



## 45470 - Refutation of the Church's quoting the Qur'aan to prove that 'Eesa is the "son of God"

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### the question

I read that the Church quotes some verses of the Qur'aan to prove that 'Eesa (peace be upon him) is the "son of God." Their evidence is that when Allaah was alone He said, "Verily, I am Allaah! Laa ilaaha illa Ana (none has the right to be worshipped but I)" [Ta-Ha 20:14 - interpretation of the meaning], in the singular; but when He created 'Eesa the style used in some verses changed to the plural, as in the verses (interpretation of the meaning): "Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'aan)" [al-Hijr 15:9] and "And certainly We! We it is Who give life, and cause death" [al-Hijr 15:23]. And they say, God is speaking in the plural, i.e., in the sense of "God, Jesus and the Holy Spirit".

### Detailed answer

Praise be to Allah.

The variation in style in the Qur'aan, and the fact that Allaah sometimes speaks of Himself in the singular and sometimes in a plural form used by way of respect, does not prove that 'Eesa (peace be upon him) is the son of God, or that he is divine. This is for a number of reasons:

-1-

The variation in styles used in the Qur'aan, both singular and plural, occurs with reference to events that took place thousands of years before the creation of 'Eesa (peace be upon him) and his mother Maryam (Mary), and when they were created and after that. Their existence has no effect on the variation in styles, rather that is due to another reason which may be explained as follows:

Allaah says (interpretation of the meaning):



“And indeed, We created man from dried (sounding) clay of altered mud.

And the jinn, We created aforetime from the smokeless flame of fire”

[al-Hijr 15:26]

“And (remember) when We said to the angels: ‘Prostrate yourselves unto Adam.’ So they prostrated themselves except Iblees (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (Iblees) and his offspring as protectors and helpers rather than Me while they are enemies to you?”

[al-Kahf 18:50]

The style used (singular vs. plural) varied before ‘Eesa and his mother (peace be upon them both) existed. Allaah said:

“Verily, We did send down the Tawraat (Torah) [to Moosa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allaah’s Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Tawraat (Torah) after those Prophets], for to them was entrusted the protection of Allaah’s Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allaah has revealed, such are the Kaafiroon (i.e. disbelievers — of a lesser degree as they do not act on Allaah’s Laws).

And We ordained therein for them: Life for life...

And in their footsteps, We sent ‘Eesa (Jesus), son of Maryam (Mary), confirming the Tawraat (Torah) that had come before him, and We gave him the Injeel (Gospel)...

And We have sent down to you (O Muhammad) the Book (this Qur’aan) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures)”

[al-Maa'idah 5:44-48]



“Verily, We sent Nooh (Noah) to his people”

[Nooh 71:1]

And Allaah said concerning His Khaleel (Close Friend) Ibraaheem (peace be upon him)  
(interpretation of the meaning):

“So when he had turned away from them and from those whom they worshipped besides Allaah,  
We gave him Ishaq (Isaac) and Ya’qoob (Jacob), and each one of them We made a Prophet.

And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the  
tongues (of all the nations, i.e. everybody remembers them with a good praise)”

[Maryam 19:49-50]

And He said concerning Moosa (peace be upon him) (interpretation of the meaning):

“and made him draw near to Us for a talk with him [Moosa (Moses)].

And We granted him his brother Haaron (Aaron), (also) a Prophet, out of Our Mercy”

[Maryam 19:52-53]

And He said (interpretation of the meaning):

“Verily, We have sent the Revelation to you (O Muhammad) as We sent the Revelation to Nooh  
(Noah) and the Prophets after him...”

[al-Nisa’ 4:163]

“And she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her  
(shirt or garment) [through Our Rooh — Jibreel (Gabriel)], and We made her and her son [‘Eesa  
(Jesus)] a sign for Al-‘Aalameen (the mankind and jinn)”

[al-Anbiya’ 21:91]



“(Remember) when Allaah will say (on the Day of Resurrection). O ‘Eesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother”

[al-Maa'idah 5:110]

And there are many other verses in which the style varies between singular and plural, where the verses speak of the creation of ‘Eesa, or Allaah’s words to him, and before he was created. From this it is clear that the style did not change after the creation of ‘Eesa (peace be upon him) as a sign that he is the “son of God” or that he is “divine”, rather it is for another reason as we shall see below.

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Everyone who knows the Arabic language and its styles will know that the pronoun Ana (I) and the first person is used in the singular when speaking of oneself. The first person plural Nahnu (we) is used to refer to two or more. But it may be used by an individual of high standing as a sign of his greatness, and the context and circumstances help the reader or listener to understand what is meant. Whoever disagrees with that is either ignorant and does not know what he is talking about or he is stubborn and wants to twist the meaning of the words, following his whims and desires. But Allaah will establish and make apparent the truth by His Words, however much the sinners hate that [cf. Yoonus 10:82]. This will be explained further below.

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The Qur’aan is a Book the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allaah), Who is All-Wise Well-Acquainted (with all things) [cf. Hood 11:1] and Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allaah) [cf. Fussilat 41:42]. Parts of it explain and confirm other parts. Allaah says (interpretation of the meaning):

“And they say: ‘The Most Gracious (Allaah) has begotten a son (or offspring or children) [as the Jews say: ‘Uzayr (Ezra) is the son of Allaah, and the Christians say that He has begotten a son



[‘Eesa (Jesus)], and the pagan Arabs say that He has begotten daughters (angels and others)].’

Indeed you have brought forth (said) a terrible evil thing.

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

That they ascribe a son (or offspring or children) to the Most Gracious (Allaah).

But it is not suitable for (the Majesty of) the Most Gracious (Allaah) that He should beget a son (or offspring or children).

There is none in the heavens and the earth but comes unto the Most Gracious (Allaah) as a slave”

[Maryam 19:88-93]

“Say (O Muhammad): He is Allaah, (the) One.

Allaah-us-Samad [Allaah — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].

He begets not, nor was He begotten.

And there is none co-equal or comparable unto Him”

[al-Ikhlaas 112:1-4]

“Verily, the likeness of ‘Eesa (Jesus) before Allaah is the likeness of Adam. He created him from dust, then (He) said to him: ‘Be!’ — and he was”

[Aal ‘Imraan 3:59]

So whoever believes in Him must study the verses of the Qur’aan in the light of one another, not in isolation, the one who quotes from Qur’aan should be fair in his quotation. He should not quote verses and turn away from others, and he should not confuse truth with falsehood or use some



verses against others in order to promote falsehood, as our predecessors the Jews did with the Torah, for which Allaah denounced them when He said (interpretation of the meaning):

“Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allaah is not unaware of what you do”

[al-Baqarah 2:85]

Based on this, those who quote the Qur’aan as evidence should accept its evidence that ‘Eesa (peace be upon him) is not the “son of God” and that he is not divine along with God, and they should affirm the Oneness of God, because of what is mentioned in its verses, and because Allaah says (interpretation of the meaning):

“Surely, they have disbelieved who say: ‘Allaah is the Messiah [‘Eesa (Jesus)], son of Maryam (Mary).’ But the Messiah [‘Eesa (Jesus)] said: ‘O Children of Israel! Worship Allaah, my Lord and your Lord.’ Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the Zaalimoon (polytheists and wrongdoers) there are no helpers.

Surely, disbelievers are those who said: ‘Allaah is the third of the three (in a Trinity)’”

[al-Maa'idah 5:17]

And there are many similar verses in the Qur’aan.

Otherwise they should stop playing with the words, because that will only lead them to shame and will make the wise laugh at them in derision.