, at the moment of Farwell with the saying: **"Your Lord is one and your father is one, and all of you to be from Adam and Adam from dust. The honored one will honor you in Allah. I do not have an Arab on Ajami, or Ajami on An Arab. No a red on a white. No a white on a red but except for piety, but you not reached it, Allah is witness, but let the witness tell you that you are absent."** So: The Messenger of Allah (PBH) used to recite the application by saying: **"O Allah, I bear witness that you are Allah. They are all brothers."**

Hence the immunity of all people regardless of their colors, their races, languages, religions, and intellectual orientations. Thus Allah Says in His Holy Quran **"O You who have believed, be persistently standing firm for Allah, witnesses I justice, and do not let the hatred of a people prevent you from being Acquainted with what you do"**. (Al-Maaida Verse: 8).

Based on the above, we find that respect and appreciation of the personality of humanity is a clear fact in the texts of Islam, and this is what the Koran says “**Because of that, We decreed upon the children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land it is as if he had slain mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.**” (Al-Maaida Verse: 32). Clearly, all that shows no distinction between color, gender, or sector so abuse of human dignity is a crime of the worse crimes in the world and the other in the balance of Islam.

The Prophet (PBH), who was one day stood as greeting and respect for the body of Mitt, passed his funeral in front of the Muslims; they say it is that of Jewish; he replied: "Is it a soul?".

And if we want to talk –in order to codify and rule the rules- in the manner in which Islam started the reality of coexistence with others, we see that this coexistence stems from the saying of Allah in His Holy Quran “**Allah does not forbid you from those who do not fight you because of religion and do not expel you from our homes-from being righteous toward them and acting justly toward them, Allah loves those who act justly**” (Al-Mumtahana verse: 8). Thus, this verse includes all types of sectors and religions, we incline to honor them, connect them, and justify them because Allah loves the fair who do justice to the people and give the right and justice of themselves to justify those who justify them and improve to the best of them.

Based on what we have presented, our presentation will be in this book a comprehensive collection of narratives attributed to the Arab prophet Muhammed bin Abdullah (PBH) and the imams of the household (PBH) relating to the Jesus Christ (PBH). We generally recognize that it is impossible to acknowledge the validity of all the sayings of these conversations. Hadith is based to classify and sort the correct Hadiths and here we try to sort out the correct narratives from others.

Therefore, we selected the narratives that they could supply us with a comprehensive look about the hadiths that narratives about the household imams (PBH) concerning Jesus Christ (PBH), we do not claim that we had not collected all what are narrates in this concern. Hence there are narratives which are not different except with some details. In this respect, we have selected the complete model of the narration, but the narrations in which the Jesus Christ has been mentioned

accidentally. Recognizing this, we incline to the most significant mentioning, this we have cut the specialized part concerning the Jesus Christ (PBH).

If we allow the Christians to study the Shias' narrations about the Jesus Christ (PBH) Jesus the son of Mary (PBH), there will be a question about the value of such a study for the Muslims, some have enquired why is there the existence of the book and the Sunna, we should permit the Christ this special care?

At the beginning, the Christ, and other Allah's prophets like Noah, Ibrahim, Mousa (PBH) and our Prophet Muhammed bin Abdullah (PBH) have a special status of the truthful Islam as great prophets, those prophets who had brought legislations revealed to the late ones, it is the assertion for the revelation who preceded them. Is this enough reason for the big mentioning of the preceding prophets (PBH) in the Holy Quran?

Actually, all the prophets (PBH) had come with Basharah Love; it is Love of Allah and Neighbour, even love the poorest creatures, through the narrations we will present, we find that Jesus Christ (PBH) gave from his food to the sea creatures; at the same time do not confuse his love with emotion that may prevent Allah's legislation.

The words of Allah's spirit Essa bin Mariam (PBH) narrated in the hadiths that we will present treated basically with ethics; they are the Christians' ethics –they-in the same time- Islamic ethics that the Christ (PBH) decided, he asserts-today- on its continuity and all the narrations and the intellectual heritage of the household imams (PBH) have designed on it.

In the Islamic heritage, we do not only learn a novel thing from The Christ (PBH) and his ethnic characteristics, and good qualities, but also we discover what the household imams have found important to be transferred from him. Therefore, Jesus the son of Mary (PBH) has shown the best picture of the ethical and spiritual completion of what has been mentioned about him and what has been said in about his noble lifetime career.

Accordingly, All humans on the earth world share in the humanity, henceforth Islam ensured them the right in life and living with dignity without discrimination among them, this is the principle of Islam dignifying himself, without paying attention to his own religion, race, color, or origin. All community individuals are but one family, they have certain rights, they have duties, hence Allah Says: "**And We have**

certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." (Al-Israa Verse:70)

But the apparent difference in the people's shapes, colors, genders, languages. This is but a proof of the greatness of Allah and His creation, ability, and imagination of his creation, so Allah Says: **"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge." (Al-Room, Verse :22).**

If the diversity in the human communities, it has to be-then- one of the natural phenomena, so one category could not tempt on another one, because this initiates hate and hatred in the community and raises sectarian strife among its individuals, so the diversity should be a way of knowledge, friendship, and compassion between the spectrum of the unified society, questing to find the shared interests among them, so Allah Says: **"O mankind, indeed We have created you from male and female and made you peoples, and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Al-Hujuraat, Verse :13),** so Allah pointed out in the previous verse that there is no distinction among people except on the basis of piety and preaching closer to Allah Almighty and the application of His legitimacy and commitment to the preaching of the Apostles, Allah Says: **"the most noble of you in the sight of Allah is the most righteous of you." (Al-Hujuraat Verse: 13).**

So those who did not belong to Islam from other religions coming from Allah before coming to Islam and who do not believe in Allah, thus the Holy Quran does not look to them with derogation, or they are not humans and they do not have the rights as that of the Muslims, but it has the look of forgiving and lenient, it should not let Muslims have a negative look to the ones who have adverse look to Islam but only invite them to Allah for advice if they obeyed it and you are blessed, and that they disagree would stay on their faith, there is no coercion in religion as long as they do not return the religion of Allah and they fight it, so Allah Says : **"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes- from being righteous toward them and acting justly toward them . Indeed , Allah loves those who act justly"** (Al-Mumtahana Verse: 8). Thus, Islam does not prejudice any Promise and Edema if he has between him and Muslims contract Edema, the Prophet Muhammad bin Abdullah (PBH) says: **"who**

killed the promiser (Muhead) does not smell the smell of paradise and its smell exists from a forty-year march, so their security guaranteed with the most respectful Muhammed prophet's command, so the assault on them is a crime which has its legal penalty.

CHAPTER ONE

APPROACHES BETWEEN ISLAM AND OTHER RELIGIONS (CHRISTIANITY AS A MODEL)

Throughout the long history which the humanity has progressed in its trip through generations, it has witnessed a lot of religions, as Allah Almighty sent to the people a lot of prophets and gospels, so Allah Says in the Holy Quran: **"Indeed, We have sent you with truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner."** (Faatir, Verse: 24). He Says in another place: **"And We have already sent messengers before you. Among them are those [whose stories] We have related to you , and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by permission of Allah. So when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose [all]"**.

In spite of all of this, it is known that there have been two religions which the Quran named their followers as [People of the Book], the true Islamic religion has commanded with the good treatment and relation between their children the peaceful followers of these religions, whose people have no aggression and tyranny on The Muslims, even the Holy Quran shows: **"Allah does not forbid you from those who do not fight you from your homes-from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion-[forbids] that you make allies, then it is those who are the wrongdoers."** (Al-Mumtahana, Verse: 8-9).

The belief in with the previous Holy Books from Islam and its constants, Islam decided as one of the Muslim's faith, he should believe in all Allah's prophets and gospels, (PBH), the descended books that descended from Allah without any distortions and changes, so Allah Says in His dear book: **"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying]: "We make no distinction between any of His messengers,"** And they say: **"We hear and we obey. [We speak] Your forgiveness, our Lord, and to You is the [final] destination"**.

So Islam calls for the approximation between the people of the book and neutering, the Muslims believe that all the holy religions originally from Allah. All its children should all meet on a word either, but the religious neutering has had a great

role through the historical periods in widening the subtle difference between sons of these religions. Islam as a final and complementary, it decided from the fundamentals of faith and of the righteous belief in all the holy religions and messengers.

There is no doubt that the ethical aspects of the three holy religions in which all most of the world believe today, they all in all approximate rather disagreement, so it is the duty of the faithful sons of these three religions take the agreement of these aspects a key for meeting on the only word which let us believe if they believe the intention and saved it, they reached the religion of Allah, the right, the continuous, this religion which descended on Muhammad (PBH) and he uttered the revelation is intended for its Sharia, thus Allah Says: **"Indeed, the religion in the sight of Allah is Islam."** (Aal-ilmrann, Vers:19).

And what is worth to mention, the Islamic thought in all previous religions has obvious view and judgment in it, they are holy righteous religions like Judaism and Christianity and the man-made religions like Buddhism⁽¹⁾, and Confucianism⁽²⁾ ... etc.

¹ **Buddhism:** is one of man-made [Worldly] religions appeared in India in the fifth century before the birth of Christ. It was beginning to be revolted against Hinduism and targeting to treat the human being, and it has a call for Sufism and Coarseness, so it aims for denial of luxury and charity with love tolerance and love of good, it is considered an ethical system and an intellectual doctrine based on philosophical theories and its instructing teachings are not revelations, but a sort of views and doctrines in a religious framework. Sadharta Jut tama established who so-called [Buda] 480-560 (B.C) and Buda means the World and it is called [Sakya Mony]; it means the Retreat. The Buddhists believe that Bud is the son of Allah, he is the savior of humankind from tragedies and pains, and he burdens for them all their sins. In Bud's instructing teachings there is a call for love, tolerance, and good treatments; dole and leaving rich and luxury, birding the self on the austerity and reverence; it has a warning from women and wealth; the wish for distance from marriage. There is no proof that Buddhism has intellectual roots and doctrines so the viewer of the man-made religions for the preceding and contemporary religions of Buddhism will find there has been similarity in some aspects like Hinduism: in the saying, reclamation, the direction towards mysticism. Confucius: It is towards the treatment of the human and saving him from pains. Buddhism spreads among a big number of Asian nations; so a lot of six hundred millions worship of Buddhism, and they have a huge temple in Katmandu in Nepal. (for more details consult Al-Shahristani, Muhammad Bin Abdul-karem: Sects and Factions; Vol. 2 and Abu Zahra, Muhammad: Comparison of Religions [old Religions]; Al-Henie, Muhammad Jabir Abd-Allah: In Doctrines and Religions.

² **Confucius :** It is the old religion of the Chinese people; it is descended to the philosopher Confucius who appeared in the sixth century calling for the revival of the religious rituals, customs, and traditions that the Chinese inherited from their grandfathers. In addition to his own philosophy. his views in ethics, transactions, and the old conduct. They all are based on worshipping of the Sky God or The Great God, the sanctification of angels, worshipping of the fathers' and grandfathers' souls. Confucius was continuing on the erection of religious rites and rituals, and he was worshipping the great God and other Gods without knowing them and has no guaranteed the reality of those religious views. He was fond of hard working achieving the virtuous city that he geared for; it is the ideal city, but it totally differs from that of Plato's. The city which Confucius geared for is an idealist in the limit of reality that could be achieved and applied. While Plato's city which goes to an imaginary ideal far from the level of the minor human application. The Confucius do not believe in paradise and fire; they

Or the false religions like Arab Worship in the pre-Islamic period of Fetishes and Idols made of stones, wood, and dates so on...

Islam limited the nature of the relation of the correct Heaven religions through confirming of them; because it believes that they can be united with it with the identity of the religion but with various revelations from one hand, but for other hand; it is not self-immolation and its principles and it does not believe in the culture of removing the other, this is what the Holy Quran said: **"Say [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any one of them, and we are Muslims [in submission] to Him."** (Al-Baqara, Verse: 36).

But the treatment of the Muslims for other owners of religions; so we find that the Holy Quran has put a basis that has been considered the basic constitution for this, so it said: **"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes –from being righteous toward them. Indeed, Allah loves those who act justly."** This verse is entirely correct in diagnosis the nature of the relation of the Muslims and others; either a relation based on a great matter of justice giving any one of his own rights, but it rises up with this relation to the stage of sensation; this top and superior one; it is an increase on the right as well.

The word "Benefaction" is also given to the word "Justice", and in that is a Mofaq relationship based on benefaction, charity and the wonderful thing that any of the covenantal people and Islam called non-Muslims within the society (the people of dhimma), i.e. the covenantal people and the safety and security, because they have a covenant of Allah, and ensure the Messenger (PBH), and the security of the Muslim

do not believe originally in the rebirth. Their role is in reforming the life of the world, they do not ask about the fate of the souls after their departure from the spirits. One student asked his teacher Confucius about death, he said: "we did not study then, how we could study the death". The Penalty and Reward: they are in the world if it is good and good, evil is evil. Fate and destiny: they believe in it: if contests and sins increase, the punishment of heaven on them earthquakes and volcanoes. The Ruler is the son of the Heaven: if he is cruel and unjust and avoids justice, and the heaven will rule him out of his flock, and it will take away to be replaced by another just person. Ethics: It is essential for which Confucius calls for, it is the axis of philosophy and the basis of the religion, it is also seeking for educating. The inner handoff the individual to feel the harmony that controls his psychological life; but he subdues it to the social rules automatically; for more details see Safan, Hassan Shahata: Confucius (The Chinese Prophet) Lin Yutang: Wisdom of Confucius.

society to live in the protection of Islam and the banner of Islamic community safe and in securing. See Al-Kasani (2003: 110); Al-Maqdisi, 1986: 496).

The rights of the Muslims, as well as the duties of the Muslims, as the first of these rights is to enjoy the protection of the state and the Islamic community, in addition to the rights that we will show in this chapter through the following successive topics (Zidan, 1982: 65).

SECTION ONE

THE LEGAL EXTENSION BETWEEN ISLAM AND CHRISTIANITY⁽³⁾ THROUGH SACRED TEXTS (BIBLE AND QURAN)

Between Christianity and Islam is a strong relationship even before the emergence of Islam through the call of Muhammadiyah, according to the narrators of the biography of the Prophet: The first prophesied prophecy of the Prophet of Islam Muhammad ibn Abd Allah (PBH) since childhood: is the Christian monk ⁽⁴⁾ (Bihar Sergio), when he met him during the trip with his uncle Abu Talib to the Lavent.

In fact, the Bible has already revealed the Prophet Muhammad and the texts of the Bible are proof of this. One of its texts says: If you love me, keep my commandments, and I will ask the Father, and he will give you another consolation, to remain with you forever (Book of John, 14:15).

In the foreign languages: Barklinus gives you, to stay with you forever, and the literal meaning of the Greek word (Barklinos) is Ahmed, which is the name of the

³ Today Islam is fighting with the West a fierce battle to gain legitimacy and acceptance. On the one hand, the advocates of Islam in Europe are trying to convince Muslims and Jews that Islam is a heavenly religion. On the other hand, they find that Islam is the prophecy of Moses and Jesus and that the prophet of Islam Muhammad ibn Abdulla (P) is the continuation of all prophets but he is the last of prophets.

⁴ The Christians are the followers of Jesus, the son of Mary, who was called Nazareth, where he was born in the town of Nazareth (in Palestine), and therefore he was known as the Nasserites. They were the people of the Bible, the people of the Bible. The Holy Quran has mentioned –The Nazareth- they are people of the Good and mercy and affection, they knew Allah before, they have a great state in Allah, they are believers, worshipers prostrating in Almighty saying, **"They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They believe in Allah and the Last day, and they re-join what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous."** [Ali-Imran, Verse: 113-114] and also in his great saying. **"And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve then to Allah belongs whatever is in the heavens and whatever is on the earth .And ever is Allah Free of need and Praiseworthy"** [An-Nissaa Verse: 131]. So the Holy Quran asserted that they were a reference from the important references, removing doubt when some of the facts appeared and they are the people of opinion and legitimate repentance, and Allah Says: **"So if you are in doubt, [O Muhammed], about which We have revealed to you then ask those who have been reading the Scripture before you"** [Yunus, Verse: 94] and its great saying: **"And We sent not before you, [O Muhammed], except men to whom We revealed [the message], so ask the people of the message if you do not know"** [al-anbiyia, Verse: 7]. For details see Ghabur, Muniir, Uthoman, Ahmed: Christianity in Islam p 81-82.

Prophet Muhammad ibn Abd Allah (PBH). For further information see Al-Sharqawi (forthcoming).

As the Bible says in the words of Jesus Christ, who addresses disciples before he departs: **"But I tell you the truth, that it is good for you to go away; but if we do not embrace your Comforter, then Christ will continue to speak of that Comforter, I have many things to say to you, but you cannot bear now, but when the Spirit of truth comes, he will guide you to all truth, not to speak of himself, but to all that he speaks, and he will tell you about things."** (Book of John, 13: 7-16)

It is through the baptism that we find that Christ (PBH) tells disciples before he departs directly he has not said everything to them, and that those who are immune to it cannot tolerate these things at this time. It is not yet complete, and it is the Comforter who will complement it with several verses of the Book of God: **"But when that truth comes, He will guide you to all the truth."**

Therefore, the question that comes to mind in this regard is: Who is the Comforter or the Spirit of Truth, who preached to Jesus Christ the son of Mary?

Accordingly The Lord Christ (PBH) says: **"The Comforter or the Spirit of Truth, for my coming, I will go away, if I do not depart, to bring you the Comforter. And recognizes that the Comforter is the best mentor"**; therefore he said (PBH) to the disciples: **"I will let you go,"** and the word **"good"** in a better sense, and Jesus (PBH) says - also - about this comforter: **"He tells you things that come."**

Those attributes which Jesus Christ (PBH) called upon are not applicable except to the Prophet Muhammad (PBH), because he told us many metaphysical things, both about this world and what will happen after his death, or about the Hereafter, And from the resurrection and calculation of paradise and fire.

As Jesus (PBH) said about that comforter: **"He guides you to all the truth"**, and this applies only to the Messenger of Islam Muhammad ibn Abdullah (PBH). He is the one who guided the people to all the truth and the people with their one Lord. The worship of non-God sometimes, and the involvement of other times, the science of human quality and a cycle in life, and the relationship between the creature and

creature, and between people, some of them despicable, and explained the origins of the legislation imposed by God– The Almighty, the slave, to be reconciled by the Prophet, and upright by them in every time and place; and therefore addresses the noble Prophet (PBH) in His glorious book saying: **"And We have sent down to you the Book and mercy and good tidings for the Muslims"** (Al-Nahal, Verse: 89).

Christ also said: **"If he does not speak from himself, but all that he hears, he will speak with him"**. This applies to the Prophet Muhammad, who Allah said in His glorious book said: **"Nor does he speak from [his own] inclination. It is not but a revelation revealed"** (An-Najm, Verse :3-4). (Al-Bukhari, 846: 3535).

From here we have the right to ask about the comforter who Christ Preached? Did Prophet Muhammad (peace be upon him) come after Jesus?

Therefore, this comforter or the spirit of truth should have been facilitated by the coming of the Prophet Muhammad. All of the descriptions mentioned by Jesus were fulfilled, and the meaning of preference was fulfilled. He (PBH) was the last prophet who brought general and immortal legislation.

Therefore, as Muslims we believe that Christ (PBH) said: **"I have many things to say to you, but you cannot bear now, but when that Spirit of Truth comes, He guides you to all truth."** But it means that they are not prepared to receive all the right and the possibility of legislation. And that the prophet who sends after him will perform that task when the human mind is more mature, and mankind is ready to receive the teachings of the universal law.

And if the Prophet Muhammad (PBH) says about himself: **"I am the last of the Prophets"** (Bin Al-Ashath, 2010: 4252; Al-Tirmidhi, 1996: 2219). And also said, **"After me no prophet comes"**, God Almighty said in the Holy Qur'an: **"but the Messenger of Allah and the Last of the Prophets"** (Al-Ahzaab, Verse: 40). What is important in this regard: Did the Christ (PBH) tell that he has had finalized of prophecy?

The Bible says: **"Watch out for the prophets of the Antichrist who come to you to put on the lambs' clothes, but from the inside they are wolves, you know them from their fruit grapes, from bush figs, thus every good tree could produce good fruit but the bad one bears bad fruit, so it cannot bear fruit the good tree has bad**

fruit, and the poor tree does not bear good fruit, and every fruit does not bear good fruit, cut down and thrown into the fire, so from their fruits you know them." (Matthew, 13: 7-15)

Therefore, Jesus Christ the Son of Mary (PBH) in these wonderful words shows to the disciples how to differentiate between the true prophet and the false prophet. Just placing that scale between the true prophet and the false prophet is considered evidence of the possibility of sending another prophet after Christ (PBH) On the other hand, if Jesus Christ was the last of the prophets, he would have to say: "**The last of the prophets, follow no one after me, and it shall end**".

SECTION TWO

THE POSITION OF ISLAM FROM NON-MUSLIMS OUTSIDE THE ISLAMIC COMMUNITY

The Non-Muslims are divided –according to the Islamic thought– outside the Islamic community into three groups, in this topic , we will present these parts:

First: Neutrals

They are peace-loving, non-aggression and neutral, with Muslims willing to accept any gesture of friendship and cooperation. He added: "We are not in a state of war with Muslims. The origin of the Muslim's relationship with the non-Muslim outside is peace, cooperation, benefaction and charity" (Al-Qasimi, 2011: 87).

And all that progress; I derive from the saying of the Almighty, "**Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes-room being righteous them. Indeed, Allah loves those who act justly**" (Al-Mumtahana, Verse: 8).

The neutrality is another case, if the Muslims are at war with a particular enemy, and there are other people did not enter this war, and link them with Muslim fighters relations, but they avoided entering the war against Muslims; Almighty Says: "**Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their people. And if Allah had willed , He could have given them power over you and offer you peace, then Allah has not made for you a cause [for fighting] against them.**" (Al-Nisaa, Verse: 90).

Second: Insurers

They are those who are connected from outside the Muslim countries by treaties, agreements and charters with the Muslims(Al-Zahilie, 2013: 177). They have full fulfillment, full peace, cooperation on the principle of justice and mutual respect. Muslims must fulfill their promises and not violate them, as long as they are loyal to them. Islamic duties, as the Almighty said in the text of the Holy Quran: "**Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or complete for them their treaty until**

their term [has ended]. Indeed, Allah loves the righteous [who fear Him]" (Al-Tawba Verse: 4).

Third: Warriors

They are in a state of war with the Muslims because of their aggression and injustice and their harm to the Muslim or non-Muslim, and because of their prohibition to spread the call of God Almighty, and stand against them by force and violence. They are subject to the laws of wars (Al-Zahilie, 2013: 184).

Therefore, we find that the position of Islam is very clear; it extends the bridges of peace and brotherhood to other religions and their followers; if, during a period of history of the relationship between Muslims and others, any change in this relationship towards the passive in dealing, and the cruelty in friction, War and fighting; that change must be attributed -absolutely- to other factors that have nothing to do with the essence of Islam, and the truth of the message.

And what is happening today of acts of terrorism in the name of the Islamic religion, did not belong to the pure Islamic religion any link, for the security of the near and distant security, and what happened to the attacks on these churches and Study monasteries, and the withdrawal of women from minorities and other religions, whether they were Christians or others; Represents the true facade of the Islamic thought, and Islam is innocent of all the acts of Wendy's living human conscience.

On the other hand, the mistakes made by Muslims on the historical level must be considered to the reasons that led them to do , mostly often we see that the reasons for changing the relationship to the negative are in fact a reaction due to errors committed by non-Muslims, Mostly, if we investigate, they are political mistakes.

In some periods of history, some Muslims attacked some churches and temples in Egypt and the Levant, but the Arab rulers then stopped the hands of the infidels. However, the reason for the behavior of the Muslim community was a reaction to the actions of some non-Muslims against the burning of some mosques and houses, So some of the common people did not respond in such a way. For further information see Al-Tawil, (1947: 154).

The best evidence of this is the testimony of British historian Stephen Rainseman (1991)⁽⁵⁾, he says: **"Islamic fanaticism did not increase; only the Christian fanaticism demonstrated by the Crusaders of bloodshed"** (Rainsnman, 1990:427).

It is worth mentioning that Islam respected the existence of others in all their components, and they are the violators of opinion and belief, and recognized their existence always, whether they were individuals or countries, has stated the Koran in so saying in the saying of the Almighty **"And We have revealed to you, [O Muhammed], the book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended to test you in what He has given you, so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ."** (Al-Maaida, Verse: 48). And Also Almighty said: **"Those who believe (in the Quran), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things."** (Al-Hajj, Verse: 17)

Therefore, the orders and affinities that link Muslims to other religions and minorities are brotherly ties in humanity through which Muslims meet with all human beings, whether they are the owners of the divine religions or of the man-made religions and doctrines.

The agreement in belief is not a condition for the continued existence on the face of the earth in the whole conception of Islam, and at the same time; the difference in belief does not mean at all that the reason for the abolition of the existence -all of them- from the face of the earth. Accordingly, Allah Says in His book: **"Say , 'O Allah, Creator of the heavens and the earth, Knower of the unseen and the**

⁵ **James Kojran Stephen Rainseman:** He is distinguished from many Western historians who are the descendants of a wealthy British family, who have played dangerous roles in politics and economics since the late 19th century and the twentieth century. Born in Northumberland on the Scottish-British border in 1903. The early ones crossed this border and left their mountainous areas to settle south in the flatlands north of England. The history of the Crusades, the Eastern schism, the Sicilian prayer, the fall of Constantinople, the great Church of the Captivity, the Orthodox Church and the secular state, the Byzantine theocracy, the Church of the Nativity, The late Byzantine Renaissance, Byzantine style and civilization, and a book about the city of Mistral 1980, and concluded a book by writers in the travel literature entitled: (traveler's alphabet); for details see Al-Mullah Jasim (2013: 196-197.

witnessed, You will judge between your servants concerning that over which they used to differ'.” (Al-Zumer, Verse: 46)

It is also necessary to note that the followers of the divine religions have their moral precepts which included their religions. Therefore, we must emphasize these commandments and strive to apply them in practice among the people of mankind, exploiting the media and education and guiding them in accordance with these commandments in order to get rid mankind from the specter of wars and catastrophes of differences, terrorism, hunger, disease and underdevelopment.

SECTION THREE

POSITION OF ISLAMIC COMMUNITY FROM NON-MUSLIMS

This is the rule based on the method of reciprocity according to the principle of equality. It has been said: **"From the time of your life as a soul that did not oppress you, and this is the rule of the people. This basis is (they have what we had, and they do what we would do)".** (Al-Hanafi, 1986: 100)

And perhaps the interpretation of this rule is not on their release; but: they have our rights and freedoms, and they have some of us duties, and this rule can be interpreted -according to the following items:

Firstly: To protect them from external aggression: The Islamic community requires that all the regulations of protections should be protected for everyone accepts satisfaction of living inside the Islamic community.

Secondly: Protection of internal protection: This includes the following protections:

- **Protect the blood and the bodies:** The Prophet's Hadiths strengthen each other, the behavior of the early Muslims, and the view of the family of the prophet of Muhammed (PBH) agreed on the prohibition on harming or harming any non-Muslim person or visitor in the case of the infidels. Their reference of this is the prophet's saying (PBH): **"Beware! The one who oppresses a person under a covenant (with Muslims) or dishonors him or burdens him beyond his capacity or takes anything from him without his consent, I will be his disputant on the Day of Resurrection"** (Bin Al-Ashath, 2010: 46), and also will be his antagonist I antagonize him in the Day of Resurrection, his saying (PBH) **"Whoever harms a person having a treaty with the Muslims I will be his antagonist, whom I was antagonist I antagonizes him in the Day Of Resurrection"** (Al-Baghdadi, forthcoming: 473).

- **Protect Honor:** Because it is not permissible in Islam to harm the Muslim or non-Muslim; not insulting or slander or insult or even abuse. Because it is not permissible in Islam to harm the Muslim or non-Muslim; not insulting or slander or insult or even back biting.

- **Protect Money:** And it is similar to the protection of blood and symptoms; It was part of the treaty signed by the Prophet (PBH) with the Christians of Najran his saying: **"And Najran and its proximity to Allah and the edict of the Prophet, the Messenger of Allah on their money and their parents and their absence and watched them and their clan and sell them"** (Abu Yusuf, 1979: 78).

The practical reality of the provisions of Islamic law clearly shows this protection for all non-Muslim property; they have the right to enter into all economic transactions and to practice all transactions with other economic freedom and the right to own property.

- **Bait-ul-Mal:** The Islamic community guarantees the Muslim and any other of all needs, especially when he is unable to earn and work. This is because the Prophet (peace be upon him) said: **"You are all shepherds, and every one of you are all responsible for his herd. A leader is a shepherd , he is responsible for his herd"** (Al-Bukhari, 846: 160)

The examples of this are many, and they are among the first people with Muslims in detection and charity, since the guarantees of society are clear against poverty, disability and aging, and all groups of society do not differentiate between Muslim and another.

This teacher Imam Ali ibn Talib (PBH) recommends Malik Al-Shater whom he appointed to govern Egypt to apply justice in the division of funds between the parish regardless of their attitudes and affiliations religions, says: **"And make a section of the house of Malik, and a section of the yields of the ranks of Islam in each country ... Until he said (PBH): 'And make the people of need from you a section dedicated to them in your person, and sit for them a general council and humbled to the God who created you'."** (Ibn Al-Hadid, 959: 111).

- **Public freedoms:** These freedoms include the following:

1. Freedom of belief, practice of worship, and maintenance of places of worship: Islam has clearly affirmed the freedom of belief for all people, so there is no one's right to enter Islam, even if he calls them a mechanism and calls for the entry of Islam. Almighty Says: **"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most**

knowing of who has strayed from His way and He is most knowing of who is **[rightly] guided**" (Al-Nahl, Verse: 125). Almighty Says: **"There shall be no compulsion in [acceptance of] the religion . The right course has become clear from the wrong. So whoever disbelievers in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. Ana Allah is Hearing and Knowing"** (Al-Baqara, Verse: 256). So Imam Ali (PBH) said: **"We leave them and what they believe"** Shawkani, 1938: 398).

The history of the Prophet (PBH) is similar to that of the present day. In the era of the Prophet (PBH), the Jews of the city (... **Jews have their religion and Muslims have their religion, their followers and themselves only from injustice and sin**" (Abd Al-Malik, 1990: 570-81). And **"there is no bishop of the ascetics, nor a monk of monasticism, and a priest of a priestess, and not a high priest, there is no sin"** (Abu Yusuf, 1979: 78).

The tolerance of the high Islam was that the Prophet (PBH) allowed the delegation of the Christians of Najran, as they were sixty people to enter the mosque, and sit in a few days, if I attended their prayers they went to the East to see and hear from the messenger of Allah Muhammad ibn Abd Allah Without the slightest objection or denial (Abd Al-Malik, 1990: 574).

The Christian and Jewish clergymen were saved from the power of wars. The noble Prophet Muhammad said: **"Do not kill the children, nor those sitting in places of worship"** (Al-Shaibani, 2001: 300).

This is also evident in the reign of Imam Ali (PBH) to Malik Al-Sha'ar when he ruled over Egypt, as he recommended (PBH) to be a lover of the herd, respectful of the feelings of the youth of any class, whether they were Muslims or the people of other religions, In a way that strengthens the humanity of Islam and respects people's feelings and strengthens the structure of the regime and the government.

He said (PBH): **"And I will make you feel compassion for the flock, and love them, and be kind to them, and not be upon them"** (Gerdak, 1970: 105). In the sermon of the first Caliph Abu Bakr al-Siddiq (PBH) to his armies in the liberation of Iraq and the Levant of Damascus: **"And you will pass by the people who have emptied themselves in places of worship"** (Al-Tabari, 1968: 246).

The second caliph Omar ibn al-Khattab (PBH) gave the people of Jerusalem a clear guarantee of their religious freedom and the sanctity of their temples and rituals. **"This is what gave Abdulla Omar Ibn al-Khattab the people of Elijah to be safe: give them safety for themselves and their money and their churches and their crosses. And do not destroy them and do not detract from them and to the security of their good and not from their cross and to secure some of their money and to encroach upon their religion, The second caliph Omar ibn al-Khattab gave the people of Jerusalem a clear guarantee of their religious freedom and the sanctity of their temples and rituals. This is what gave Abdulla Omar Ibn al-Khattab the people of Elijah to be safe: give them safety for themselves and their money and their churches and their crosses. And do not destroy them and do not detract from them and to the security of their good and not from their cross and to secure some of their money and to encroach upon their religion, and do not make any harm"** (ibid: 449).

If we find more, we find that the greatest real evidence of the freedom of belief in Islam is that now - after the period of the rule of eleven centuries - places of worship: (churches, temples and monasteries) spread everywhere in the Islamic world east or west; The freedom of belief expressed by Islam. If the Muslims were like other followers of the Prophet and the other sectors; for the tower of the church was seen one, and when he heard the sound of a bell.

2. **Freedom of thought and learning:** When Islam laid the foundations of the Islamic society, it was one of the foundations of spreading science among all the groups of that society. The evidence of this is the strength of the large number of scientific productions that appeared at the hands of non-Muslims in various scientific fields from Jews, Christians and others.

There are also no provisions in Islam that prevent non-Muslims from freedom of thought and learning; Moreover, there is nothing in the provisions of Islam that prevents non-Muslims from freedom of thought and learning. They have the education of their children according to the principles of their religion and also the establishment of their own schools the first aspect of this freedom has appeared in the practical applications of the messenger (PBH). It was among the spoils that led to the Muslims after the opening of Khaybar a large collection of copies of the Torah ordered the Prophet (PBH) to return directly to their Jewish owners (Zidan, 1982: 101).

Throughout history, Islamic universities and institutes have been deeply entrenched widely “for the people having promise with Muslims even they are taught by Muslim scientists and philologists, they were taught by Haunin bin Isaac (85-151 A.H)⁽⁶⁾ by Al-Khalil Ibn Ahmad Al-Farahidi (100-173 A.H)⁽⁷⁾ and Sibuya (135-180 A.H)⁽⁸⁾ until he became an argument in the Arabic language. They were taught by Yahya bin Udai (280-364 A.H)⁽⁹⁾, Al-Farabi (874-950)⁽¹⁰⁾, Thabit ibn Qaura⁽¹¹⁾, and **Khawazmi**⁽¹²⁾ (Hawidi, 1990:71).

⁶ **Haunin Abin Isaac:** He is a historian from the periods of Al-Aawy and Al-Abbasid, his full name Abu Baker Muhammed Bin Isaac Bin Yasser bin khayar Al-Madeeny, he is considered the first Arab historian who wrote The Prophet's Biography of Muhammed Bin Abdullah (p) he called it: (The Prophet of Allah Biography) Ben Isaac spent most of his life in the city and seemed to gather different accounts from different oral sources that were available at the time, he was not interested in the president focused on checking the correction of the narrations; but his purpose was to collect all what can be a collection of information about the Prophet Muhammad (p), and in the year 115 AH 733 AD, began to move from the city to Alexandria and then to Kufa and Al-Hira to settle in Baghdad, Where the Abbasid caliph Abu Jafar al-Mansur provided all the possible support to write about the history of the Prophet Muhammad. As the book seems to be the oldest of the books on the biography of the Prophet Muhammad, it is based on several books: Despite their reservation to some accounts, note that Abi Isaac 'himself mentioned in the introduction to the book (Allah is alone Knowing either of the Narration is entirely correct) Regardless of these criticisms, many historians and orientalists are considered a well-known historian. The President's intention was to preserve any account of the history of the Messenger of Islam, who died in Baghdad and was buried in the cemetery of Al-Khizran. For further details, see Al-A'dami, 2001: 12).

⁷ **Al-Farahidi:** He is Al-Khalil bin Ahmad bin Abdulrahman Abu Abdulrahman Al-Farahidi Al-Azidi, a professor of Arabic Language. He is the author of the science of Poetry Scanning and the owner of the idea of a comprehensive Arabic dictionary. He was born in Basra and was a teacher of scholars and a destination for science students. Such as Issa bin Omar (deceased 148 A.H.) and Abu Omar ibn al-'Ala (deceased 157 AH) Abi Al-khatib and the narrators of phraseology. Al-Khalil was a lover of science and a student of science. It is noteworthy that Khalil ibn Ahmad ibn al-Basri is the one who completed the Quranic work by placing the symbols offataha, althama, alkasra, alshadda, alMamdood e, alwassal, Alshmam, the rum, etc. A collection of scientists and researchers: the Arabic Encyclopaedia, Volume 8, p. 898.

⁸ **Sibuya:** Amr Ibn Othman and he is known as (Abu Bishr) who has been called as Sibuya, and became the title of the most famous of the names, did not mention the books of translations about the place of the family, or cultural or social level, everything that came today about him that he was from a Persian family. The books of the translations of the year in which Sibuya was born were ignored, but some researchers went on to say that he was born in the year 135 AH, brought up in Basra after having left a family from Persia, (874-950 m) and they study of Thabit ibn Qurra (221-288 A.H) by Khawarumi (780-850m) (1 and 2). To the study of jurisprudence and talk until the forerunner Hammad bin Salamah al-Basri (died 167 m), a breakthrough to learn grammar, historians differed in the year in which Sibuya died, and the most correct statements that he died in 180 AD. It is the oldest Seabawic book in Arabic grammar, Is still an important source for all the grammarians and linguists throughout the ages, it contains the grammatical and morphological issues, and some of the study of the philology language and voices, and for this book, the opinions of many scholars have not reached such as: Abdulla ibn Abi Ashaad Hadhrami (deceased 117 A.H.), Issa bin Omar al-Thaqafi, Amr ibn al-'Ala (died 15 AH), Khalil ibn Ahmad al-Farahidi, and Yunis ibn Habib, and others, a group of scientists and researchers: The Arabic Encyclopaedia, Volume 11, p. 369.

⁹ **Yahiya bin Udai:** It is the father of Zakaria Yahya bin Humaid bin Zakaria logical Tkriti, is a philosopher and interpreter of philosophy, paid attention to the logic of the logical, Zibda scientists Tarif saying: mechanism ended the presidency in logic and the science of wisdom, ie philosophy .

Some add that he was a single man. He was one of the most prominent translators of the philosophical heritage, especially from Syriac to Arabic. In addition to the translation, there was a great deal of writing and copying. He was very passionate about science and following up the matter. Iraq's cities are important from the point of view of culture, science and education, but Baghdad is the station of scientists by science students. Therefore, it is surprising that Yahya ibn Uday led her to study, perhaps it was 296 AH, or a little later. He received a philosophical insight directly from al-Farabi and Abi, the human being of Matti ibn Yunus, Fakra Ali ibn Bishr, Fakra, Abi Bishr, and when he returned to Baghdad after his stay in Harran, on the island of Abi Nasr al-Farabi, and al-Farabi, a student of Mati, between 312-317 AH. This was between the years 312-317 AH / 925-930 as well as reading on the other figure of thought and philosophy in his era, details check Ibn Abi Asbaia (2010: 172).

¹⁰ **Al-Farabi:** Muhammad ibn Muhammad ibn Tarqan ibn Orlaj, Abu Nasr al-Farabi, and he is known the second teacher: the largest Muslim philosophers, a Turkish origin, is Arabist. He was born in Farab (on the Gijon River) and moved to Baghdad where he set up, he composed in it his most famous books, and he went to Egypt and Shammam. He contacted with Sayyif _Al –Dawlla Ibn Hamdan and died in Damascus. He speaks well Greek and the most eastern languages known in his era, and it is said: The machine known as the law, is a position, and the pretext of taking them from the Persians and expanded them well. It was known and people refer them to him, he was known the second teacher, for his explanation of the writings of Aristotle (the first teacher), and was Zaheda in the decorations, not to mention the order of residence or gain, tends to sing alone, and was not often in the period of its establishment in Damascus, but only in the community of water or a ripple Riyadh. He has had hundred books, one of them (Al-fassoos –print) was translated into German, And (the statistics of the sciences and the definition of its purposes), (and views of the people of the virtuous city), (and the statistics of Rhythms)) in the tune, about 30 sheets, in the Institute of manuscripts and (entrance to the music industry) and (great music), (Royal Manners) (The principles of the assets), a dissertation translated into Hebrew and printed, and (the abolition of the provisions of the stars) copy of Tehran, and (purpose of Metaphysics), and (civil policy), and (Policy Collection) a thesis (The Nukes) and (Oracy), And (what should advance of philosophy).... etc. For further details check Al-Zarkhali, (2002: 293).

¹¹ **Thabit ibn Qaura:** He is the father of Hassan ibn Qora ibn Affan al - Harani, the proportion of the original homeland Harran of the provinces of the Levant, he was known as one of the greatest scientists of the Middle Ages engineering, and they describe him as quickly intuitive thinking. The great author, Roland Durant, praised him his book of "The Story of Civilization," saying that Thabit ibn Qarra was one of the greatest scholars in the field of engineering, and he was the brilliant person among of the Arab brothers, who created in the engineering , the algebra, the loving numbers , and the magic box. He absorbed the constant contents of the works of the Greeks in full, even suggested modifications. The great credit is a mechanism to find the equation of the impressive numbers given by the Arab scientists of importance marked throughout history. Thabet has written many works in mathematics, medicine, astronomy and philosophy, which are almost integrated in all branches of knowledge. Among the most prominent are the book of work by the ball, the book of translation and the peripheral shortness of Ptolemy, a book in which Ptolemy translated the geography book L'Aquidis, Book in the Cutting of the Cylinder, Book in the Cone Concession Book in the Herculean Issues, Book in Slow Motion in the Astronomy, Book in the Euclid Formations, Book of the Body Account, Book in the Composition of Afflictions. A thesis in the correction of the problems of the geometric geometry, the other in the counting, the third in the moon, and the fourth in the square and the drop, especially in the work of a 14-dimensional form surrounded by a closed Crow, for further details, see Ibn Khalkan (1972: 278).

¹² **Khawazmi:** He is Muhammad ibn Musa, and according to the narrations, the origin of Khawarizm, the region located in Uzbekistan, is the birthplace of his hometown is the city of Baghdad, where he was born and grow up. The famous Muslim scholar Khawazmi is one of the most important Muslim mathematicians, and his works have a great role in the development of mathematics, especially the branch of algebra: the spread of the West, and his role in a cycle in the dissemination of Indian numbers (sometimes known as Arabic), and passed away in the city of Baghdad, after a process full of

3. **Freedom of transportation:** for people of other non-Muslim faiths, freedom of transportation and movement, travel and migration, from country to country, at any time they wish, and for any direction who walk.

Therefore, it came in the covenant that the Prophet (PBH) wrote to the people of Elah, a group of Christians who lived near Aqaba, as it came in the covenant the following context: **"In the name of Allah the Most Gracious the Most Merciful, this is safe from Allah and from Muhammed the Allah's prophet and messenger to Yhana from Orba and people of Ayla, their ships and their cars in the land and the sea: for them the protection of Allah, and the pact of Muhammad the Prophet, and those who were with them of the people of the Levant and Yemen ... and they are not to prevent the water they want and no way they want from land and sea"** (Abd Al-Malik, 1990: 526).

4. **Freedom of labor⁽¹³⁾ and gain and officiate state positions:** The work is one of the things available to Muslims and others to exercise any work or profession; this will push them into the Muslim community with confidence and security, and they go to the business that generates the greatest possible profits, as they work in exchange, jewellery, trade, and they practice medical work (medicine) (Abu Yusuf, 1979: 69).

As well as the assumption of state position they have the freedom to do so except for pure jobs: the public service of the judiciary. And they referred to the so-called (People's Assembly) nomination and election; because the membership of this Council is useful in expressing the opinion of the state and presenting the problem and conditions of citizens and treat them (Hawidi, 1990: 84).

a great achievement, he spent his life in mathematics and arithmetic (account). Muhammad ibn Musa al-Khawarizmi was a currency in the Abbasid state during the era of the Caliph al-Ma'amoun. He worked in Dar al-Hikma (Treasury of Wisdom), founded by the Caliph al-Ma'amoun, whose goal was to publish works and work of scholars, the research in the West and Greek works Especially scientific and philosophical works of business. Al-Khawarizmi run the administration of Dar al-Hakamah between 813-833 AD Where he was able to study the Indian and Greek works and translated them, and spent a long time in the study of astronomy and geography, history, and mathematics, which led to this study thoroughly to the progress of important works and writings In algebra, triangles, cartography, and many other works. Al-Khawarizmi has published many books that have been authentic references in various sciences for long periods of time. The most important of these are: Kata algebra and the interview, the acronym in algebra and interview, the acronym in algebra and interview, for details check Gahlan, (2017: 2225).

¹³ Islam gave to the human the thinking Freedom, freedom of speech, Freedom of Labour, but in the correct reasonable framework, according to the rule: not making harm for others and no harming in the Self, even the food and drinking in a great harm which is no allowed, and the use of life talent more than the correct destiny which is not allowed, because it is the harming of the coming generations.

The witness of **Sir Thomas Arnold** (died 1930)⁽¹⁴⁾ author of the book "**The History of the Call to Islam**" is a proof of the foregoing. The people of long periods of time are considered to be the most prominent in their history because of their tolerance for practicing their rituals, Churches and monasteries, and equality of Muslims in jobs; were the sects of formal officials include hundreds of Christians, and the number of employees who have promoted to the position of the Supreme State to the extent that has caused the doubts of Muslims (Hani, 2008: 81).

It means that it is the freedom of practicing all social activities such as festivals, holidays and visits. Therefore, the characteristic of the Islamic community was the peaceful coexistence between all sects and mullahs. The Prophet Muhammad ibn Abdullah (PBH) paid a visit to the patients of non-Muslims, visited their neighbours, inspected their situation, felt their needs, and went beyond their abuser. The celebration of non-Muslims, not the Christians of their feasts and events, is a matter for the Muslim community in an atmosphere of freedom and tolerance (Al-Shabisti, 1986: 14)

¹⁴ **Thomas Waker Arnold:** He is a famous British oriental, he began his scientific life at Cambridge University, whenever he exposed his love languages, he learned Arabic, he transferred for labour as a researcher at Aligarh University in India, where he spent there ten years, he compiled through it his well-known book: (The call for Islam), then he worked a professor of Philosophy at Lahore University and in the year 1904 AD, he came back London to be assistant secretary of the library of Indian Government Administration related to the British Foreign state, he worked at the same time himself as a part time professor at London University, he was a member of editorial the Islamic Encyclopaedia that issued in Holland in its first editing. So he worked as a visiting professor at Egypt University in 1930 AD, it is mentioned that he was a teacher for the Indian Islamic Thinker Muhammed Aqbal; it is available on the network, the site <https://www.marafa.org> (accessed 26 March 2018).

CHAPTER TWO

CHRIST IN THE QURANIC CONCEPTION

It is known that Jesus Christ was the son of Mary (PBH) one of the prophets of Allah the Merciful, and the author of the Gospel who confessed one of the heavenly books: (Torah, Gospel, Koran). The Quran mentions that Christ was the word of Allah to Maryam bint Imran (PBH), and the new prophet to the children of Israel after the Prophet Moses (PBH), and this reference between Jesus Christ (PBH) from the cradle as mentioned in the Holy Quran in The Almighty Saying: **"Jesus said, 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet'."** (Maryam, verse: 30).

Therefore, since Christ created the will of God Almighty to be a prophet as all the prophets (PBH), as they were separated by Allah in the eternal world before they were born, where they were surrounded by divine care and nurtured and preserved until the announcement of the call.

The call of Christ (PBH) to return the children of Israel to the right path, after deviating from the religion that Moses (PBH) came, as they moved away from monotheism and religion, and therefore; Jesus Christ (PBH), as mentioned in the Koran, is one of the prophets of the primal determination of the Apostles (Al-Bash, 2001: 102).

In the Gospel of Matthew: **"And when he entered Jerusalem, the whole city was troubled and asked about this: The multitudes answered this prophet Jesus from Nazareth of Galilee."** (Matthew, 21: 10-11)

According to the clarification, this chapter is an indication of all this; and several questions were asked through the following topics:

SECTION ONE

TITLES OF CHRIST AND HIS BIRTH

First: The Titles of Christ in the Koran

The name is - always - a proof of the name and hence can be known the unique status of the Prophet Jesus son of Mary (PBH) through the verses of the Koran; where the recipe of the Koran with a number of titles and attributes, adjectives, and names, we find in the holy Quran various titles let the Christ (PBH) letting the Christ (PBH) the honourable in this world among the apostles who preceded them, for there are titles that are unique to him (PBH) more than all the prophets and messengers. (Al-Bash, 2001: 102), so in Al Mighty said: **"Indeed, it is We who will inherit the earth and whoever is on it , and to Us they will be returned."** (Mary, Verse: 40).

As for the mentioning of his mum is honourable to him too, and not in this label insult or contempt because this mother called God Almighty to chosen you and purified; you have chosen above the woman of the worlds. The choice means the selection and election and Allah has chosen Mary for special status and supreme position, even she has brought up in a pure home (Al-Shaibani, 1985: 130), i.e. Allah has chosen her and be kind to her.

It was said that you were baptized for the birth of Jesus (PBH), as the Zamakhshari (538 D AH)⁽¹⁵⁾ in his saying: **"When you are first chosen from your mother and your Lord, you are rewarded with dignity."**

¹⁵ **Zamakhshari:** He was an imam in interpretation, grammar, language, literature, with broad science, a big courtesy and he is many-sided in various sciences. Born in Zamzakh from the outskirts of Khorazem, he died on the night of Arafa and was a Mu'tazili. Taking the literature from Abi Mudar Mahmud bin Jarir al-Dabbi al-Asbahani and Abi al-Hasan Ali ibn al-Muzaffar al-Nisabouri, heard from Shaykh al-Islam Abi Mansour Nasr al-Harithi, and from Abi Saad al-Shafani. He travelled to Makkah and argued in it for a while, and his saying like, he was said to be: "Neighbour of Allah," so this name became known. He has had a prosaic speech which is revealed to the genius and the abundance of science and a good understanding and perception, and about the saying: "Hold the rope of your confrontation what you hold your feet, and accompanied what accompanied the right and acquiesced, and dissolved with the family and challenged, and his space is disguised, falsehood infiltrated its dish, he compensates his companion, and you compensate the wax, conducted with its intrigues, and you were given tree sap, be friend with the credibility which is more beneficial than the useful antidote, and evil fellow is more harming than the useful poison. Al-Zamkhashri compiled a number of classifications in the different knowledge categories, in the interpretation of the noble Quran he compiled his book The-Index, which he Bin Ibrahim: book of Al-Faaeq, he has had a book of the Rhetoric of language, but in grammar, it has classified many books, including Al-Mufasil, and he has been taken care of the explanation by the many different creatures, the model, the individual,

His kinship to his mother; it does not indicate the father was unknown; this is an insult to which the Holy Quran quakes and the Jews are to be disbelieved; It is a permanent witness from the Koran to the motherhood of Mary the virgin. And the birth of Jesus (PBH) unique miracle of Virgin not touched by humans, as the title of the son of Mary attributed to the Prophet Jesus (PBH) is a nickname (Al-Saboni, 1997: 52). Where Allah said curse in the glorious Koran: **"And We sent, following Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous"** (Al-Maaida, Verse: 46). And in Al-Mighty Saying: **"And We did certainly give Moses the Torah and followed up him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you. [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed"** (Al-Baqra, Verse: 87).

And title (Abin Mary) cites independent in itself as a scientific nickname on the Semitic method, and also in His Saying: (And We made the son of Mary and his mother a sign and sheltered them within a high ground level [areas] and flowing water) (Al-Muminoon, Verse: 50). And also His Saying: **"And when the son of Mary was presented as an example, immediately you people laughed aloud"** (Al-Zukhruf, Verse: 57).

The Holy Quran mentions three qualities of Jesus Christ as distinct from the other prophets and messengers (PBH) he is unique from other the prophets, the messengers, the Patrons of Allah, and the pious worshippers of Allah, Jesus the son of Mary is the word of Allah, the spirit of God, and these qualities and titles in the definition of Christ; Which are also interpreted by the interpreters to show the greatness of Christ; it is also, in its full meaning, a picture of the Torah and the Gospel, where the Holy Quran quotes it and verifies it (Mohammad, 2006: 21). These titles include:

1- Jesus the Son of Mary

Which is the Messiah of God, and in that the Holy Quran in the Koran says: [And mention] when the angels said, **"O Mary, indeed Allah gives you good**

the author, and the explanation of the verses of a Sea poetic book. And he has had a book on proverbs: Al-Mastqsiy in The Arab proverbs. As well as books in the science of statutes, assets and jurisprudence in every art, beautiful poetry, for more detail review, Al-Dhabi (1985: 153).

tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary distinguished in this world and the Hereafter and among those brought near [to Allah]". (Al-Imraan Verse: 45); Christ is the name of Jesus the son of Mary (PBH) and not only the title; and the angels preach this name, which carries with it from heaven to earth, and the Almighty Allah preached by the Virgin Mary (PBH) by the angels, which is the name of heavenly divine revelation of Allah directly, And when Allah suggests a name attached to him a special message; the name of the person's guide, whatever the meaning of this name is wonderful; it means that Allah named it and sent a mercy to the world. (Ibn Kathir, 1966: 359).

Allah has told him in the Torah, described his personality and his message, peace and blessings of Allah be upon him, when the Holy Quran came and witnessed Al-Torah and Bible told the Prophet (PBH) that he was the Messiah of Allah, he is the carrier of the message which the prophets (PBH) preached and described it in his personality. In recognition of the Holy Quran of Jesus son of Mary (PBH) by this name; he acknowledged the completion of the message that the book of Allah gave to this distinguished name (Mohammad, 2006: 21).

If we searched the Koran as a whole, we found only Jesus son of Mary (PBH) among all the prophets and messengers (PBH) was alone in the name of Christ, and his uniqueness is of a special feature specialized for him only. The interpreters went in their interpretation of the name to various sects, but all involved the greatness of the personality of the Christ (PBH), and the message indicated his name.

Al-Baydawi (537 A.H)⁽¹⁶⁾ said: "The Lord Christ (PBH) of the title, one of the honourable titles such as the Credible, its origin in a Hebrew-language as Al-Messiah, and means the blessed. And he was named as such for he has been abominated with blessing, he did not swipe others with blessing like him to purify him from the sins and no one gets a pure blessing touch like him ,and the earth's touching and dos not stand in a place, could anyone be like him? "Or a swipe of Gabriel from the sins of the devil, and no one shall be representative of such an abomination." (Al-Baidawi, 1998: 160).

¹⁶ **Al-Baythawi** : He is the judge Abu al-Fath, Abdullah bin Mohammed bin Mohammed bin al-Baydawi Al-Farsi, and then the Al-Baydawi Hanafi, brother of the judge Abu al-Qasim a relative to his mother. Al-Samaani said: "Shaykh Saleh is humble, to study thoroughly in the Biographies of the Sublime Nobles." For more details, see Al-Dhabi (1985: 25).

Al-Razi (311 A.H)⁽¹⁷⁾ the Messiah (PBH) “a derived name from Hebrew origin as Messiah and the Arabs arabized it and changed its utterance so this saying has no derivation” (Al-Razi, 1995: 294).

In the view of Ibn Abbas (68 A.H)⁽¹⁸⁾ but called a Christian because he was wiping the hand of every disabled person and healed of illness as well; because he was wiping the ground, which he passed in the last period (Ibn Abbas, 2010: 325).

Some of the commentators believe that he would wipe the head of the orphans. Some of them went out by saying: The survey of offense and sins, because it was covered with the pure and blessed perfume of, wiping the prophets and messengers (PBH), and not wiping the others: and wiping Gabriel (PBH) in the time of his birth to be the guardian of the devil if he came out of the belly of the Virgin Mary (PBH) surveyed (Al-Tabari, 1938: 316).

This is the swearing from the belly of the Virgin Mary (PBH) of the whole message, it is the secret of his character, and the secret of his greatness.

The prophet Dawood (PBH) in Zebruh is called by several names: the Lord, the King and the Priest, or the name of Christ, and he seeks a prophesy in the name of the birth (Abd Al-Fatah, 2007: 137).

Shahristani (548)⁽¹⁹⁾ wrote in the famous writing (Al-Mallal wi Al-Nahal) that the theory of the book as Christians say "the perfection of man in three things: prophecy, Imama and property, and the others of the prophets (PBH) were described by these

¹⁷ **Al-Razi:** He is Abu Bakr Muhammad ibn Yahya bin Zachariah al-Razi, a third-century scholar of the Islamic era, was born in the city of irrigation, south of Tehran, with pares. It is called Al-Razi relative to this city. Abu Bakr al-Razi belongs to the third century AH, moved between the city of irrigation and Baghdad; then settled in Baghdad at the time of the Abbasid Caliph Muqtadir Ja'far ibn al-Mu'tazid, the arm of the state, available on the network: www.almrsl.com (accessed 27 March 2018).

¹⁸ **Abin Abbas:** He is Abu Al-Abbas Abed-Allah Bin Al-Abbas bin Abed-Al Mutalib, his name is semi – Eulogy (Bin Hasim) his Omer bin The prophet 's uncle (PBH), Abu-Al-Abbas Abed-Allah Bin Munaf Bin Qusay Bin Kalab Bi Mura Bin Kaab Bin Loawi Bi Ghalib Bin Fahir Al-Qurashi Al-Hashimi, Nation's Ink, the phologist of the Age, Amam Al-Tfasiir, born in the districts of Bini Hashim before the migration with three years, for details see Al-Razi (1995 325).

¹⁹ **Al-Shahristani :** He is Abu Al-Fattah Muhammed Bin Abed-Al-Kareem Bin Ahmed Al-Shihrstany: Sheikh of people of the Speech and Wisdom, the owner of classifications. He was outstanding in philology on the Imam Ahmed Al-khwafii Al-Shafiaai, he read etiquette [alesawal] on Abi Nassir Bin Al-qshari and Abi Qassim Al-Ansari, the owner of the book: (Nahaat Al-AQdaam) and a book of (Al-Malal wi Al-Noohal]. He was a lot of memorizing, strong in comprehension, good for preaching, Al-Samaani said about him: I wrote about him in Maro, and he spoke with he was born in the year 467, and he said: but he was hardworking in tendency for people of fort and call for them, and be supporter for their prejudice, review, Al-Dhabi (1985: 13).

three qualities, or some of them, and the Christ (PBH) whose degree is above because he is the only son, no equal to him and no measurement of him for other prophets (PBH), he is the one who forgives the slip of Adam (PBH), and he who is responsible for holding responsible of creation" (Shahristani, 1992:13)

Jesus Christ (PBH) is the great prophet, the priest, and the king, and his specialty is in the name of Christ to these three; but he is proof of their perfection in which he was known and known. And the Holy Quran through the Torah and the Bible; Jesus (PBH) is credited with the name of Christ by definition, and so the prophetic titles of Christ show that the Messianic (PBH) has been verse for humanity, so it was said for him in the noble Quran: **"Thus [it will be]: your Lord says, 'It is easy for Me', and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed."** (ibid: 14). Then Says: **"And [mention] the one who guarded her chastity so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds"** (Al-Anbiyaa, verse: 91). And that is a summary of all the titles, and the Prophet Jesus as many titles and some of they are as following:

2. Abdullah

Any man of Allah, a characteristic characterized by the Prophets of Allah and messengers (PBH), he said for himself: **"I am the servant of Allah. He has given me the Scripture and made me a prophet"** (Mary, Verse: 30). The Quran made this attribute a characteristics for his message and it is sufficient to be proud that he is Abdullah (Ibn Kathir, 1966: 114). Al-Mighty said: **"Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant-He will gather them to Himself all together"** (Al-Nisaa, Verse: 172).

3. The Prophet

Christ Jesus Ibn Mary (PBH) was born as a prophet with a witness to what he pronounced the birth of a child; rather, the prophecy goes up to the prenatal period, Almighty said: **"Jesus the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a common] from Him"** (Al-Nisaa Verse: 171). This Prophet has been unique in supernatural personality and message.

4. The Messenger

Do not make the Koran great between the Prophet and the Apostle, as they said that the Prophet is the Prophet, who is God's new legitimacy, such as: Abraham, Moses, Jesus and Muhammad, the Almighty said: "And [make him] a messenger to the Children of Israel, [who will say]. Indeed, I have come to you with a sign from your Lord" (Al-Imran, Verse: 49). He is a messenger to the children of Israel: the Holy Quran announced this.

His message represented with preternatural phenomena which have no examples in the history of prophecy from curing the blind from birth and the leper to enliven the dead by Allah's will : **"And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave."** (ibid)

5. The Guiltless Lad

Almighty Said: **"I am only the messenger of your Lord to give you [news of] a pure boy."** (Mary, Verse: 19).

Second: Pregnancy and Birth

The divine wisdom required that this girl undergo a unique experience in the human history, and here will be the words in many paragraphs through pregnancy and birth through the blowing, namely:

1-Meaning of Blowing :

The interpreters mentioned that the pregnancy occurred by means of blowing , the Holy Quran has described this in Almighty Saying: **"And [the example of] Mary, the daughter of Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient"** (Al-Tahrim, verse: 12). And His Saying: **"And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds"** (Al-Anbiyaa, verse: 91); thus, the blowing was in the Mary's chastity (PBH); she was pregnant with Jesus (PBH). Thus, we note in the two holy

verses, it is the blowing which show how the pregnancy occurred, no negation among them.

It was said that Gabriel (PBH) blew in her garment (Ibn Kathir, 1966: 227), the meaning of garment here; her garment; that blowing was like impregnation of man to woman, all people are creatures of Allah, therefore; the word of blowing is by which Allah created Jesus (PBH) whosoever Allah Said: **"His word which He directed to Mary and a soul [created at a command] from Him"** (Al-Nissa, Verse: 171); i.e. the word through which Gabriel (PBH) was sent; He blew in hers from His soul, and then Allah Almighty reveals this word in His Saying: **"Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, 'Be, and he was.'"** (Al-Imraan, Verse: 59).

Thus it is said that Jesus is the soul of Allah, he is that he has no father; he came as a result of the word Allah Almighty said: "Be", he is (Al-Razi, 1995: 5). But the meaning of Almighty Saying has been interpreted in the following meanings :

- A. It is Almighty Saying (Al-Jawzi, 2002: 389), **"And mention when Almighty Saying when He decrees a matter, He only says to it, 'Be', and he is."** (Al-Imran Verse: 47)
- B. He is a sort of tidings the angels for the lady Mary (PBH) during her pregnancy with Jesus (PBH) (Bin Al-Mahdi, 1999: 319).
- C. The meaning of **"A word from him"**: is that Allah Almighty described Jesus (PBH); in a word for the mentioning came for he was from the word: (**Be**) (ibid: 389).
- D. Al-Alousi (1854 A.D)⁽²⁰⁾ Allah Almighty described Jesus (PBH) in the word for his mentioning came in the previous hold books (Al-Alousi, 1995: 212).
- E. Al-Buqai (884 A.H)⁽²¹⁾ mentioned that the meaning of His Almighty Saying: **"a word from Him"** means that Jesus (PBH) was created by the Allah's Creativity from no father.

²⁰ Al Alousi: Abu Al Thaana Sheehab Al Deen Mahmoud Al Hussein. He is philologist, interpreter, and modernizer. He was born in Baghdad, he got sciences from the contemporary sheiks, he was severe observing on learning clever and intelligent however he could not forgot something, he heard till he became a Imam of his era without litigant, he worked in the compiling and teaching earlier age, made his name and has had more pupils, he appointed in Al Afftaa' position and stayed in it till the year 1263 A.H. He made a number of scientific visits to Astana and to hers. He has had a number of valuable books the most disguised, he is the big interpreter which has been compiled within fifteen years, this interpretation is considered as a huge encyclopedia in which Al Alousi collected summary of the science of the advances in the interpretation, he has mentioned in it some Sofia references in his interpretation, for more details, it is available on the network: <http://www.mawsoah.net> (accessed 9 March 2018).

2- Explanatory sayings about how to blow

Al-Tabari (310 A.H)⁽²²⁾ said, "The blowing is called spirit; for it is a wind that comes forth from the Spirit." (Al-Tabari, 1938: 36) Ibn Kathir⁽²³⁾ said: "the blowing of interpretation means the brother's blower (Ibn Kathir, 1966: 590). Only those of them give another meaning to the blowing, and the swollen thing is a full spirit; i.e. the spirit of Jesus (PBH)" (Al-Qurtabi, 2003: 338). And since the Holy Quran unleashed the word and was not tied to anything; it cannot be explained - if these words, which is true.

It seems- to us- that al-Qurtabi (567 A.H) is the closest to the right because he is in agreement with Almighty Saying: **"The Messiah, Jesus, the son of Mary, was**

²¹ **Al-Baqai:** He is Ibrahim Bin Omer Bin Hassan Al Rabat with- the dhemma of Al Ra'a WA takhfiif Al Baa- Bin Ali Bin Abe Bakir Al Baaai, Abu Alhassn. He is a historian and a writer, his origin is from Al Baqaa in Syria. He settled down in Damascus and departed to Beet AlMaqis and Cairo, he has had a number of compilations of them: Anowaan Al-Zaman Fii Taraajim al Sheiks and AlAqraan, Wa Adawaan AlAIWaan, wa Malukhtassir Anwaan AlZamman , wa Aswaq Al Ashwaq, it is a book in which he summarized Muthaara? Al Ashaaq, wa Albaha fii Almiyy Al Hssab and Al Massaha, wa Akhbaar Al Jaalaad Fii Fatah Al Balaad, Nauthem Al Darar Fii Tanasb alayaat wa Al Sur, it is the book which was identified in Al Baqii celebrations aw Tafssyr Al Baqaay, he did his best advice and tenderness for definition of his companion's sheets. He has had adiwan of poem asmaha (Aashaa? Al-Waa? bi Ashaar Al Baqaay, (Jawhaar Al Bahaar Fii Nadhem Seerat Al Mukhtaar), he completed in Rasheed (in Egypt) Fii Safir year 848 H wa (Mass Media) in the San Migration in Lavent. It is a thesis and (Sofia Murder) wa (Al-Mukhtassir in Prophecy Biography and the three khaliifts), wa (Al Qaul Al Mufiid Fii Asoul Al tajweed). And the secret of the spirit, he summarized it from the book (the spirit), for further details, see (Al-Zarkhali, 2002: 85).

²² **Al Tabari:** He is Abu Jafar Mohammad Bin Jarir Bin Yazid Bin Galib .He was born in Batbrstaan, he began requiring science in the sixteen of his age. Then he departed to Baghdad and he settled down in it, after seeing a number of countries. The scientists praised Al-Tabari taken by his saying, they returned to him for his wide science, integrity of his approach. He left a number of useful compilations the most distinguished of which his big Interpretation: Collection of statements on interpretation of verses of the Quran which is well-known among the public as Al-Tabari's Interpretation. It is the first complete interpretation arrived to us, it is useful for those coming after him. Thus, Al-Tabari is considered the father of interpretation, and they consider him as the father of history; for he has had a big book in the history that he could not compile like it, but he did not adhere to its documentation. He named it history of the name and the kings, he has also had: Refinement of archaeology and others. For more details, see a group of the scientists and researchers: Scientific Arab Encyclopaedia. It is available on the network: <http://www.mawasoah.net> (Accessed 23 March 2018).

²³ **Ibn Kathir:** Imad al-Din Abu al-Fida 'Ismail bin Omar al-Basri al-Damasci, the author of the famous interpretation known as the interpretation of Ben Katheer. He was born in Basra and then went to Damascus with his brother, 706 AD, after his father's death. He heard of the scholars of Damascus, and took them from the strongholds of Amadi and another. Ibn Katheer, the most famous of the sciences, was well versed in interpretation, Hadith and history. He left many works, most notably: the beginning and the end in history and the book of the interpretation of the great Qur'an, which is one of the best books of interpretation. A group of researchers: The Arab World Encyclopaedia, available on the Internet <http://www.mawsoah.net> (Accessed 23 March 2018).

but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him." (An-Nissa, Verse: 171). All scientists and interpreters agree that the blowing occurred by means of Gabriel (PBH) by command from Allah Almighty (Al-Qurtabi, 2003: 338).

3.Position of the Blowing

They also differed in the meaning of bloating. Also, they differed in the location of the blower. Some of them said that the subject of the blower was from one of the openings of her clothes, and every fatwa or rag in the clothes was called Farajah (Al-Tabari, 1938: 172), citing the interpretation of the verse: **"An [the example of] Mary, the daughter of Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient"**(Al-Tahrim, Verse: 12).

The Farj is the garment, and it has four openings: the violin, the upper, and the lower, that it is meant by the vagina -according to this- the view is her clothes, and not her vagina (PBH) (Al-Qurtabi, 2003: 338).

Some of them believe the meaning of the Farj; it is Farj of the pure lady Mary (PBH) itself, the Holy Quran has mentioned the blowing in the Farj, it is considered that the opening bedded down in spite of beginning from one of its openings of the clothes (Ibn Kathir, 1966: 365).

So we noticed that there is no essential difference between the two views from the position of the blowing; both of them uses that it started from the clothes, thus, agreed for what the Quran announced; how the completion for which the method of blowing is far from any sexy Instinct or any feeling instigation, it is a pure blow as Allah Almighty wished to be in this way that He chose (Mohammad, 2006: 148).

4.Ocurrence of Pregnancy

After completing the process of blowing from Allah be means of Gabriel (PBH), the lady Maryam (PBH) became pregnant by His Almighty Will, the signs of pregnancy appeared on her; she is perplexed in her matter where could she go? What will be her destiny? How will she meet her people that she is known as the

pure the virgin? In addition, she knows well that her people will not be credible for what she will say to them (Al-Saadi, 2002: 282).

Here, she decided to a remote place from their looking, and they do not see her, and the Holy Quran has told about this In His Almighty Saying: "**So she conceived him, and she withdraw with him to a remote place**" (Mary, Verse: 22).

The interpreters have differed in the period of pregnancy; it was it was reported from Akrama (105 A.D)⁽²⁴⁾ they are eight months. Its narrated from Abin Abbas (68 A.H)⁽²⁵⁾ that it should not unless she became pregnant and she delivered. But Abbas's speech should be inevitable and it should stop with it; for he was antagonist for her isolation from her people lest they should see her signs and tokens of pregnancy, on the one hand. On the other hand, the manifestation of divine power and divine miracles lies in the birth of the Prophet Jesus (PBH) who is not a father (Hafiz, 2014: 442).

And it seems that the most likely opinion is that it bore him as other women for nine months. This is a strange saying, even if she carried out without this period, it would have been strange, and the Quranic remembrance, as mentioned by the miracle that happened to her with Allah's care of her (Ibn Kathir, 1966: 117).

5. Age at Birth

As the interpreters differed in the period of pregnancy, they differed, too, in determining the age of the Virgin Mary at the time of her pregnancy, as these differences crystallized in four statements:

- A. One of them mentions that she was born Christ (PBH) and she was fifteen years old.
- B. And another section went to the fact that Mrs. Al-Ghadra (PBH) was born Jesus Christ (PBH) and she is twelve years old (Al-Mas'udi, 1989: 63).

²⁴ **Akrama**: a Hafiz interpreter and modern Abu Abdullah Qureshi, Burberry origin was loyal to Hossein bin Abi Hur Al - Adawi; Wahba bin Abbas. It happened on the authority of Ali ibn Abi Talib, Abi Sa'eed al-Khudri, and the events of Ibrahim al-Nakh'i, al-Shaabi and Mata Qubla. Akrama asked science forty years. Al-Dhabi (1985: 13-14).

²⁵ **Ibn Abbas**: He is Abdulla bin Abbas bin Abdul Muttalib (Wasima Bashabia) bin Hashim (Amr) bin Abbatlathd Manaf bin Fasi bin Kallab bin time bin Ka'b bin Luay Yen Ghaleb bin Fahr al-Qurashi Hashemi. He was born with the people of Bani Hashem three years ago, the cousin of the Prophet Muhammad (PBUH); he is called the ink of the nation and the truth of the times.

- C. Some see that she was born when she was thirteen years old. Others go to she was born, she is seventeen years old. (Al-Yaqubi, 1993: 97).

6. The Birth

After the pregnancy was extended, and the promised time of birth came, and the pain of labor and divorce came, and the forerunners of the birth, she was troubled by the intensity of the pain and her ability to cling to the trunk of the palm in the place where she retired, Bethlehem (Ibn Kathir, 1966: 115), where the Almighty said: **"And the pains of childbirth drove her⁽²⁶⁾ to the trunk of a Palm tree"**. She said, **"O, I wish I had died before this, and was in oblivion, forgotten"** (Mary, Verse: 23). In the meantime, she is afraid that they will accuse her when they see her baby with her hand, and they will say rumors about her. She is the pure worshiper for that. The Holy Quran says: She prefers to fight against her people and their bad words, and she is not created at all. (Forgetfulness); no triviality of the value of the original or forgotten (forgotten) did not occur to any of the people. In those difficult moments cruel to Mary (PBH), the mother of the tongue on her tongue, and see her miracle until the end of the first moment and birth, as his speech was calm and reassured her, where Allah said: **"But he called her from below her"** (Al-Shanqiti, 1995: 420), **"Do not grieve, you Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop you ripe , fresh dates."** (Mary, Verse: 24-25)

That the ability of the Almighty above all; he is able to make the stone utter and the trees speak, and able to make the little mall baby utters, below us -which is the source of fear and concern -to reassure that Allah Almighty made under her feet of a river being drunk to drink, and troy her thirst, And ordered her to move the trunk of the Palm Land falling on the wet fruit to eat from it. The time was winter and it was not the time of the fruit of the palm trees, and this is also another miracle, and it was also said that the river was dry for wateriness, and the river was full of water and palm trees became fruitful, and all that is from the ability of Allah Almighty giving her the food and the drinks, and this virtue Allah gives; For those who are in need for the righteous (Masoudi, 2010: 265).

²⁶ The preacher: It is a strong movement, and it is the woman who is menstruating if the child moves in her stomach. For further details, see Abi Masoudi (2010: 23).

Which can be said that the palm was not dry; but it was green, while it was not the maturity of the matter, and how launches the Koran by saying: **"And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates."** (Mary, Verse: 25) Based on that, if it is dry, what is called takilah? And even the river did not take place; but was done by the ability other Allah Almighty in honor of the Virgin Mary (PBH) (Al-Khazin, 1995: 242), or how to call it the river and who has no sign and the existence ? Despite the proven trunk of the palm in the ground, so the men with their strength cannot whatsoever shake it but how could Mary (PBH) who is Tired of pain labor and birth shake it?

And here is a picture of us, Allah Almighty, another miracle of miracles, and blessing on this pure credible (PBH), and in that, also a lesson is very important; that Allah wants to take the human reasons; no matter how weak; To achieve the mechanism. There is a difference between the interpreters in the words contained in the Koran: **"But he called her from below her, 'Do not grieve; your Lord has provided under you a stream'."** (Mary, Verse: 24). In this regard, an important question is raised: who Is the caller is Gabriel (PBH) or Jesus Christ the son of Mary (PBH)?

For the answer to this question; the mechanism of the public interpreters in the appeal; it was from the Prophet Jesus (PBH), as Al-Fakhr al-Razi mentioned several directives, including:

1. In Allah Almighty Saying: **"But called her from below her"**; The reading that breaks the Meim does not require that the caller be Gabriel (PBH), but the opening of the mime, which is the frequent reading, can only be done if the recipient knows that one of them is under her. Jesus (PBH) was under her, so it is necessary to carry the word on him
2. The mention of the Prophet (PBH) is first; because in the saying: **"Let it be below it,"** conscience and conscience. Here is a return on Jesus (PBH).
3. what Imam Hassan bin Ali (PBH) said **"because Jesus (PBH) did not speak to her; it was not to learn that uttered, and was no longer a mechanism to speak; therefore, Allah Almighty in a moment and birth to secure and remove the brutality to be sacrificed The first thing Allah Almighty preached her."** (Al-Razi, 1995: 204)

SECTION TWO

MIRACLES OF CHRIST IN THE QURAN AND THE GOSPEL

Before we talk about the miracles of the Prophet Jesus (PBH) mentioned in the Koran and the Bible; we will show what is meant by the miracle, and by whom comes?

Miraculous, which is all extraordinary and the laws of nature comes to the proponent of prophecy to demonstrate the truth of the Dawa, and is intended to challenge the human beings and their miracles and a means to convince them even to believe in God Almighty. Every miracle that comes to the Prophets (PBH) is appropriate for what is best known in the age when it resists.

The prophet Moses (PBH) was the most prevalent magic in the era, was the miracle of the exit of white hand is not bad, as well as the stick that snatched all fake snakes.

Our noble prophet Muhammad ibn Abdullah (PBH) was famous for his eloquence and rhetoric. Therefore, his miracle was the Holy Quran, which challenged the all mankind and the people, they could not give up and come like it so he miracles them with the wonderful miracle, and he bowed them with argument.

So Jesus (PBH) was commissioned for the unity of Allah Almighty supported him with some miracles even that the children of Israel believe in his faith. Because the age of the prophet of Allah (PBH) is famous for medicine; medicine has reached the highest grades, and came a miracle revolves in this circle. The Almighty, in the writing of the dear miracles performed by the Prophet Jesus (PBH) to confirm the divine support for him, and these miracles as in the Koran are:

1- Almighty In His Holy Book said: **"And [make him] a messenger to the children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and give life to the dead-by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in**

that it is a sign for you, if you are believers. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you .And I have come to you with sign from your Lord, so fear and obey me. Indeed, Allah is my Lord and you Lord, so worship him. That is straight path." (Al-Amran, Verse: 49-51)

2- Almighty said: "[The Day] when Allah will say, 'O Jesus, Son of Mary, remember My favour upon you and upon your mother when I supported you with the Pure Spirit and spoke to the people in the cradle and in maturity, and [remember] when I taught you writing and wisdom and the Torah and the Gospel, and when you designed from clay [what was] like the form of a bird with My permission; and you healed the blind and the leper with My permission; and when forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said: 'This is not but obvious magic.'" (Al-Maaida, Verse: 110). This verse has shown the miracles that came by the Prophet of God, may the son of Mary (PBH), which is as follows:

- a. Creates clay from the body of the bird, and then breathes it into a bird with the permission of God.
- b. The healing of the leper and the deaf (by Allah Al Mighty Will).
- c. Revival of the dead by Almighty willing.
- d. He told of the people of Israel, what they eat, and what they save in their homes.
- e. Allah Almighty has supported him with the spirit of Jerusalem, and let him speak in the cradle, and this miracle is considered the first miracles of evidence.

The Bibles mentioned many miracles performed by Christ (p) and these miracles, some mentioned in the Holy Koran and others did not have a memory, including :

1. Water Conversion Wine

The second Gospel of John came to this miracle: "³When the wine was gone, Jesus' mother said to him, "They have no more wine." ⁴"Woman, why do you involve me?" Jesus replied. "My hour has not yet come." ⁵His mother said to the servants, "Do whatever he tells you." ⁶Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to

thirty gallons.⁷ Jesus said to the servants, “Fill the jars with water”; so they filled them to the brim.⁸ Then he told them, “Now draw some out and take it to the master of the banquet.” They did so,⁹ and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside¹⁰ and said, “Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.”¹¹ What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him. (Book of John, 2: 3-11).

2. Healing patients

It is in the Gospel of John chapter 4, “⁴⁶Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. ⁴⁷When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death. ⁴⁸“Unless you people see signs and wonders,” Jesus told him, “you will never believe.” ⁴⁹The royal official said, “Sir, come down before my child dies.” ⁵⁰“Go,” Jesus replied, “your son will live.” The man took Jesus at his word and departed. ⁵¹While he was still on the way, his servants met him with the news that his boy was living. ⁵²When he inquired as to the time when his son got better, they said to him, “Yesterday, at one in the afternoon, the fever left him.” ⁵³Then the father realized that this was the exact time at which Jesus had said to him, “Your son will live.” So he and his whole household believed.” (Book of John, 4: 46-53)

3-Water Moving

In the Gospel of John, chapter 5, Jesus said: “¹Sometime later, Jesus went up to Jerusalem for one of the Jewish festivals. ²Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda^[a] and which is surrounded by five covered colonnades. ³Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. ^[4]^[b] ⁵One who was there had been an invalid for thirty-eight years. ⁶When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, “Do you want to get well?” ⁷“Sir,” the invalid replied, “I have no one to

help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.”⁸ Then Jesus said to him, “Get up! Pick up your mat and walk.”⁹ At once the man was cured; he picked up his mat and walked.” (Book of John, 5: 1-9).

3-Satisfaction of the crowds

In the Gospel of John, chapter 6, Jesus said: “¹Sometime after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberius),² and a great crowd of people followed him because they saw the signs he had performed by healing the sick.³ Then Jesus went up on a mountainside and sat down with his disciples.⁴ The Jewish Passover Festival was near.⁵ When Jesus looked up and saw a great crowd coming toward him, he said to Philip, “Where shall we buy bread for these people to eat?”⁶ He asked this only to test him, for he already had in mind what he was going to do.⁷ Philip answered him, “It would take more than half a year’s wages to buy enough bread for each one to have a bite!”⁸ Another of his disciples, Andrew, Simon Peter’s brother, spoke up,⁹ “Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?”¹⁰ Jesus said, “Have the people sit down.” There was plenty of grass in that place, and they sat down (about five thousand men were there).¹¹ Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.¹² When they had all had enough to eat, he said to his disciples, “Gather the pieces that are left over. Let nothing be wasted.”¹³ So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.¹⁴ After the people saw the sign Jesus performed, they began to say, “Surely this is the Prophet who is to come into the world.”¹⁵ Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.” (Book of John, 6: 1-15)

SECTION THREE

GIVING GLAD TIDINGS OF MUHAMMAD'S MESSAGE TO JESUS CHRIST AND MUSLIMS' BELIEF IN IT

First: Good News

The prophecy of our Prophet Muhammad (PBH) is fixed in all heavenly religions and all books from Almighty God. All prophets and messengers have been given good news about the coming of the last of the prophets, and the final Message of all Messages from God (Al-Tonisi, 1992: 140).

The Holy Quran has mentioned in a number of verses that Jesus has been given glad tidings about Muhammad's (PBH) Message. So, God Almighty said:

And remember, Jesus,

The son of Mary, said:

"O children of Israel!

I am the apostle of God

(Sent) to you, confirming

The Law (which came)

Before me, and giving

Glad Tidings of an Apostle

To come after me,

Whose name shall be Ahmed."

But when he came to them

With Clear Signs.

They said, "This is

Evident sorcery!" (Ali, 2007:1540) (Sura LXI. Saff/ Battle Array. 6).

In the above Sura, it is clear that Jesus Christ has told his people about Muhammad (PBH), and given them glad tidings that he, Muhammad, will come after him whose name shall be Ahmed. The name Ahmed has two meanings: first, it is an intensive verb (i.e. it is derived from فعل by adding a radical at the initial position), it means that he thanks God more than others; second, it is an intensive verb (i.e. it is derived from فعل by adding radicals at the initial and final position), he praised more than others for his morals and good features (Al- Tabarsi, 2006: 140).

In this verse, the prophet of God, Jesus (PBH), summarized his call to Allah; he referred that he carried a Message from God to them, neither more nor less. Also, he showed them the truth of his Message that he sent to fulfill towards them the duties of his Lord's mission, and it makes no difference in Torah, as well as it believes and agrees with the Law of Moses (PBH), and it did not abrogate its laws, only very little. The abrogation is the act of ending a law, and stop doing it. Therefore, Christ has brought together the believing in the Taurat and the abrogation of some laws. In addition, it was described in the Holy Quran as:

"(I have come to you),

To attest the Law

Which was before me.

And to make lawful

To you part of what was

(Before) forbidden to you;

I have come to you

With a Sign from your Lord.

So fear God,

And obey me." (Ali, 2007:136) (Sura III. Al-Imran/ The Family of Imran. 50).

As a result, the second part of the Christian Message (PBH) includes giving glad tidings of an apostle to come after him, whose name shall be Ahmed, it is known that glad tidings are to tell good news and make others happy, and they are something good returning back to the person who does them. The good tidings that Christ was waiting for are the openness of God's forgiveness and mercy to the people in which their happiness of this world and the hereafter exists. The mission of the Prophet Muhammad (PBH) is a true doctrine or it has a good deed, or both of them.

Giving good news about the coming of a prophet and a new call to Allah occur after the stability of an old call. The one divine does not end over time. But this good news shows that the new call is higher and more perfect than the previous one in accordance with its true doctrine, and the dominated laws to the work of the community to get human happiness in this world and the hereafter day.

According to this, the Prophet Jesus' (PBH) speech, ""(I have come to you) to attest the Law which was before me", reports that what a prophet Muhammad will come up with is higher and more perfect than Torah and what Allah sent to Jesus (PBH), as well as Jesus is the link between the two religions. Also, Muhammad's Message attests the

law of Moses, and Jesus has permitted to his followers what God forbade during the time of Moses. This law was completed by the prophet Muhammad (PBH) (Al-Tabatabai, 1997: 22-253).

This news is considered at the same time as one of Jesus' miracles when giving glad tidings of the apostle, Muhammad comes after him. Muhammad's appearance is considered as attesting of what Jesus said. Knowing what is going on is a miracle. Furthermore, this is considered as an order to follow Muhammad (PBH) when he comes.

Allah also indicated in His speech:

**"Those who follow the Apostle,
The unlettered Prophet,
Whom they find mentioned
In their own (Scriptures), -
In the Law and the Gospel;
For he commands them
What is just and forbids them
What is evil; he allows
Them as lawful what is good
(And pure) and prohibits them
From what is bad (and impure);
He releases them
From their heavy burdens
And from the yokes
That are upon them,
So it is those who believe
In him, honour him,
Help him and follow the Light
Which is sent down with him,-**

It is they who will prosper." (Ali, 2007:388) (Sura VII. A'raf/ The Heights. 157), that the prophet Muhammad (PBH) is mentioned in the Taurat and the Gospel. As well as, He mentioned that the attributes of the Prophet existed in their Scriptures. He said:

**"Muhammad is the Apostle
Of God; and those who are
With him are strong
Against unbelievers, (but)**

Compassionate amongst each other.
 Thou wilt see them bow
 And prostrate themselves
 (In prayer), seeking Grace
 From God and (His) good pleasure.
 On their faces are their
 Marks, (being) the traces
 Of their prostration.
 This is their similitude
 In the Taurat;
 And their similitude
 In the Gospel is:
 Like a seed which sends
 Forth its blade, then
 Makes it strong; it then
 Becomes thick, and it stands
 On its own stem, (filling)
 The sowers with wonder
 And delight. As a result,
 It fills the Unbelievers
 With rage at them.
 God has promised those
 Among them who believe
 And do righteous deeds
 Forgiveness,
 And a great reward." (Ali, 2007:1400-14001) (Sura XLVIII. Fat-h/ Victory. 29).

What is mentioned above existed in the Gospel, some of the texts that stated the coming of the Prophet Muhammad (PBH) cited here: " Nevertheless I tell you the truth: It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you. But if I go, I will send him to you. However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. He will glorify me, for he will take from what is mine, and will declare it to you." (Book of John. 16: 7-14)

For The Gospel of Barnabas, in chapter forty-four: **"I therefore say to you that the Messenger of God is a splendour that shall give gladness to nearly all that God has made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and Piety, the spirit of gentleness and patience, which he has received from God three times more than he has given to all his creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have done. him reverence, even as every prophet has seen him: seeing that of his spirit God gives to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Muhammad; God be with you, and may he make me worthy to untie, your shoelatchet, for obtaining this I shall be a great prophet and holy one of God."** (The Gospel of Barnabas. 44: 52).

As a result, some of them believed in Muhammad's Message and some of them disbelieved, and they stood against him. As well as, they denied his miracles, proves, and clear evidence. It is extraordinary that they knew the prophet Muhammed before the polytheists, and they had left their homelands and their parents to see him and to believe in his Message where they settled in Medina waiting for his appearance to follow him (Al-Shirazi, 2005: 289).

Second: Muslims' Belief in Christ Jesus the Son of Mary

Those who disbelievers from the Jews said that Jesus is the son of Joseph, the carpenter, and what Mary said is to conceal her wrongdoing. But those from the Jews who went astray, some of them said that: Christ is God (Allah); and another group said that Christ is a third of trinity which means one God in three persons: Father, Son, and Holy Spirit; and others said that Christ is the son of God.

However, in accordance with the texts in the Holy Quran, Muslims rejected all that said about Jesus. They said that he was a prophet who created by God, but his creation has puzzled all people because he recognized with a particular phenomenon; he was born without a father (Shalabi, 1989: 58).

Christ, the son of Mary, was born like everybody else. His mother carried him in her utero, then God gave permission to come to this world. God said:

"But (a voice) cried to her

From beneath the (palm-tree):

"Grieve not! For the Lord

Hath provided a rivulet

Beneath thee." (Ali, 2007:772) (Sura XIX. Maryam/ Mary. 24).

The Holy Quran did not mention that there was a man with her when she withdrew from her family, carried her son and got birth. Actually, there was no need for anyone to be with her because the birth of Christ and the pregnancy of Mary were a miracle, and the miracle does not need a witness.

It is enough that Jesus has spoken when he was a child in the cradle, and he exonerated his mother from the accusations of the priests and religious leaders at that time, a child speaks in the cradle is considered as one of the signs that Christ's birth is a miracle (Al-Bash, 2001: 69), as it is mentioned in the Holy Quran:

27. "At length she brought

The (babe) to her people,

Carrying him (in her arms)

They said: "O Mary!

Truly an amazing thing

Hast thou brought!

28. "O sisters of Aaron!

Thy father was not

A man of evil, nor thy

Mother a woman unchaste!"

29. But she pointed to the babe.

They said: "How can we

Talk to one who is

A child in the cradle?"

30. He said: "I am indeed

A servant of God:

He hath given me

Revelation and made me a prophet." (Ali, 2007:773) (Sura XIX. Maryam/Mary. 27-30).

It is clear from the verses that Mary (PBH) when she gave birth to her child, Jesus, she ordered from Divine Revelation not to speak with any human being, and do not say any word, and this appears obvious in the following verse:

"So eat and drink

And cool (thine) eye.

And if thou dost see

Any man, say, "I have

Vowed a fast to (God)

Most Gracious, and this day

Will I enter into no talk

With any human being." (Ali, 2007:773) (Sura XIX. Maryam/Mary. 26).

Therefore, she pointed to the babe and nodded to them to talk to him. The priests and everybody there were astonished, so they answered her: "How can we talk to one who is a child in the cradle?" In fact, that was surprising because there was no one speaking, and he was still one day old.

At that point, the speech of the babe was a confirmation of what Mary said, and she was innocent of what she accused. The first word was uttered by Christ (PBH); he is indeed a servant of God. According to this, he exonerates himself from the accusations of being God or son of God. He said that he is a servant of God and He made him a prophet, and from this, his task as a prophet started (Al-Bash, 2001: 71).

The verses of the Holy Quran which came on the tongue of Jesus confirm the following:

1. He is a servant of Allah, and this confirms that he is not God or son of God.
2. Allah has given him revelation and made him a prophet.
3. Christ is a blessed man; therefore, Satan does not approach him.
4. God has enjoined on him with prayer and charity as long as he lives.
5. God has made him kind to his mother, and not overbearing or miserable.
6. Christ Jesus the son of Mary was born, and then he died, and he will be raised up to life (again) because he is a human being and not as they claim to be God. Through this, Christ showed people that there will be another life after death. These qualities are the attributes that describe the prophets of God. They have human qualities where they get birth, die and raise up (again) for the Day of Judgment.

The Holy Quran is the last book sent by Allah, and the case of Christ (PBH) is the biggest issues that give rise to human minds. Therefore, it was a matter of divine wisdom to show the truth in respect of Christ, as in the following verse:

"The similitude of Jesus

Before God is as that of Adam;

He created him from dust,

Then said to him: "Be"

And he was." (Ali, 2007:138) (Sura III. Al-Imran/ The Family of Imran. 59),

Therefore, Jesus' story which is strange and extraordinary (i.e. his existence without a father) is similar to Adam's story, although Adam's story is stranger than Jesus' because he was created without a father or a mother but from dust where God said to him: "be", then he was. As a result, he became a man with feeling, movement, will, understanding and perception (Shalabi, 1989: 58).

In view of the foregoing, it appears clear the Muslims' belief in Christ (PBH) and his religion; they believe that he is the Spirit of God, His Word, and an apostle of Him:

"O people of the Book!

Commit no excesses

In your religion: nor say

Of God aught but the truth.

Christ Jesus the son of Mary

Was (no more than)

An apostle of God,

And His Word,

Which He bestowed on Mary,

And a Spirit proceeding

From Him: So believe

In God and His apostles.

Say not "Trinity": desist:

It will be better for you:

For God is One God:

Glory be to Him:

(Far Exalted is He) above

Having a son. To Him

Belong all things in the heavens

And on earth. And enough

Is God as a Disposer of affairs." (Ali, 2007:233-234) (Sura IV. Nisaa/The Women. 171).

Therefore, God sent him to children of Israel, and he had come to them to attest the Law which was before him, that is to say, he came to compliment the Law of Moses (PBH), besides he made lawful to them part of was (before) forbidden to them. Besides

guidance and the path of right in this life and hereafter had come to them through this religion, and the prophet did not ask to stop practicing the power that God had given to them; he asked them to thank Allah for His gifts, and this occurred when they used their thanks in the right place and satisfied the Almighty God. In addition, the mind is the greatest power, but even it is the power of human and its basis. It is the most beloved creation of God, as Al-Imam Al-Sadiq said: **"When God created the mind, He has questioned him and said to him: 'accept', then he accepted. After this, He said to him: 'go', then he turned his back. And then the Almighty said: 'I swear by My Honor and Glory I did not make a creature that is special to Me like you, except I do order you and prevent you, and I reward and punish because of you'."** (Al-Kalini, 1944: 21)

Based on the above, the whole universe is the newspaper of brain that he looks through, and it is the book that he reads, and what is going or reading in it is the guidance and the path to Allah, further what is given by Jesus (PBH) does not go against reason.

The religion is the religion of God, and it is one in the religious sects of old and the latest (generations). The differences among religions are just in their forms and manifestations, whilst their soul and fact are what is required from humankind over the ages which were conveyed by prophets and messengers, and they are as follows: belief in God, and there are no other gods but Allah. This fact is fixed and it never changes. Furthermore, people love each other and do no harm to others (Abdah, 1988:59-60).

SECTION FOUR

PEACEFUL COEXISTENCE BETWEEN MUSLIMS AND CHRISTIANS

The Islamic religion and Muslims recognized Christianity as a divine religion, and the Christians are the People of the Scripture, as God mentioned in the Holy Quran:

"Strongest among men in enmity

To the believers wilt thou

Find Jews and Pagans;

And nearest among them in love

To the Believers' wilt thou

Find those who say,

'We are Christians':

Because amongst these are

Men devoted to learning

And men who have renounced the world, and they

Are not arrogant." (Ali, 2007:268) (Sura V. Maida/ The Table of Spread. 82).

For Christ (PBH), he is a prophet of God, and His messenger, and His Word which He bestowed on Mary, the daughter of Imran. As mentioned in the Holy Quran:

" Christ Jesus the son of Mary

Was (no more than)

An apostle of God,

And His Word,

Which he bestowed on Mary,

And a Spirit proceeding

From Him: so believe

In God and His apostles.

Say not "Trinity": desist:

It will be better for you:

For God is One God:

Glory be to Him: (For Exalted is He) above

Having a son. To Him

Belong all things in the heavens

And on earth. And enough

Is God as a Disposer of affairs" (Ali, 2007:233-334) (Sura IV. Nisaa/ The Women. 171).

Therefore, Muslims did not try in the era of the Prophet Muhammed (PBH) nor after him to force the Christians to change their religion, but they asked for religious dialogue, and they did not dispute with the people of Book except with means of better (see Al-Oudat, 1992: 64). As God said in the Holy Quran:

**"And dispute ye not
With the people of Book,
Except with means better
(Than mere disputation), unless
It be with those of them
Who inflict wrong (and injury);
But say, "We believe
In the Revelation which has
Come down to use and in that
Which came down to you;
Our God and your God
Is One; and it is to Him
We bow (in Islam)." (Ali, 2007: 1041-1042) (Sura XXIX Ankabut/ The Spider: 46).**

It is clear from the above verse that the Holy Quran showed to Muslims how to deal with people of Book. God ordered them to have a debate in an atmosphere of tolerance and good social relations with them. As the prophet Muhammed (PBH) said: **"if anyone wrongs a contracting man, or forces him to work beyond his capacity, I shall plead for him on the Day of Judgment."** (Al-Majlisi, 1983: 21).

As it mentioned in history books, the covenanted people lived for fourteen centuries in the Islamic state, they found all tolerance and facility in dealing with them, we are them and they are us (Al-Tonisi, 1992: 17).

As a result, the Islamic religion assured freedom of thought to the people of Book according to our contemporary concept, as Almighty God said:

**"Invite (all) to the Way
Of the Lord with wisdom
And beautiful preaching;
And argue with them
In ways that are best
And most gracious:
For the Lord knoweth best,**

Who have strayed from His Path,

And who receive guidance." /(Ali, 2007: 689-690) (Sura. XVI Nahl/The Bee: 125).

As well as they gave them the right in decision-making and self-determination, therefore, He also said:

"Say, "The Truth is

From your Lord":

Let him who will,

Believe, and let him

Who will, reject (it):

For the wrong-doers We

Have prepared a Fire

Whose (smoke and flames)

Like the walls and roof

Of a tent, will hem

Them in: if they implore

Relief they will be granted

Water like melted brass,

That will scald their faces.

How dreadful the drink!

How uncomfortable a couch

To recline on!" (Ali, 2007: 738) (Sura XVIII. Kahf/The Cave: 29).

As well as, He said:

"Let there be no compulsion

In religion: Truth stands out

Clear from Error: whoever

Rejects Evil and believes

In God hath grasped

The most trust worthy

Hand-hold, that never breaks.

And God heareth

And knoweth all things." (Ali, 2007: 103) (Sura II. Baqara/The Heifer: 256).

Accordingly, the Islamic attitude towards the people of Book is a positive attitude in both political and behavioural aspects. Furthermore, Muslims are considered the relation between them as a treaty. This treaty is a contract among Muslims, Islamic states or a group of society (Biblical people) either Jews or Christians. According to this, the non-Muslims are under Muslim's responsibility. That is to say, they are in a safe place and

have a certified covenant with Muslims. This contract is applied to the people of Book unless they break it; therefore, Muslims have no right to break it. When one of the people of the Book breaks the contract, the responsibility lies on him, not on his group.

A state has a right to break a treaty when non-Muslims corporate with enemies. But if they commit behavioural errors or political positions, or take a part in internal uprisings or rebellion then the state will not break the contract because this is considered as disobedience.

According to the covenant of protection, the people of the Book must pay the Jizya (compensation). According to it, the non-Muslims will not participate in a war, and they are exempted from it. But when they participate with Muslims in the war, they will not pay the Jizya. Consequently, some Jurists consider it as a protection to non-Muslims from a foreign invasion (Al-Oudat, 1992: 67).

CHAPTER THREE

JESUS CHRIST
IN
THE INTELLECTUAL HERITAGE
OF
AHLUL AL-BAYT

SECTION ONE

THE NATURE OF RELATIONSHIP BETWEEN JESUS CHRIST AND AHLUL AL-BAYT

The nature of the relation between Christianity and members of the family represented a clear picture of Islamic religion because they really belong to the prophet Muhammad (PBH). Thus, the nature of this relationship may call for knowing the space that Islam allows to accept different people. At the same time, it opens up areas of dialogue and makes a comparison among religions. This, of course, obliges us to deal with Quranic vision that confirms what presented before and evaluates the evidence. We can know the nature of the relationship when the Quranic side shows its point of view by presenting Christ Jesus the son of Mary. Jesus' story is considered as the extension of the Lord's Wisdom for sending prophets and messengers. Hence, we have devoted the Quranic verses to clarify this.

Accordingly, we have started with Christian thought through Islamic heritage and scriptures. And mediating the mentioned signs which refer to prophets and messengers, and the last prophet Muhammed and his family (PBH).

And according to what mentioned in Islamic heritage, Muslims really believe in Christ Jesus the son of Mary. And as mentioned here: **"We, the Muslims, believe in Jesus Christ the son of Mary (PBH); he is one of the greatest prophets; he is the Messiah; he was born by a miracle; he brought the dead to life by Allah's leave; he healed who was Akma [a person who was born blind], or the leper by Allah's leave. Actually, Muslim will not be Muslim if s/he does not believe in Christ."** (Ibn Kathir, 1990: 138).

This convergence justifies the Islamic point of view towards others as it is being tolerance, calling people to Islam, and concentrating on convergence and comparative religion. This will become a constitution and an example of the principle of peace and coexistence. Thus, if we consider the biography books and what quoted about humaneness, peaceful and forgiveness which were presented by Prophet Muhammed (PBH) when he dealt with people of the Book, especially Christians, this would appear clear with the people of Najran whom argued about Jesus Christ (PBH) and came with fallacies. They also asked to give a response to them. They ended it with saying to

him: "What do you know about Jesus?" Muhammed (PBH) said as mentioned in the Holy Quran:

" 59. The similitude of Jesus

Before God is as that of Adam;

He created him from dust,

Then said to him: "Be"

And he was.

60. The truth (comes)

From God alone;

So be not of those

Who doubt.

61. If anyone disputes

In this matter with thee,

Now after (full) knowledge

Hath come to thee,

Say: "Come! Let us

Gather together,---

Our sons and your sons,

Our women and your women,

Ourselves and yourselves:

Then let us earnestly pray,

And invoke the curse

Of God on those who lie!" (Ali, 2007:138) (Sura III. Al-Imran/The Family of Imran. 59-61).

Nevertheless, God and His Messenger, Muhammad, left the choice to them to accept or refuse, as demonstrated in the Holy Quran. The story, in general, appeared the place of the prophet Muhammad bin Abdullah (PBH), and the approval of the people of Book to Muhammad's Message, and their knowledge about this Truth (Ceionius, 2012: 106-118).

While, the prince of true believers, Ali Bin Abi Taleb, was a model to give a picture of the influence of the Christian poets with Ahlul Al-Bayt. This is regarded as a basis of benefits to the next generations who consider Islam and Muslims. Especially, Christians who believe in Muhammad's Message that based on trust in human nature and human personality to recognize the value of truth and goodness, and saving human dignity

which was not existing among the advocates of idols, as well as the previous religions were humiliated (Al-Sabiti, 1945: 217).

Based on the above, Christians have got many ideas from Ali Bin Abi Taleb to deal with issues of life, and they reflected them in their poems. Most poems are about Bait Al Ghadeer and others⁽²⁷⁾.

It is included in the old sources that Christians were impressed with the prince of believers, Ali Bin Abi Taleb (PBH) when a waterhole covered with a rock was guarded by a Christian monk appeared.... (Al-Khasbai, 1991: 65). That what is making respect and adoration in Christians' poems about their love for Ahlul Al-Bay. Therefore, we find Parqt bin Ashout⁽²⁸⁾ said in his poems:

**O, Muhammad! Stand among the people and deliver a sermon!
And assign [Ali bin Abi Talib] as a Leader for the folk of yours**

**He said: 'Whomsoever I am a Master,
so is Ali bin Fatima his Master**

**He said: "O Allah supports his Guardianship and
Be opponent to one who is enemy to him"**

The poets' poems and writings were an example of Ali's (PBH) personality in thinking and action because he is the way to the light and salvation. For Christians, he is not only the imam of Muslims but he is also the imam of people whom are looking for salvation.

It does not stop here because there are Christian poets who commiserate Imam Hussein (PBH) like, Al-Qasim bin Youssef bin Sabih⁽²⁹⁾, he is a Copt, and there are

²⁷ . Christians fought with Ali Bin Abi Taleb in Al-Jamal Battle, and he equated them with Muslims in giving, see (A- Yacoubi, 1993:38).

²⁸ **Paqrat bin Ashout:** He is one of Patricia in Armenia. In Almotwakil's period, Youssef Bin Muhammed, the old Patricia, Paqrat asked for himself the principality when Armenia was disturbed. Youssef fought him and captured him and then sent him to Almotwakil. See Al-Buhatari (2001: 38).

²⁹ **Al-Qasim bin Youssef:** He is Al-Qasim bin Youssef bin Sabih Alqatbi (i.e. he is a Copt). He is from Kufa. He is older than his brother Abi Jafar Ahmed bin Youssef and he is more famous than him, not only his brother but also with all poets in his time. His poems were useful to people. Therefore, it is reading all the time. For further information see Shoubir (1988:336).

others from Kufa (Al-Marzabani, 2005: 68). Imam Hussein has a clear impact on Christians, maybe this is because his fate is like Jesus' fate. The grief over Hussein's death due to Christian's loyalty to Jesus Christ. Hussein's renaissance is still overshadowing the eternal Message of Jesus Christ (PBH) because it has the same events. According to the differences and similarities, there is indirect something bring this relation closer to each other. Jesus has the ability to speak with people when he was an infant, and Hussein has the ability to speak with a fluent and eloquent tongue (Al-Tabari, 2005: 229).

From what we can see also, an episode⁽³⁰⁾ that pushed a Christian monk to pay money for kissing the head of Imam after his death and gave him medical care. This happened when Imam Hussein's head mounted on a pike beside a temple. At night, he heard a voice and a light from the head, and heard someone saying " Peace upon you, Abu Abdullah". In the morning, people said to him: " It is the head of Hussein bin Ali bin Abi Talib, and his mother is Fatma-Zhora, the daughter of Muhammed (PBH). He said to them " Woe to you, O group, ratified the news in saying: If he was killed, the sky would rain blood." He wanted to kiss the head, but they did not allow him without paying money. After leaving the place he read what is written on the money: And soon will the unjust assailants know what vicissitudes their affairs will take! (Barra, 2009: 94).

The Christian poets have mixed their writings with nice literature also. They write beautiful and wonderful poems on Imam Hussein (PBH). And these poets are Habib Al-Kadas⁽³¹⁾, Halim Damos⁽³²⁾ and Paul Salama⁽³³⁾ (1979). The last poet has a wonderful poem on Hussein. He said:

³⁰ The English historian **Percy Sykes** said: "Imam Hussein and his faithful minority were determined to fight to the death and fought heroically and valiantly. It has defied our arrogance for centuries". And to this day, there are many incidents that embody the love of the Christians to Imam Hussein as the leader of the people who followed the Apostles until the last Prophet Muhammad bin Abdullah. For more details, see Karam (1979: 17).

³¹ **Habib Al-Kadas**: He is a Lebanese Christian poet. He was born in 1890. He converted to Islam and upheld the doctrine of Ahlul Al-Bayt. He declared that he became Muslim in 1960. This leads to losing his position which was reserved for Christians. He resigned from army service. For further information, see www.saddancom (accessed: 27 March 2018).

³² **Halim Damos**: He is a poet and a translator From Lebanon. He was born in 1888 and completed his study at Collège Oriental Basilien. Then, he immigrated to Brazil and practised press for a long time, after that he returned to his home. He has some works like Halim Book. For further information, see www.saddan.com (accessed: 27 March 2018).

³³ **Paul Salama**: He is a Lebanese Christian poet. He was born in June in southern Lebanon. He studied Law at Université Saint-Joseph de Beyrouth. He served as a judge in (1928). He has the epic of

**"Give me the Holy Quran", Hussein said
To his family and he redid his prayer**

**He saw in his book the day of his death
He went on in turning pages**

**There was not like Hussein to readers
A world with expensive jewels**

**He knew there were hidden lines behind them
The words cannot describe it**

**Al-Always's speech is in the pure souls
It is language is more wonderful than any language
It is only to sight people because
The vision exists in the bright stars**

**The sea brings sands to the seashore
And pearls are in-depth**

**The worshippers in recitation are similar
But the differences are in their intentions**

**Silent supplication to Allah is a fire from a heart
It has an honest sense and sensitive feeling**

**If it is only a word
Then it is only what a mouth said through mumblings**

**The one who prays and prostrates is Hussein
With clean clothes and a good breeze**

**Gabriel accepted the fruits of divine inspiration
He was the one who brought it to the creatures**

Ghadir, which has more than three thousand lines in forty-seven chapters where the history of Islam since the start of da'wa till the day of Karbala.

**His grandfather received him and he followed by
Miracles which were ringing with rhythms**

**His father has written Allah's remembrance
Which was lightened by his ink**

**Al-Hussein is jurist and a son of jurist
Who guides believers to prayers**

Arab literature shows a large list of noble poets and Christian poets who were inspired by great human spirit, Ali and Hussein (PBT), as the Lebanese poet, Paul Salama, wrote the epic of 'Ghadir' which is more than three thousand lines, and the epic of 'Ali and Hussein' which is 220 lines. As well as, the Christian poet, Al-Antaki⁽³⁴⁾, wrote the epic of 'Al-Alwia' which is 5595 lines. Further, Raymond Kassis⁽³⁵⁾ wrote the epic of 'Hussein'. Edward Marcos said⁽³⁶⁾:

**You are the destination of martyrs in its glory
Its inspiration is like a light that never goes out**

**It is known by the blood of martyrs and it is not
A bleeding unconnected part like a dislocated ulna**

³⁴ **Abd Al-Massieh Al-Antaki:** he is a Syrian poet and journalist from originally from Greece. He was born in Aleppo and educated in it. Abdul-Rahman al-Kawakibi taught him. He immigrated to Egypt and visited Arab regions. He produced a journal (Al-Shathor) in Aleppo, then Al-Imran Journal in Egypt. He praised some Arab princes, and he wrote a long poem about the biography of Imam Ali (PBH). For further information, see Al-Antaki (1991: 110).

³⁵ **Raymond Kassis:** Lebanese poet, born in Zahle, studied at Collège Oriental Basilien, and practiced teaching and administrative work in the Department of National Education in the Bekaa. Participated in poetry readings, meetings and festivals. He also participated in radio workshops, seminars and conferences through the 'Intercultural Dialogue Movement' in Lebanon. He is also a member of Council of the Cultural Judiciary in Zahle, a member of the Lebanese Writer's Union, a founding member of the Dialogue and Culture Movement in Lebanon, and the Vice President of the Literary Oasis in the Bekaa. He can write poetry in Arabic and French. He published five poetry collections (Ali, Al-Faris, Al-Faqih, Hakim) in 1991, The 'First Poems' in French (1997), and 'Awraq Lebanon' available on the website: www.annabaa.org (accessed 28 March 2018).

³⁶ **Edward Marcos:** Syrian poet, writer and journalist, born in Al-Ladhiqiyah in Syria, entered schools and worked as a teacher in his hometown, Tripoli and Egypt. He has worked as an editor in newspapers and journals in Syria, Egypt and Lebanon. He translated literary works into Arabic, most of them into French. He was a member of the Arab Academy in Damascus and he is one of the leading writers in the Arab world. He has many literary works and translated many French books into Arabic. He wrote a poem in his book of verses inspired by the high values carried by Imam Hussein (PBH) in Karbala: For more details, see: (Ayash, 1985: 38).

**They walk in this life by following their principles
They do not yield to occupier or recalcitrant**

Paul Slama said:

**The pure-blood will stay as a major general
For people who want to get their independence**

The events show that Jesus (PBH) predicted Hussein's death, he said: "**Who realizes these days, should fight with him; he is like martyrs with the prophets; he never recoils, as if I see the place that he will kill on, and every prophet sees it and says: 'You are a good place because the shining moon will be buried inside you'.**"⁽³⁷⁾

According to Christians, Hussein (PBH) is a martyr not only to Muslims but also to Christians, as well as to other doctrines because his redemption has universal humanitarian objectives, it is not limited to an individual or a doctrine without the others.

As long as Hussein's (PBH) revolution specifies in these frameworks. We should be able to consider Hussein as a martyr to Islam, Christianity, and to all other religions. Therefore, what is the vision of the Christian thought about the epic of martyrdom and redemption of Hussein (PBH) from a human thought perspective? can be seen as redemption and sacrifice of Imam Hussein? Does it stand on universal humanitarian objectives?

We can answer here. Christ Jesus, son of Mary (PBH) came to people as a leader and martyr for the sake of Gospel. Thus, there is a similarity between the two movements of redemption and martyrdom, which were presented by Jesus and Hussein (PBT) (Barra, 2005: 81; Ghareeb, 2010).

Some Christians said that:

³⁷ Some question that this text was not mentioned in the Bible, but rather is attributed to Christ in ibn Qulwiya's book, Kamal Al-Ziarat [1997: 62]. One wonders about this selectivity in dealing with historical narratives and facts. If the Prophet Jesus could heal those born blind, and the lepers, and quicken the dead. Is it difficult for him to pass through Karbala and to predict who will kill Hussein after centuries? ... and other events, remember that the Prophet (PBH) passed through the land of Karbala and stopped in Altaf places, and cursed the killers of Hussein (PBH). For more details, see Al-Sadook (1991: 295).

1. **"If Hussein were ours, we would raise up a flag in every town for him, and we would build in each village a pulpit for him, and we would call Christianity in the name of Hussein,"**a Christian priest said (Al-Akkad, 1945:54).
2. **"The creation of the circumstances and the similarity between them and the aspirations of the two movements are against an immoral Society"** The writer Antoine Barra ⁽³⁸⁾ said, who compared Jesus' Message with Imam Hussein's message (Al-Qazwini, 2006).

Jesus' Message was on his tongue as stated in the Gospel **"The Spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to heal the broken-hearted, to proclaim release to the captives, recovering of sight to the blind, to deliver those who are crushed, and to proclaim the acceptable year of the Lord."** (Book of Luke. 4: 18).

Christian thought and Shiite faith are linked to the idea of the Savior in the doctrine of the end of time. Christians believe that Christ (PBH) will come back again, and the Shiites believe that Imam Al-Mahdi (PBH) will appear again. Both thoughts go in one direction of knowledge, where the two will get back to save mankind. From this point, the dialectical relationship has arisen at the level of religious belief (Al-Wasiti, 1997: 66), and Christ for Christians is like Mehdi Shiites has born and has not seen again, and he will appear at the end of days⁽³⁹⁾.

As we know in Christianity when a person commits a sin, the sin will take him away and separate him from his God, the need must be for God only, or he will get back to what the sin has destroyed, or bring life back to an individual. In Christianity, God will take shape of anybody and save the man from his sin.

³⁸ **Antoine Barra:** He was a Syrian writer and journalist who had become very popular in the Gulf through his book "Al-Hussein in Christian Thought". Firstly he wrote about Hussein (PBH) and wanted to end his writing with his sister, Zeinab. Actually, he wrote in different fields as travel literature, metaphysical literature, non-fiction writing, a literature of Confessions, mystery novel, and literature of occupation. Stranger than that he wrote in science fiction literature. Some of his books have been translated into a number of languages, but the most important thing in his life is his writing about the issue of Hussein (BPH). His book was translated into 17 languages. He worked as a higher studies rapporteur in five universities (Barra, 2004: 17).

³⁹ Ahadith mentioned in the 'Youm Al-Karah' in 'Tafseer Al-Barhan' at the end of Sura Isra' (verse: 6) that Imam Hussein (PBH) has an important role after the return of Al-Mehdi. Imam Al-Sadiq (PBH) narrated that Al-Hussein will judge people, and this doctrine is very similar to the doctrine of the Christians. He says: "The one who will take the account of people on the Day of Judgement is Hussein bin Ali, he sends to heaven and to the fire." (Barra, 2005: 85)

According to Islam, we cannot say that there is a clear concept of redemption. But there is something similar to the concept of redemption in Shiite Islam, and sure it does not exist in Sunni Islam.

Al-Hussein bin Ali (PBH) was not God and never be so, but for the concept of redemption it is linked to the issue of intercession, and that Imam Hussein has a great position in the day of judgment, and he will be the mediator between God and man.

For the Shiite thought, the twelve Imams are also as intermediaries between God and man. According to the Shiite heritage, the ten Imams had a previous presence in the heaven before Al-Caliph about thirteen thousand years, and the souls of the imams were pillars of light around the throne of God, they have the role of intermediary, as for Christianity. Christ is the embodiment of God, and he is intermediary between God and man, and he corrects what sin has destroyed. The same with ten Imams where they are considered as patrons of God and this enables them to be mediators in the Shiite heritage. As a result, they intercede for Muslims (Abdul-Wahab, 1988: 67).

Certainly, this is close to Christian thought where they have the intercessions of saints. Although, Christ in Christianity does not play the role of patron saint rather he is the savior.

Therefore, the biography of the Prophet Muhammad and members of his family were characterized by life patterns of the Christians, and it was stuck with them for centuries, especially the biography of the Prophet Muhammad, Imam Ali Ibn Abi Talib, and Imam Hussein Ibn Ali where it brings Intellectual data for Christian poets in their writings.

Based on the above, we find an obvious relationship between Ahlul Al-Bayt and Christian poets who wrote poems for them. And what mentioned before is a definition of the biography of Prophet Muhammad (PBH) and his family members. It should be noted that Christ has also mentioned in the heritage of the Shia Muslims.

SECTION TWO

STORIES ABOUT JESUS CHRIST NARRATED BY AHLUL AL-BAYT

First: Description of Christ

Perhaps, one of the most important questions that comes to the readers' mind is "How did Ahlul Al-Bayt describe the Prophet Christ Jesus son of Mary (PBH)?"

To answer this, we say that the appearance of Christ was unknown to us except what we know from the Prophet Muhammad (PBH). There are a lot of Hadiths narrated by Ahlul Al-Bayt. Some of them are:

- **"Muhammad (PBH) said: I saw Ibrahim, Moses and Jesus (PBT). Moses was a tall man with a straight hair, he looks like Alzat Men and people of Shenwa ⁽⁴⁰⁾. Jesus was a red man with curly hair. Then he stopped talking. People asked him: 'What about Ibrahim?' He said: Look at your companion (he means himself)." Imam Jafar narrated it (Al-Majlisi, 1983: 34).**
- **"Muhammad (PBH) said: 'Whoever wants to see Adam's calmness, Moses' force, and Jesus' asceticism, look at the coming man', Ali showed up" (ibid).**
- In another account, there is a similarity between Imam Ali Ibn Abi Talib and Jesus Christ appeared in this hadith. **The Prophet Muhammad (PBH) said (loudly): "O servants of Allah, whoever wants to see Adam in his majesty, Chet in his wisdom, Idris in his intelligent, Noah in his thankfulness and worship to his Lord, Ibrahim in his generosity and loyalty, Moses in his hatred and abandonment to enemies of God, and Jesus in his love to people and good companionship, look at this man, Ali bin Abi Talib" (Al-Askari, 2012:498)**
- Jesus (PBH) also described with many attributes in the Holy Quran as in this verse:
**"Christ Jesus the son of Mary
Was (no more than)**

⁴⁰ **Alzat Men:** Is a group of people who are tall with dark skin, and they are from India or Sindh. For further information, see <https://ar.wikipedia.org/wiki/%D8%B2%D8%B7> (accessed 7 June 2019). People of Shenwa: Is an Arab tribe belonging to Al-Azad, it is a title taken from their grandfather, Nasr Ibn Al-Az. For further information, see [أزد شنوءه](https://ar.wikipedia.org/wiki/%D8%B2%D8%B7) (accessed 7 June 2019).

**An apostle of God,
And His Word,
Which he bestowed on Mary,
And a Spirit proceeding
From Him: so believe
In God and His apostles."** (Ali, 2007:233-334) (Sura IV. Nisaa/ The Women. 171).

Christ Jesus, the son of Mary, described as a dignitary and held in honour in this world and the Hereafter (Radha, 1999: 304-306).

- He described also as a blessed person, as mentioned in the Holy Quran:
**"And He hath made me
Blessed wheresover I be,
And hath enjoined on me
Prayer and Charity as long
As I live."** (Ali, 2007: 773-774) (Sura XIX. Maryam/Mary. 31).
One of his blessings is the prevention of vice and promotion of virtue and supporting the oppressed people (Al-Fakhr, 1966: 215).
- In another hadith, it is mentioned by Abu Muhammad bin Abdullah, who said: Abu Al-Abbas told us that Ahmad ibn Muhammad ibn Saeed ibn Aqaidah said: Yahiya ibn Zachariah told us about Al-Hasan ibn Mahbub from Hashim ibn Salem and Zaid Al-Kanasi said: I heard Abu Jafar Muhammad Al-Baqir says: **"The person that we are talking about is like Joseph, Moses, Jesus, and Muhammad (PBT). He is like Joseph in his brothers where they talk and deal with him without knowing who he is; he is like Moses in his fear; he is like Jesus in traveling...."** (Al-Tabari, 1988: 291).
- Imam Sadik (peace be upon him) said: **".... Noah took the ark and buried it in the cave where God has spoken to Moses, and glorified Jesus, and chose Ibrahim as a friend, and chose Muhammad as Habib Allah (beloved), and he is considered as a peaceful place to them ... "** (Al-Shoire, 1944: 21).

Second: The Disciples

The disciples in Language means 'someone who cleans the clothes', and it gives the meaning of 'supporter or close people'. Some people said that disciples mean 'people

who have loyalty to prophets' (Ibn Manzur, 1883: 751). Therefore, the disciples are people who support and believe in Christ's Message (Al-Fadhli, 1973: 43-83).

Hadiths of disciples are mentioned a lot by Ahlul Al-Bayt. As Imam Baqir said: **"Allah has sent Jesus to children of Israel, and his prophecy was in Beit al-Maqdis (Jerusalem), and there were twelve apostles after him carrying his Message."** (Al-Majlisi, 1983: 250). Therefore, the number of apostles were twelve. Their names were mentioned in two bibles: Matthew and Book of John. They were spread in Jewish villages calling people to follow Christ's Message (Al-Najar, 2018: 406).

Ali bin Al-Hussein bin Ali bin Talib said that Abdullah bin Abbas said: **"I asked, O Messenger of God, how many Imams are after you? He said: the same number of Jesus' apostles (PBH), and the same number of Moses' grandsons, and presidents of children of Israel. I said, O Messenger of God, how many are they? He said: they were twelve, and Imams after me will be twelve."** (Al-Majlisi, 1983: 285)

In another Hadith, Ahmed Al-Hamdani said that the father of Ali bin Al-Hasan bin Fadhal said: **"I said to Imam Ali bin Moses bin Al-Radha (PBH): 'Why do they call apostles?' He said: 'For people, they called apostles because they were cleaning clothes from dirty through washing them; it is a name derived from the bread of the apostles. But for us, they called so because they have loyalty and give preaches to people. He said I asked him: 'Why have Christians known as Nassara?' He said: 'they are called so according to the village of Nazareth in the Levant, Mary and Jesus stayed in, after returning from Egypt.'" (ibid: 273)**

From this, we can know that they called so because their clothes are white. Some said that it is because of the nature of their work; they were cleaning clothes, and others said it is because of the purity of their hearts from hypocrisy and suspicion (Al-Razi, 1981:63).

In another hadith, Ibn Mahbub said that Abi Abdullah Al-Sadik told us: **"The apostles of Jesus were his accompanies, and our accompanies are our apostles. The apostles of Jesus were not completely committed to him like ours. Jesus said to apostles: 'Who will be My helpers to (the work of) Allah?' They said: 'We are Allah's helpers.' I swear to God no one helped him against Jew or fought with him. But our people are still supported and helped us, they fight without us, and they are displaced because of us, may God save them for us."** (Al-Kellini, 1917: 268).

From Raja bin Yahiya Al-Abartai who wrote for Muhammad ibn Khalad Al-Baahili, from Mu'adh, Ibn 'Awn, Hisham ibn Zaid, and Ana's ibn Malik said: **"I asked Prophet Muhammad (PBH) about the apostles of Jesus (PBH), he said: 'they were the best people, and they were twelve apostles who strongly supported the religion of God, they were not arrogant, weak or doubtful. They supported him with the power of perception, and penetration. I said: 'Who are your apostles?' He said: 'the twelve Imams who will come after me, they are the descendants of Ali and Fatima. They are the apostles and the supporters of Islam peace be upon them.'"** (Al-Majlisi, 1983: 310)

In another hadith, Abi Jafar Al-Baqir (PBH) said: **"the Foremost (in Faith) were four: the killed son of Adam (Cain), a believer (Kharbil or Shaman) from people of Pharaoh in the time of Moses, and Habib Al-Najar in the time of Jesus, and Ali bin Abi Talib in the time of Muhammad."** (ibid: 156).

As the description of apostles mentioned in the biography of Prophet Muhammad (PBH) through hadiths narrated by Muhammad (PBH), they described as the caliphs of all prophets, Muhammad (PBH) said: **"There is no prophet sent by Allah having no apostles, accompanies or people follow him, then they give a birth to people say what they practice not, and they practice what they order not. Whoever fights them with his hand, he is a believer, and whoever fights them with his tongue, he is a believer, and whoever fights them with his heart, he is also a believer because there is not the faith of a tiny mustard seed behind it."** (Al-Nisabari, 1911: 50).

These hadiths include apostles who accompanied Jesus (PBH), God give their names as apostles in the Holy Quran, and Prophet Muhammad described his accompanies also with this description as the followers of prophets. There is no doubt in the Quran that the apostles of Jesus are the same as the followers of the Prophet Muhammad. Additionally, the verses that mentioned apostles were about their faith, certainty, and support their prophets, and they ordered to follow them.

Third: God Raised Him Up

Raised is against lowered where it means the thing went up by itself, as God said in the Holy Quran: **"And on Thrones (of Dignity), raised high."** (Ali, 2007: 1487) (Sura

LVI. Waqia/The Inevitable Event. 34). He is very close to Him (Ibn Manzur, 1883: 197).

Lifting up is mentioned in the Holy Quran. The verses show that Jesus was raised up from earth to heaven with his spirit and body when the Jews wanted to kill and crucify him. God did not allow them to do that with Jesus. As well as, the verses show that he will come back again at the end of time.

Ibn Kathir said in the interpretation of Sura III. Al-Imran/The Family of Imran: "Children of Israel wanted to kill Jesus (PBH) and crucify him when they talked and gave him up to the king of that time. The king was infidel, he became angry and ordered to crucify him when they came and surrounded his house, Allah had saved him and raised him up to the sky. It appeared to them so (like Isa), and murdered someone else in that house because of the dark of night. When they took that man, they humiliated and crucified him, as well as, they put the thorns on his head. Allah planned to save his Messenger after they planned to kill Jesus. He took away their light and left them in the darkness where they could not recognize whether they killed Jesus or someone else Ibn Kathir, 1999: 46). As mentioned in the Holy Quran:

"That they said (in boast),

"We killed Christ Jesus

The son of Mary,

The Apostle of God";--

But they killed him not,

Nor crucified him,

But so it was made

To appear to them,

And those who differ

Therein are full of doubts,

With (no) certain knowledge,

But only conjecture to follow,

For of a surety

They killed him not" (Ali, 2007:230) (Sura IV. Nisaa/ The Women. 157).

They thought they murdered him because God cast cruelty into their hearts and stubbornness to the truth, and this will be with them till the Last Day (Ibn Kathir, 1999: 46). Therefore God said in His Book:

"And (the unbelievers)

**Plotted and planned,
And God too planned,
And the best of planners
Is God"** (Ali, 2007:136) (Sura III. Al-Imran/ The Family of Imran. 54).

As a result, we find that Ahlul Al-Bayt talked about the carry of Jesus off to heaven in a lot of hadiths. As mentioned by Hassan bin Fadhl Al-Tabarsi in his book " Makarim Al-Akhlak" with a document related to Jabir bin Abdullah Al-Ansari that the noble Prophet Muhammad (PBH) taught Ali and Fatima this prayer: **"When you are in trouble, or you are afraid of the authorities of a king, or you lose something, you need to have a good ablution, and do two rakaah of salaah, and raise your hands towards the sky, and say: 'O You who know the unseen world and secrets; You are the One to be obeyed and the One who knows everything, O God, O God, O God; You are the One who defeated the companies who were against Muhammad (PBH); You are the One who saved Moses from Pharaoh's plan; You are the One who saved Jesus from darkness; You are the One who saved Noah from drowning; You are the One who had mercy upon Jacob; You are the One who saved Ayub from his illness; You are the One who saved Yunus from the darkness; You are the One who does all good things; You are the One who guides to all good things; You are the One who orders to have Your people all good things; You are Allah. I came to You, You are the One who knows everything, I ask you to pray upon Muhammad and his Family.' Then you can ask what you need, and Allah will do it for you."** (Al-Sadook, 2006: 487; Al-Hurr al-'Amili, 1989: 124).

As well as, Abo Abdullah Al-Sadiq said: "... about Jesus disappeared (PBH), the Christians and Jews agreed that he was killed, and God showed the truth in the Holy Quran:

**"But they killed him not,
nor crucified him,
but so it was
made to appear to them..."** (Ali, 2007: 230) (Sura IV. Nisaa/ The Women.157).As well as, the disappearing of Al-Mahdi is not admitted by the whole nation (Al-Majlisi, 1983: 220).

Habib bin Amr said: **"When the prince of believers Ali bin Abi Talib died, his son, Hussein, stood up and said: 'O people, in this night, Jesus the son of Mary raised up'."** (ibid: 3)

Zaid bin Ali bin Al-Hussein said: **"I asked Zine El Abidine bin Ali bin Al-Hussein, and I said to him: 'O father tell us about the meaning of 'Hasten ye then (at once) to Allah'"** (Ali, 2007: 1428) (Sura LI. Zariyat/The Winds That Scatter. 50).

He said: **"It means a pilgrimage to the House. O son, Kaaba is the House of Allah, and who goes on pilgrimage, he goes to the House. Mosques are Allah's Houses; who goes to them; he goes to Allah. As the worshiper in his prayer; he is in Allah's hand. God has given places to His worshipers in his heaven. Anyone ascends unto Allah; he will have a place in heaven. As Allah said in his Holy Book: 'The angels and The spirit ascend unto Him'"** (Ali, 2007: 1605) (Sura. LXX. Maraij/The Ways of Ascent. 4).

And He said in Jesus' story: " ... Allah raised him up unto Himself..." (Ali, 2007: 230) (Sura IV. Nisaa/ The Women.158)

And He said (Al-Sadook, 1950: 603):

" If any do seek

For glory and power,-

To God belong

All glory and power.

To Him mount up

(All) Words of Purity:

It is He Who exalts

Each Deed of Righteousness.

Those that lay Plots

Of Evil,- for them

Is a Penalty terrible;

And the plotting of such

Will be void (of result)." (Ali, 2007: 1155) (Sura XXXV. Fatir/ The Originator of Creation. 10)

Abi Abdullah Al-Sadiq said: **"Nine thousand kings and three hundred and thirteen angels will come with Mahdi. They were with Jesus when Allah raised him."** (Al-Majlisi, 1983: 339)

Al-Sheikh Saleh abo Mohammad Al-Hassan said that Al-Sheikh Al-Sadook told us that his father, Mohammad bin Abi Al-Qasim, Mohammad bin Abi Al-Qasim,

Mohammad bin Ali, Mohammad bin Abdullah bin Mahran, Salih bin Aqaba, Zaid bin Abdu Al-Malik, and Abi Jafar Al-Baqir reported: "When Muhammad (PBH) raised up to heavens; he raised up with a bed which is made of red ruby and decorated with green peridot which was carried by angels... when it raised him up to the seventh heaven, he met Jesus (PBH): he saluted and asked Muhammad (PBH) about Ali, he said: "I left him with my nation." Jesus said: "A good person you left behind you." God ordered the angels to obey him. Then he met Moses (PBH) and other prophets, all of them agreed with Jesus' words." (Al-Majlisi, 1983: 303)

Fourth: Children of Israel

It is mentioned in bibles that Jesus has come to Children of Israel. However, it is also mentioned in the Book of Matthew that good news about his prophecy:

**"But you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for out of you will come a ruler
who will shepherd my people Israel."** (Matthew, 2: 6)

Anas ibn Malik reported: **"The Messenger of Allah (PBH) said: 'The Jews split into seventy-one sects, one of them is in Paradise and seventy are in the Hellfire. The Christians split into seventy-two sects, seventy-one are in the Hellfire and one of them is in Paradise. By the One in whose hand is the soul of Muhammad, my nation will split into seventy-three sects, one of them is in Paradise and seventy-two are in the Hellfire.' It was said: 'O Messenger of Allah, who are the ones in Paradise?' The Prophet said: 'The united community'."** (Al-Sadook, 2006: 584)

Ali bin Ahmed bin Mohammad told us that Mohammad bin Abi Abdullah Al-Kofi said that Mohammad bin Ahmed Ismail Al-Alawi told us that Ali bin Al-Hussein bin Ali bin Omar bin Ali bin Al-Hussein bin Ali bin Abi Talib said that Ali bin Jafar told us that his brother Moses bin Jafar bin Mohammad reported: **"There are thirteen mutants: the apes and swine are from them. For apes, the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday). God said to them: 'Be ye apes, despised and rejected'. For swine, they are people from Children of Israel; Jesus prayed against them. God made them behave like swine."** (Al-Sadook, 2006: 487; Al-Hurr al-'Amili, 1989).

As mentioned by Ali bin Abi Talib (PBH): **"Allah criticized the Children of Israel, and decried their act when they disbelieve in Muhammad's (PBH) Message and said: 'Miserable is the price for which they have sold their souls; they sold the guidance and bought the curiosity'. Then, said: 'They have drawn on themselves wrath upon wrath; they got back and God's wrath was upon them; wrath after wrath'. The first wrath is when they disbelieved in Jesus' Message and the second when they disbelieved in Muhammad's Message."** (Al-Askari, 2012:403).

As well as, Abo Al-Hassan bin Abdullah said that Ibn Abi Yafoor told us that Abi Abdullah said: **"Moses (PBH) told his people about a Message from Allah, but they did not follow him. Therefore, they came out to fight him in Egypt, and he fought them and defeated them. Also, Jesus (PBH) told his people to follow him and they did not. Consequently, they came out to fight him in Tikrit, and he defeated them."** (Al-Majlisi, 1983: 279). God has mentioned this in the Holy Quran:

"O ye who believe!

Be ye helpers of God:

As said Jesus the son of Mary

To the Disciples, "Who will be

My helpers to (the work

Of) God?" Said the disciples,

"We are Allah's helpers!"

Then a portion of the Children

Of Israel believed, and

A portion disbelieved:

But We gave power

To those who believed,

Against their enemies,

And they became

The ones that prevailed." (Ali, 2007:1542-43) (Sura LXI. Saff/Battle Array: 14)

Furthermore, Abi Hàrb bin Abi Al-Aswad said that his father told him that Abi Thar Al-Kafari said that Muhammad (PBH) said to him: **"O Abi Thar God has sent Jesus, the son of Mary, with monastic, and sends me with true faith, and woman and perfume have been made dear to me, but my comfort has been provided in prayer."** (Al-Majlisi, 1983: 233).

Fifth: Jesus Comes Down to Earth

The doctrine of the coming of the son of Mary or what is known as "Blessed Hope" is one of the most important Christian beliefs. The Christians are considered it as a new testament and they have different opinions about it. In fact, these opinions are based on different interpretations by the scientist of the Scriptures.

One of the explicit texts about the coming of Jesus again was mentioned in the Book of Matthew:

**" 37. For as were the days of Noah,
So will be the coming of the Son of Man.
38. For as in those days before the flood
They were eating and drinking, marrying
And giving in marriage, until the day
When Noah entered the ark,
39. and they were unaware until the flood
Came and swept them all away, so will be
The coming of the Son of Man." (Matthew, 24: 37-39).**

It is also mentioned by Ahlul Al-Bayt (PBT) in many Prophet's hadiths. As Muhammad (PBH) said: **"How you will be if the son of Mary comes down and be your Imam!"** (Al-Bukhari, 2008: 205).

Al-Qasim bin Muhammad said that Salman bin Dawd Al-Manqary told us that bin Hamza said that Shahar bin Hoship told us: **"Al-Hajaj bin Youssef Al-Thakafie said that verse in the Holy Book showed me the right, I said which verse do you mean? He said:**

**"And there is none
Of the people of the Book
But must believe in him
Before his death;
And on the Day of Judgment
He will be a witness**

Against them." (Ali, 2007:230-31) (Sura IV. Nisaa/ The Women. 159).

**I swear I will kill the Christians and Jews. And I looked into their eyes till they die.
I said: "Allah guide you, this is not its interpretation." He said: "Why?" I said:
"Jesus will come before the Day of Judgment to this life, every Christians and Jews**

will believe in him before his death. He will pray behind Mahdi. He said: 'Come on, where did you get this?' I said: "Mohammad bin Ali Al-Baqir told us: 'I swear it is the truth'." (Al-Qami, 1968: 158; Al-Tabari, 1938: 188; Al-Razi, 1999: 52).

Abi Isaac bin Ibrahim bin Ahmad Al-Tabari said: "Mohammad bin Ibrahim Al-Hashemi told us that Abi Jafar bin Abdullah bin Mohammad said that his father told him that ibn Abbas reported: Muhammad (PBH) said: **'How a nation destroy when Muhammad at its beginning and the Son of Mary at its end and Al-Mahdi and Ahlul Al-Bayt in the midst of it'.**" (Al-Tabari, 1993: 234).

Abi Abdullah Jafar bin Mohammad Al-Sadiq (PBH) said: **"Christ Jesus the son of Mary was a spirit proceeding from Allah and His Word. His age was thirty-two years old, then raised him up to heaven, and will get down to earth in Damascus, and he will kill the antichrist."** It is mentioned in the book of 'Right Path' that Jesus said: "I sent as a minister, not as a prince." (Al-Nabati, 1965: 220).

Anas ibn Malik reported: **"The Messenger of Allah (PBH) said: 'The Jews split into seventy-one sects, one of them is in Paradise and seventy are in the Hellfire. The Christians split into seventy-two sects, seventy-one are in the Hellfire and one of them is in Paradise. By the One in whose hand is the soul of Muhammad, my nation will split into seventy-three sects, one of them is in Paradise and seventy-two are in the Hellfire.' It was said: 'O Messenger of Allah, who are the ones in Paradise?' The Prophet said: 'The united community'."** (Al-Sadook, 2006: 584)

Sixth: The Prayer of Jesus Christ

It is mentioned in the book of "Al-Mastaqitheen": **"A person was prisoned by Bani Umayyah, he had a vision while he was asleep; he saw Jesus who taught him these words: 'there is no God only Allah, the king, the manifest truth'. When he said them he got out of his trouble."** (Al-Kafamī, 1395: 179).

One of the prayers that was said by Jesus: **"You are God of heavens and You are God of the earth; You are All-Wise of heavens and All-Wise of the earth; You are the King of heavens and the King of the earth; Your Power in heavens is like Your Power on the earth. I ask You by Your Holy Name, Your Shinning Face, and Your old Property to do this and this for me."** (Al-Mutazile, 1984: 187).

Ahlul Al-Bayt used Jesus' prayer as Imam Jafar bin Mohammad Al-Sadiq said: **"O God, give me a meal of a loaf of bread for lunch and dinner, and do not give me more in order not to transgress."** (Al-Majlisi, 1983: 326).

Ibn Brachia, the minister of the prophet Suleiman the son of David, who brought Bilquis' throne said this prayer that used by Jesus to bring death to life: **"O Allah, I ask You that You are God, there is no God only You, the Self Subsisting, the Purest, the Light of the heavens and earth."** In another hadith: **"You are God of heavens and earth, You are the Knower of the unseen and the witnessed, the greatest and the highest, the tenderness and the Giver of all good, the Lord of Glory and Honor..."** (ibid).

In another hadith, a man complained about a debt to Jesus (PBH), he said to him: **"O God, You are the One who pleases us and gets the distress and grief away and responds to the call of people who call, whenever they call unto You, and You are the most merciful in this life and hereafter, O God, have mercy on me and take my debt off. God will respond after saying this."** (Al-Noori, 1988: 289)

Seventh: What God Inspired the Prophet Jesus

God inspired Christ Jesus (PBH): **"O Jesus, I do not forget who forgets me, how can I forget who reminds me? I do not skimp with those who disobey me, how can I skimp with those who obey me?"** (Al-Shairi: 1944: 180).

Abdullah bin Omar said that a man told that Jafar bin Mohammad Al-Sadiq (PBH) reported: **"God raised Jesus the son of Mary who was wearing clothes of wool which were spun, weaved and sewed by Mary when he got the heavens. Then God called him to get rid of the adornment of the worldly life."** (Al-Majlisi, 1983: 338)

The prince of believers Ali bin Abi Talib said: **"God inspired Jesus (PBH) to tell the children of Israel not to enter My houses without humbled eyes, pure hearts, and clean hands and told them that I will not respond any prayers to them and anyone who has a complaint. In another hadith: 'Do not stop praying; I will not stop responding'."** (ibid: 373)

Abi Basir said that Abi Abdullah Jafar bin Mohammad Al-Sadiq reported: **"God inspired Jesus the son of Mary (PBH) to give tears from his eyes and**

submissiveness from his heart, and wanted from him to feel sad when he sees the falsifiers laughing, and to connect with dead people and call them with a refined voice to have advice from them and say to them I will follow you someday." (Al-Majlisi, 1983: 178)

Also, Ali bin Ibrahim told us that his father said to him that Ali bin Asbat told them that Abdu Al-Rahman bin Hamad reported: **"God said to Jesus the son of Mary (PBH): 'O Jesus, do not change your word in private and in public, as well as your heart. I warn you from yourself. It does not fit to have two tongues in the same mouth or two swords in the same sheath as well as two hearts and two minds in one body.'"** (Al-kalini, 1944: 343)

Ali bin Ibrahim told us that his father said to him that Ali bin Asbat reported: God advised Jesus: **"O Jesus, I am the Lord and Cherisher to you and your earliest ancestors. I am the Creator of every creature, and everything was made by Me, and all of you will return to Me. O Jesus, you are Christ by My Leave and you determine out of the dust like the form of a bird by My Permission. You bring death to life by My Words, therefore obey Me and afraid of Me, and there is no refuge away from Me. O Jesus, I recommend you by My Mercy to follow Me. Wherever you were, you will be blessed. I witness that you are my servant, and remove your grief by remembering Me, and keep it to the Hereafter when you meet Me, and be close to me by voluntary acts. When you have trust in Me, I will support you, but if you do not have, I will not do."** (ibid: 131)

Eighth: Jesus' Acts

One of the things that they drew upon the divinity is the actions and miracles of Christ Jesus (PBH). He did these deeds and miracles by his power and give this power to his apostles and messengers. On one side, this distinguishes him from other messengers because he made his miracles by himself while others depended on God's power.

On the other side, Hadiths that mentioned by Ahlul Al-Bayt show that his power is not separated from God's power because this power is given by Allah. As Abi Jafar Mohammad bin Ali Al-Baqir said: **"Jesus and Zachariah went out to the wild, they heard a beast sound. Jesus said: 'Oh my God, what is this sound?' Zachariah said:**

'this is a sound of a beast which gives birth. Jesus said: 'May God help it to give birth easily' (repeat it twice).'" (Abin Bastam, 1991:98).

Abi Al-Bara'qi said that his grandfather told his father that Mohammad bin Ali Al-Qarishi, Abdullah bin Talha, Ismael bin Jabir, Amar bin Marwan, and Al-Imam Jafar bin Al-Sadiq reported: **"Jesus the son of Mary went out with three of his companions to do something. They passed by three golden stones. Jesus said to his companions: 'This kills people', and then went on. one of them said: 'I need to do something.' Then he went. After that, the second said: 'I have something to do.' And he also went away. Later, the last one said: 'I have something to do also.' And went away. They went to gold. Two of them said to one of them: 'Buy food to us'. So he went to buy food for them and he supposed that they would kill him; therefore, he planned to kill them by putting poison in their food. The two men thought that he would kill them, thus, when he came back, they killed him and then fed and died. Jesus returned to them and brought them to life by Allah's permission, and said: Did not I tell you that this kills people?"** (Al-Majlisi, 1983: 284).

Ali bin Mohammad said that some of his companions told him that Ali bin Al-Hakam, Rabie bin Mohammad, Abdullah bin Salem Al-Ameri, and Abi Abdullah Jafar bin Mohammad Al-Sadiq reported us: **" Jesus the son of Mary (PBH) came to the grave of Yahiya ibn Zachariah (PBH), and asked his Lord to bring Yahiya to life again, after that he went out of the grave and said to him: 'What do you want from me?' Jesus said: 'I want you to comfort me as you were in this world.'" He said to him, 'O Jesus I did not relieve from the heat of death, and you want to bring me back to this world, and then return to the heat of death again!' Jesus left him and he returned to his grave."** (Al- Kalini, 1944: 260).

Al-Imam Hassan Al-Askari (PBH) said: **"Bringing dead people to life. Was it a miracle? Was it to the dead person or to Jesus? Determining out of the dust like the form of a bird. Was it a miracle? Was it to the bird or to Jesus? Turning the children of Israel to apes. Was it a miracle? Was it for the apes or for the prophet of that time?"** (Al-Askari, 2012: 319).

Imam Jafar Al-Sadiq said (PBH): **"A man came to Jesus and said to him: "O a spirit of Allah, I made love with a woman, I want to purify me from sin. Jesus ordered to inform people to come and purify this person. When they gathered, and the man came down into the hole. The man called: "No one will save me from**

God." All people left except Jesus and Yahiya; Yahiya got close to him, he said: "O guilty, preach me." The man said: "Do not follow yourself and your desire because you will become progressively worse." He said: "Go on." The man said: "Do not rejoice when you see a person committed a sin." He said: "Go on." The man said: "Do not be angry." He said: "Stop." (Al-Sadook, 1950: 33).

Ali bin Abi Talib (PBH) said: **"What you want to say about Jesus (PBH), he was sleeping on the stones; he was wearing crudely clothes; he was eating grass; he was always hungry; his lamp at night was the moon; his shade in winter was the earth from east to west; his fruit was what came out from the earth for animals; he did not have a wife to tempt him; he did not have a son to make him sad; he has no money to draw him; he has no greed to take him down; he used his feet to walk; his servant was his hands." (Al-Mutazile, 1984: 227)**

Ninth: Conversations with Jesus

There are some hadiths about Jesus (PBH) narrated by Ahlul Al-Bayt. Ahmad bin Mohammad Al-Yaraqi said that Sharif bin Sabiq told us that Al-Fadhal bin Abi Qurah and Abi Abdullah Jafar bin Mohammad Al-Sadiq reported that Muhammad (PBH) said: **"The Apostles said to Jesus: "O Spirit of God, with who we shall be friends?" He said: "With people who remind you of God and increase being logical in your work, and their works make you remember the Hereafter." (Al-Kalini, 1944: 39)**

Imam Jafar bin Mohammad Al-Sadiq said: **"The said to Jesus (PBH): 'Why do not you get married?' He said: 'What will I do with marriage?' They said: 'To have a son.' He said: 'What will I do with sons? If they live, they will be a trail, and if they die, they will make me sad.'" (Al-Sadook, 1950: 558). The apostles complained to Jesus about what they heard from people, he said to them: "Believers are still unwanted in this world." (Al-Majlisi, 1983: 194). Additionally, Al-Sadiq said: " The apostles complained to Jesus about what they heard from people, he said to them: 'Believers are still unwanted in this world as a grain of wheat, what a sweat test it has and what a number of enemies it has'." (al-Tabarsi, 1940: 286).**

Saad said that bin Yazid told us that ibn Abi Amir and Abi Abdullah Jafar bin Mohammad Al-Sadiq reported: **"Iblis said to Jesus (PBH): 'Can your Lord enter the earth into the egg, the earth will not become smaller or the egg will not become bigger?' Jesus said: ' Woe to you, God is not described with inability, who is better**

than Him in maximizing the size of the egg and minimizing the size of the earth'." (Al-Majlisi, 1983: 124)

Abdullah bin Sanan said that Abi Abdullah Jafar bin Mohammad Al-Sadiq reported: **"The apostles said to Jesus (PBH): 'O teacher of goodness taught us the worst things?' He said: 'the things that make God become angry.' They said: 'What are they?' He said: 'Do not get angry.' The said: 'What will get us anger?' He said: 'A person who is boastful and tough, and who humiliates people'." (Al-Majlisi, 1983: 287)**

Ibn Al-Maqira said: **"The world came to Jesus as a blue woman. He said to her: 'How many marriages have you had? She said: 'A lot.' He said: 'Has all of them divorced you?' She said: 'They were killed' He said: 'Woe to your next husbands because they do not take a lesson from the past'." (ibid: 330)**

Jesus the son of Mary (PBH) said: **"Be with people who remind you of God and His speech. Do not be with people who show the opposite of what they conceal because they will claim what they do not have if you are honest in getting the benefit. If you find someone has three characteristics, make a friendship and sit with him even for one hour only because this will effect on your religion, heart and your worship in a good way. These characteristics are as following: his speech is not louder than his actions; his actions are not louder than his honesty; his honesty does not go behind his Lord. For you, wait for mercy and blessing; do not make anyone claims something on you; take into consideration his time in order not lose him, and look at him with God's bounty, and keep his dignity." (ibid)**

Al-Hamiri said that Ibn Hashim told them that Ibn Mainon, Jafar bin Mohammad, from his father, and Ali bin Abi Talib reported: **"Jesus the son of Mary said: ' Blessed to those who have been silent in thought; have a cursory glance; expand his house; cry on his sin, and people at rest stand from his tongue and hand.' (ibid: 333)**

SECTION THREE

THE RELATIONSHIP OF CHRIST WITH THE ISSUE OF HUSSEINI REFORM

The reform that has done by prophets since human creation is not different in its real content over time because it came from the same source, goal and intention. In fact, the difference is in the means which showed the reform over time because all prophets were sent by Allah.

According to the circumstance, each prophet had a special role in reformation. However, we find that the reformation presented by Hussein is for imams and human beings. It took place not only in religious thought but also in human thought.

The question arises: Why do we concentrate on Imam Hussein's Revolution (PBH) rather than other revolutions and movements?

The revolution of Imam Hussein had features and advantages which did not exist in other religious movements and revolutions. This was because of the challenging environments at that time; therefore, it supported the role of all prophets before him in the reformation movement. This appeared clear from knowing the conditions that prevailed and the methods that used by enemies; the enemies spread ignorance and supported evil forces and followed all means which are used by prophets to serve their religious interests and their demonic goals. People were confused by their actions because they cannot see the clear picture of Islam and it is also confusing right and wrong. As a result, the right path is lost. Therefore, the demonic goal is achieved, as mentioned in the Holy Quran:

"I will put them all in the wrong." (Ali, 2007: 1233) (Sura XXXVIII. Sad 'an abbreviated letter'. 82)

Imam Hussein had a vision about his Islamic reformation project which claimed humanitarian principles as freedom, justice and knowledge. All these principals have come from the revolution of Islamic reformation in Muhammad's message (PBH) to save society from the shame of disgrace and deterioration as well as from decline of civilization to the pride of development, revolution and human survival. In the time of Imam Hussein, people deviated strongly from the Islamic and humanitarian principles because of political and other doctrine factors. This led Hussein to rebel and ask about the reform project in order to get back the Islamic perspective and people's principles

because if these principles lost, Islam would lose its legitimacy and progress to develop social and human life (Shaqir, 2016: 44).

The reformation is one of the most important goals of Imam Hussein's revolution. What means by reformation is the Quranic meaning; the metaphysics of the reformation is Islam in its origins and beliefs: **monotheism, prophecy, justice, imamate and Hereafter**. This movement is related to its meaning in the Quran and the metaphysics of monotheism; therefore, its place is related to its role and to what God had chosen to His prophets, and to the prophecy of the last prophet Muhammad, and to the Al-Alwia's state till the appearance of Imam Mohammad bin Hassan so as to complete the reform according to the explicit and implicit Quranic meaning; he will rule the earth with justice after the people suffer from hates and injustice. This reformation is a kind of divine reform.

Thus, we find the revolution of Imam Hussein (PBH) as a movement of reformation. The Muslim fighters of revolution are from different societies and backgrounds. There is a historical connection between Jesus the son of Mary (PBH) and Imam Hussein bin Ali Talib (PBH). Besides these connections, Christians never stop their moral and humanitarian because Christianity is the main religion and its goal to spread love and virtue. Christians are closer people to Muslim (Bin Hajar, 1997: 119).

Dr. Antoine Barra said: **"Arab Christian thought sanctifies Ahlul Al-Bayt (PBT) as Muslims. Let us take any historical event that belongs to the Islamic world in which Muslims live. It aims at impartiality, seeking reality and rationality. In this concern, there are some reasons to talk about, as following: the Arab Christian thought derives its intellectual heritage from the Arab-Islamic heritage and is exposed to the same intellectual and spiritual currents, and aware of every historical incident as a result of knowing the information, or because of the connection to their concepts."** (Barra, 2005: 55).

Karbala or the Bottle of Al-Taf is a fact that takes into consideration by Muslims, especially, Shia Muslims. For them, it is not only a mere historical incident, but it is a universal event for the whole history, and it is inside the Shia Man.

One of the most important lessons that one gets from Al-Taf Bottle is that this incident is not only for a section or a religion because there were people who knew the right and followed it and sacrificed by themselves and their reward was that their names

were in history written. Some of these names are the Christian monk who gave his money to keep Hussein's head in his place of worship; Wahab Al-Nasrani Al-Kalbi⁽⁴¹⁾ who joined the army of Imam to support him and fight with him and his mother is also joined him. Wahab Al-Kalbi's death refers to the coexistence in that region, and also to the friendship of Al-Kalbi and Christians in that region with Imam their neighbor, Hussein. This martyrdom refers that this is not only to the coexistence between Muslims and Christians but also to the friendship and the association of safety which lead this person and his mother to give his life for Imam Hussein, this is a side of the human face.

The next side is the defense of the oppressed people. According to the narrators, Wahab and his mother felt that it was injustice done to Hussein bin Abi Talib and his family, and they felt that they wanted to give their life for his eternal issue.

John bin Hawi ⁽⁴²⁾ is one of the Christians who participated in Al-Hussein's revolution of reformation. The historical sources have not mentioned to his biography in details. But it mentioned his noble role in Al-Taf Bottle. In reality, he did all his best for the revolution of reformation, and this is enough to reveal the real character of this person. He ended his life for the sake of reform.

**How the unbelievers see the combat of brave fighters
Who battle with a sword**

**Protect the best people of Bani Muhammad (Ahlul Al-Bayt)
I protect them with my words and hands**

**I want to win this for the Hereafter
By Allah Who is the only God**

⁴¹ **Wahab Al-Nasrani Al-Kalbi:** He is Wahab ibn Abdullah bin Habib Al-Kalbi, he is a Christen from Kufa-Al-Qadisiyah. He is a martyr of Al-Taf Battle. He and his mother became Muslims on Hussein's hand (PBH), and he followed him till he died for him. He met with Hussein by chance in his way to Kufa, then he went with him to Karbala. For further information, see Al-Majlisi (1983:519).

⁴² **John bin Hawi:** He is John Moula Abi Thar Al-Qafari, he is mentioned when he visited the holy place. He was a slave and his master was Abi Al-Abbas bin Abd Al-Muttalib. The prince of believers (PBH). He bought him for one hundred fifty dinars. He gave him to Abi Thar Al-Gafar. He underwent a lot with him. He went with him till Abo Thar died in 32 A.H. After John qualified in the school of his master Abo That Al-Qafari, he returned back to the prince of believers till his death. Then he served Imam Hussein. The researcher Esther Abadi mentioned: "John bin Malik Al-Tamimi is a friend to Al-Hussein bin Ali who killed with him in Karbala." Ibn Asakr said in his history book: He is John bin Malik bin Qais bin Thalaba Al-Tamimi who is mentioned in wars. A writer said: "John cam(Ale from bani Tamimi; he fought for Hussein's battle; he was from Al-Shia. In fact, he fought for Hussein with other Muslims and Christians and died for Imam Hussein. For further information see al-Zarkali (2002: 202).

These words were given by the person who loved Imam Hussein (PBH). Actually, he was the living conscience who wanted to write by his blood an immortal picture of sacrifice in the historical record. It is John bin Hawi; he is the black man who gains his freedom and dignity when he supports and protects Imam Hussein and his family and died Karbala.

This person knew the meaning of freedom that Hussein called for in his blessed revolution when he said: **"I only see death as happiness, and life with those who are unjust is an annoyance."** John understands this great meaning and noble objective. He said the above lines to the people who wanted to kill them; slaves of life as Imam Hussein described them. In these lines, he declared his free self and revealed the fake freedom of his enemies. He is the sound of Hussein and the sound of immortal martyrs.

The Arab Christians have participated in the revolution of reformation and their martyrdom for Imam Hussein bin Ali (PBH) in Al-Taf Battle. It was an unforgettable day, but it was destinate to have Islamic and Christian experience which gave a great lesson about increasing interdependent between Islam and Christianity. And Wahab and John's death are evidence for that, and their fight on that day. It is a humanitarian mission and an example interlinkages between them.

The clear thought between Islam and Christianity is considered as one of the most important doctrines, it is the issue of Imam Hussein. The two thoughts are related to one result: the right message, responding to Allah's call and His words, and the struggle for its sake. It is a wonderful matter that will unite the worshipers' word no matter how they are different. According to this Anton Barra said: **"Al-Hussein's revolution was a first revolution written in the historical record of Islam, and in the historical record of other divine religions which were at the level of its principles or its religious values"** (Ghareeb, 2010:29).

We find also that Christians mentioned the issue of Imam Hussein (PBH) in the Bible. We can find a text in the Book of Matthew: **"In the middle of seven lighthouses, there was the likeness of the Son of Man, he gave clothes to two men"** (Book of John, 1:13). This man who walks in the middle of seven lighthouses, and is who known as the Son of Man is Mahdi; he will come with Jesus to take revenge from who had killed these people⁽⁴³⁾.

⁴³ The Son of Man (Ibn Insan) is mentioned in many texts in Bibles. As mentioned in the Gospel of St. Mark: **" At that time people will see the Son of Man coming in clouds with great power and glory.**

According to Christian thought, Karbala is a place where the revolution took place for the sake of humanity because Christian thought is part of Islamic thought, and Christianity is one of school divine levels that leads to one religion (Barra, 2005: 24).

The English writer, Charles Dickens⁽⁴⁴⁾, concluded that the main purpose behind Hussein's revolution is the reformation for the sake of right. He said: **"If Hussein wanted to rule or life, then he would not take his sister, wife, children, women and sons. He did everything for the sake of reformation."** (Al-Karbasi, forthcoming: 66).

Mahatma Gandhi⁽⁴⁵⁾ also said: **"The death of Jesus on the cross has presented a symbol to the whole world, but I found no mystery about it or something supernatural. The biography of the righteous Christians did not add to me more than I could get from the lives of the righteous in any other religion because I found in the life of others who belong to other religions the same reform that Christians have talked about."** (Gandhi, 2007: 160).

Based on the above, Hussein's revolution has presented a revolution in values and rights of the nation. He concentrated on the importance of reformation of political and economic affairs, and this will happen when the ruler judge by fairness among people. That is what Hussein wanted, and this appears clear in his speech: **"I went out for reformation in my grandmother's nation and for the propagation of virtue and the prevention of vice; therefore, whoever accepted me for the right, then Allah is more appropriate to right; whoever refused that, then I will be patient till Allah judges between us in right, and He is the Best to decide."** ⁽⁴⁶⁾

27 And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens." (St. Mark, 13:26).

⁴⁴ **Charles Dickens:** He was born in Landreport in 1227. He was looking for an incident and history to write a story. He read about sacrifice and redemption for the sake of reformation; he found the tragedy of Karbala; he read about it and he concluded that Hussein's revolution was not for his interests or receiving the rule, but it was for reform. See www.almrsal.com (accessed 6 April 2018).

⁴⁵ **Gandhi:** He is Mahatma Gandhi. He was born 2 October 1869 in Borba Ndar. He studied Law and advocated the legitimate rights for Indians in his country or in South Africa. His country was under British rule. For further information see Gandhi's biography; The Middle East Newspaper, issue: 14197, year: 2017.

⁴⁶ For further information see what has written on Hussein (PBH) by Abbas Mahmoud Al-Akkad, Abdullah Al-Alialiy, Mohammad Shams Al-Din, and others.

CONCLUSIONS

According to what mentioned, there is a close relationship between Islam and Christianity even before Islam and Muhammad's Message. And according to what mentioned by the narrators of the prophetic biography, the first who predicated the prophecy of Muhammad (PBH) bin Abdullah was the Christian monk, Bahary Sergio, when he met him during his trip to Bilad El-Cham (the Levant) with his uncle Abo Talib.

Actually, the Holy Book predicted effectively about the prophecy of the prophet Muhammad (PBH). Quotes of Scripture were the best evidence, as in this text: **"15. If you love me, keep my commands. 16. And I will ask the Father, and he will give you another advocate to help you and be with you forever."** (Book of John, 14: 15-16)

As mentioned in the Holy Book, Jesus Christ (PBH) said to his apostles: **"But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you"** (Book of John, 16: 7). Then, Jesus kept talking about that 'Advocate' by saying: **"12. I have much more to say to you, more than you can now bear. 13 But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."** (Book of John, 16: 12-13)

Islam calls for convergence with Christians and elimination of party spirit. Muslims believe that all divine religions are from Allah, and all people need to have a single voice. However, religious sectarianism has a great effect on increasing differences among religions throughout history. As Islam came at the end and complementary to other religions; thus, it decided to believe in all religions, messengers and prophets.

There is no doubt that there are ethical aspects in three divine religions which are the religions of most people in the world. In fact, if they did not match, they would be close in some doctrines. It is necessary for the people of the three religions to find a way to have a single voice because if they have a real intention, they will get the right way which came down from Allah to Muhammad (PBH), and what came in the Holy Quran is to inform that religion for Allah is Islam, as in this verse improves that: **"The Religion before Allah is Islam."** (Ali, 2007:126) (Sura III. Al-Imran/The Family of Imran.19)

Islam has determined the nature of its relationship to other right divine religions through recognition of them. In one hand, it believes that they are connected but with different prophecies and doctrines. In another hand, Islam does not only support its own principles, and it does not believe in excluding the other side. As mentioned in the Holy Quran:

Say ye: "We believe

In God, and the revelation

Given to us, and to Abraham,

Ismail, Isaac, Jacob,

And the Tribes, and that given

To Moses and Jesus, and that given

To (all) prophets from their Lord:

We make no difference

Between one and another of them:

And we bow to Allah (in Islam)." (Ali, 2007:55) (Sura I, Baqara/the Heifer. 136)

As well as, Christ Jesus (PBH) is mentioned in the Holy Quran. In reality, this great man has an attractive personality and a good attitude, God has chosen him as a messenger to Children of Israel who would rule them with the Law of Torah; thus, he called them to believe in One God, Allah. This happened after Children of Israel worshiped the calf; some said that Christ was the son of Allah; some killed prophets... etc.

From this, we know that Christ's message was for the Children of Israel only, as mentioned in the Holy Quran:

"48 And God will teach him

The Book and Wisdom,

The Law and the Gospel"

49. And (appoint him)

An apostle to the children

Of Israel, (with this message)" (Ali, 2007: 135) (Sura III. Al-Imran/The Family of Imran. 48-49), and in the Gospel of Barnabas: "I was sent only to the lost sheep of Israel." (Matthew, 15: 24).

The mission of Jesus was mentioned in the Holy Quran, as in the flowing verse:

"Christ Jesus the son of Mary

Was (no more than)

**An apostle of God,
And His Word,
Which He bestowed on Mary,
And a spirit proceeding from Him"**(Ali, 2007:233-234) (Sura IV. Nisaa/The Women. 171). Furthermore, it is mentioned in Bibles, as in the Book of John: **"they know you, the only true God, and Jesus Christ, whom you have sent."** (Book of John, 17:3). Also, in the Gospel of Luke: **"About Jesus of Nazareth, they replied. 'He was a prophet, powerful in word and deed before God and all the people'."** (Luke, 24:19). Like other prophets, God has supported Jesus (PBH) with miracles and verses, as healing those who born blind, and the lepers, and bringing death to life.

In the heritage of Islam, we went through the Christian thought by studying Islamic thought depended on the Holy Books. As Ali bin Ibrahim said that his father told him Ali bin Asbat reported: **"O Jesus, I am The Lord and Cherisher to you and your earliest ancestors; the Eternal; The One Who created everything; everything is created by Me; all return to Me. O Jesus, you are Christ by My will; you made out of clay as the figure of a bird by My will; you bring death to life by My will; obey Me and fear of Me; there is no refuge away from Me. O Jesus, I recommend you by My Mercy to follow Me. Wherever you were, you will be blessed. I witness that you are my servant, and you can remove your grief by remembering Me, and keep it to the Hereafter when you meet Me, and be close to me by voluntary acts. When you have trust in Me, I will support you, but if you do not have, I will not do."** (Book of Luke, 24: 19).

We do not claim that we mentioned all hadiths about them, as well as, we do not claim that we chose hadiths that provide with sufficient details about Ahlul Al-Bayt and Christ Jesus. Additionally, it appears clear that Jesus, Noah, Ibrahim, Moses, and Muhammad bin Abdullah (PBT) have a special place in Islam as great prophets. These prophets have used doctrines to who came after them. Does it enough to concentrate on them in the Holy Quran?

Actually, all prophets have come with love; love of Allah and neighbors and even the small creatures. Through the hadiths that were mentioned, we found that Jesus fed sea creatures. At the same time, his love is not confused with emotion that prevents Allah's Law.

We have found that there is a close relationship between Christianity and Ahlul Al-Bayt. Considering Ahlul Al-Bayt as an obvious picture of Islam because they are related to the Prophet Muhammad (PBH); therefore, this relation gives a space to accept others in Islam. At the same time, it opens a space to dialogue among other religions. The verses confirm this with proofs. We can know this relation when the Quranic verses showed its perspective of view about Jesus the son of Mary who is considered as the real source of God's wisdom.

Some texts mentioned in Islamic heritage is as a clear proof of Muslims' belief in Jesus the son of Mary. Muslims believe that Jesus is one of the greatest prophets; he came to life by a miracle; he brought death to life by God's will; he healed those who born blind and the lepers by God's will. In fact, Muslim will not be Muslim, if s/he does not believe in Jesus.

This similarity shows that Islamic perspective towards others in its forgiveness, calling to Islam, and comparison with other religions becoming as a Law to Islamic principles and peaceful coexistence; thus, we need to read the biography books about forgiveness and peaceful of prophet Muhammad (PBH) when he dealt with Christians.

As a result, we conclude that Christians take views from the prince of believers Ali bin Abi Talib (PBH), as his bestowal. In addition, the old sources showed the interest of Christians in Ali bin Abi Talib (PBH), as when a waterhole covered with a rock was guarded by a Christian monk appeared...., the love of Christians was clear in their poems. Buqrat ibn Ashwat and others take some views from Imam Hussein; therefore, we find most of their poems about him, like Salama and Antoine Barra ... etc. Consequently, the biography of Prophet Muhammad (PBH) and Ahlul Al-Bayt, especially, Imam Ali and his son Imam Hussein, were an example to some Christians. Their life gave Christians poetic thoughts to write. As a consequence, this reflects the close relationship between Christianity and Ahlul Al-Bayt who wrote poems for them.

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