

The Secrets of the Blessed Feast Id Al-Adha

Ali Mansour

©1996, all rights reserved. English translation, 1997. Revised and corrected, 2005.

The Secrets of the Blessed Feast Id Al-Adha

On the occasion of the Blessed Feast Id Al-Adha, let us examine what the Generous Koran says about the subject. First of all, the Generous Koran never mentions the word “adha” meaning “immolation” in any form, whether noun, verb, or other form. The only word from the same root that appears at all in the Generous Koran is the unrelated word “duha,” meaning “dawn”. But regarding the word “adha,” the Generous Koran is totally silent. Even so, there is a verse in the Generous Koran that relates to sacrifice and tells us about Abraham the prophet (pboh) when he sacrificed a ram instead of his beloved son: “*And We (God) ransomed him (Abraham’s son) with a great sacrifice.*” (37:107)

Why does the Generous Koran describe this sacrifice as “great”?

We all know that ‘greatness belongs to God alone’, and that “By God the Great” is the most serious oath there is, and that “God the Great” is one of the 99 names of God that cannot be applied to other than God. **Why then does the Generous Koran mention the greatness of this sacrifice?** Certainly it is clear that an animal was the sacrifice, and the value of an animal is much less than the value of Abraham’s son. What then, does the Generous Koran mean by the verse, “*And We ransomed him with a great sacrifice.*”? If the verse had no meaning applicable to us, why would the Generous Koran mention it? Could there be a lesson or hidden meaning for us? What might that be? The sacrifice is worth much less than a man’s (Abraham’s son’s) life, so this “great sacrifice” is a symbol, and what it represents must have the quality of greatness among other qualities. So the lesson is that the ram was not great in and of itself, but it was great because of what it represented. And what does it represent? The ram was the means of God’s redemption of Abraham’s son, so it represents the mercy of God the Ransomer. In other words, **the death of the ram ransomed man and gave him life.**

Where did the sacrifice come from?

Was the sacrifice provided by man or by God? The Generous Koran says, “*And We (God) ransomed him with a great sacrifice.*” Thus, God Himself ransomed him, and the sacrifice came from God.

How did the sacrifice come into our world?

It came in a unique, miraculous way, from God Himself, as the verse of the Generous Koran says, “*And We (God) ransomed him with a great sacrifice.*”

Where was the place of sacrifice?

There are many contradictory sayings about the place that this sacrifice occurred. In order to ascertain the truth of the matter, let us look to see what God has revealed in his Holy “Books” (2:253). The Generous Koran says nothing at all about the place of the sacrifice. The Holy Injeel (New Testament) says nothing either. But the Noble “Tawrat (Old Testament), in which is Light and Guidance” (5:44), gives us some very important information. In the Noble Tawrat, God commands our master Abraham to go to Mount Moriah to sacrifice his son (Genesis 22:3). Hundreds of years later, Solomon the Wise King started to build the Temple of God in Jerusalem on the same mountain. (2 Chronicles 3:1). Therefore our master Abraham sacrificed the sacrifice on Mount Moriah near the city of Jerusalem.

Was this a normal sacrificial animal?

It is obvious that the sacrificial animal was at least as pure as the cow that was sacrificed in the days of Moses (pbah). That cow is described in the Generous Koran as follows: “*He (Moses) said, ‘He (God) says it is a cow not yoked to plow the ground, nor to water the furrows, whole and without blemish.’*” They said, “*Now you have told the truth,*” so they sacrificed it, though just barely.” (2:71) The Generous Koran does not describe this cow as “great,” yet it calls this sacrificial animal “great.” Thus we understand that the ram God gave to ransom Abraham’s son was truly pure and without any fault.

Do we sacrifice sheep during the Blessed Feast Id Al-Adha for the sake of the poor?

Some people say that God Most High commanded us to sacrifice in order that the poor could benefit by eating of the meat. The poor do indeed benefit from eating the meat that is distributed, but is God’s purpose for the sacrifice only feeding the poor? God never commanded anywhere in the Generous Koran that we should sacrifice during the Blessed Feast Id Al-Adha. The only reason we sacrifice is that our master Abraham, our model in sacrifice himself sacrificed and we emulate him. Let us read the complete passage, containing all the verses in the Generous Koran about our master Abraham and the ransom, so we can understand more about this question.

“Lord, give me one of the righteous,’ so We gave him good news of a gentle son. When he could walk, (Abraham) said, ‘Son, I saw in a dream that I must sacrifice you. Look and see.’ He said, ‘Father, do what you have been commanded. Lord willing, you will find me patient.’ When they had both surrendered, and he threw him on his face, We called, ‘Abraham, you have fulfilled the vision. Thus we reward those who do good. This was a clear test.’ And We ransomed him with a great sacrifice and left for him in later times “Peace be to Abraham.” Thus we reward those who do good. He is one of our believing servants. And we gave him news of Isaac’s prophethood and goodness, and we blessed him and Isaac. Some of their descendants were good, and some obvious wrongdoers.” (37:100-113)

First let us note the following:

- 1) Our master Abraham, our model in sacrificing was not around poor people when he sacrificed the ram. The poor are nowhere mentioned anywhere in the story.
- 2) After Abraham and his son (pbot) surrendered to God, what did God do? Did he say to them, “You passed the test, so go home”? Not at all! Sacrifice was necessary. Did He tell them, “Go to the market and bring a ram and then sacrifice it”? Not at all. God Himself provided the ram.
- 3) God gave our master Abraham (pboh) the sacrifice instead of his son as a ransom, and the ram died so that his son would not die. The death of the sacrifice gave life to man, or ransomed him.
- 4) The sacrifice came supernaturally.
- 5) The sacrifice was great.
- 6) Abraham (pboh) did not know that God was going to send him a ransom. He thought he was going to sacrifice his son, as the Generous Koran said, “*(Abraham) said, ‘Son, I saw in a dream that I must sacrifice you.’*”
- 7) The sacrifice was a mercy from God

We noticed in 1) above that the Generous Koran never mentions the poor at all in the whole narrative of the sacrifice. Therefore, the contention that God’s purpose for us to sacrifice is to feed the poor is false and groundless. What, then, is the reason? Let us return to Abraham and his sacrifice to find out why it was that he sacrificed:

Why did Abraham sacrifice the ram?

Abraham our master said “*Whom I crave that He will forgive me my sin on the Day of Judgment.*” (26:82), and “*Our Lord, forgive me and my parents and the believers on the day of reckoning.*” (14:41) So Abraham feared God and knew that he was a sinner in need of God’s ransom from his sins. God gave Abraham the ram to show him his need to trust in what God Himself had done, and not what man could do. Thus, He sacrificed the ram, requesting God’s ransom and forgiveness for his sins. **Therefore, we sacrifice to show our trust in God and what He has done and to ask for His forgiveness and ransom.**

Unfortunately, we see that most people around us today are confident that they have nothing to fear for their eternal destiny because they consider themselves better than others, and they imagine that they don’t need anyone to ransom them from their sins on the Day of Judgment. They imagine that the religious preparations they have made are sufficient to protect them from the fires of hell. People like this are illustrated in the following.

Inappropriate confidence

In the spring of 1912, the ocean liner Titanic had been made ready for its maiden voyage from England to New York. According to experts in those days, it was unsinkable. Some of those who were to be passengers across the Atlantic said confidently, "We will be safe and no evil or danger can happen to us. The Titanic is the biggest ship in the world and we trust in the great efforts of man, which made this huge ship to cross the ocean in safety. Man's efforts are enough and they are our safety." But what happened? The ship collided with an iceberg and 1500 people died – all who did not get on a lifeboat.

Reader, are you like those passengers, confident that by your human efforts (good works, doing religious duties, etc.) you can cross safely the ocean of death and safely reach heaven? You may feel safe and confident, and be at the same time in grave danger. Good deeds and human efforts will not get you to heaven. The prophet Abraham himself did not trust in his own goodness or righteousness, but sacrificed the ram of ransom. He said, "*Whom I crave that He will forgive me my sin on the Day of Judgment.*" (26:82), and "*Our Lord, forgive me and my parents and the believers on the day of reckoning.*" (14:41) Are you better than our master Abraham? If you wish to trust in God's ransom as our master Abraham did in order to escape from the fires of hell, **what should you do?**

This matter is extremely important, because all those who trust in their own righteousness and goodness will burn in the fires of hell. So what is the way to the "lifeboats," which are the only way to safety?

Part 2

Who needs a sacrifice?

We have seen thus far that many people around us today publicly proclaim with their words “I trust in God” but they really don’t think that they really need anyone to ransom them from their visible and hidden sins. Their true trust is in their own good works and they are puffed up and proud of their supposed righteousness, confident that God will be pleased with them as they are. We see a similar person in the following narrative:

The religious fanatic and the backslider

Two men went into the house of God one day to pray. One was very strict and religious and other was not. The religious one looked down on the backslider with superiority and disgust and said to those around him, “O God, I thank you that I am a strict religious man. I do all my prayers without forgetting, and fast two days extra a week, and give the full poor-tax on time. And this entire crowd around me has seen me give to beggars. I have done many good works, and I am not like this backslider.” The other man did not even look up towards heaven out of his deep sense of sadness and shame for his sins, but prayed to God with humility and reverence. “O God, You who are full of mercy, please be merciful even to me, because I am a sinner and I need your forgiveness and ransom.” With whom do you think God will be pleased?

Our master Abraham was not like this strict religious man, but he feared God and knew he needed someone to ransom him from his sins. For he said, “*Whom I crave that He will forgive me my sin on the Day of Judgment.*” (26:82), and “*Our Lord, forgive me and my parents and the believers on the day of reckoning.*” (14:41). We see that Abraham the prophet (pbh) knew he was a sinner in need of God’s ransom, so he sacrificed the ram, trusting in the Ransomer and asking God to ransom him.

But was our master Abraham the only sinner in need of God’s forgiveness and ransom? The Generous Koran says:

“*Mankind are sinners and unbelievers.*” (14:34)

“*Each one we caught in his sin... they did evil against themselves.*” (29:40)

“*Man is truly sinful.*” (22:66)

“*God wrongs no one, but they wrong themselves.*” (10:44)

“*If God were to count sins, no one would escape.*” (16:61)

“*Man was killed; how sinful he is!*” (80:17)

“*He is sinful and ignorant.*” (33:72)

“*The human soul truly incites toward evil.*” (12:53)

We are all sinners, and we need, like the backslider, to ask God’s forgiveness for our sins and request His ransom and forgiveness. **We all need the sacrifice.**

Why do we dip our hands in the blood of the sheep we sacrifice?

Many people dip their hands in the blood of the sheep they sacrifice when they buy, for example, a new house or car. Do we sacrifice just for protection from the evil eye? Or is there a deeper lesson for us in the blood and the sacrifice? Yes, there is a lesson in the blood.

What is the lesson of the blood?

Ever since the very beginning, God has shown man that He insists on blood in a sacrifice to atone for the sin of man. Even Abel, the son of our master Adam, understood this truth! Abel offered one of the sheep of his flock, and God accepted it from him. But his brother Cain's offering was without blood, from the crops of his fields, and God did not accept it from him. Therefore the Generous Koran says, "*And recite the story of the two sons of Adam truly. They offered offerings, and it was accepted from one of them and not accepted from the other.*" (5:27) This shows us even more clearly the importance of blood. The blood of the sacrifice is necessary to atone for sins. Sacrifices without blood do us no good.

So then, what kind of a sacrifice will really do us good towards God?

The Generous Koran says the following about sacrifices of animals: "*Their flesh and blood will not reach God, but righteousness from you will reach Him.*" (22:37) The sacrifice that will do us any good must therefore be higher than an animal. This verse also gives us some extra information that is extremely useful: "*Their flesh and blood will not reach God, but righteousness from you will reach Him.*" God accepts nothing but righteousness, and righteousness is not a word to be applied to animals, as we notice in the phrase "*from you*"!! Who are the "*you*" that are spoken to? Humans!!

The Just Punishment

In the lands of the East, there was a judge before whom was brought a man accused of murder. After investigation, the charge was proved. The judge said to the murderer, "The punishment is shedding of blood." The murderer said, "Very well," and whispered to his slave. The slave went to the murderer's house and brought a pigeon. The accused then said to the judge, "Your honor, please take my pigeon and shed its blood." The judge said, "The blood of a pigeon is not acceptable for a man's sin." So the accused whispered again to his slave again, and he went and brought a chicken. The murderer said, "Take my chicken and shed its blood." The judge said, "The blood of chickens is not acceptable for a man's sin." A third time he whispered to his slave, and the slave went and brought a ram. The murderer said, "Your honor, take my ram and shed its blood." The judge said, "The blood of rams is not acceptable for a man's sin. So the man whispered once again, and his slave brought a cow. The murderer said to the judge, "You honor, take my cow and shed its blood." The judge said, "The blood of cows is not acceptable for a man's sin." The slave came one more time with a camel, and the judge said, "The blood of camels is not acceptable for a man's sin." This time, the slave came back with a friend of the murderer. The murderer said, "This is my friend, and he has come of his own accord. Take him and shed his blood." The judge conferred with the rest, and then said, "The blood of a man is sufficient for a man's sin. Take the murderer's friend and shed his blood."

So the sacrifice that is acceptable to God is the sacrifice of a man.

Now we come to the biggest, most important mystery of all: **Who is the Sacrifice?**

Part 3

We have discovered a number of facts about the sacrifice, and now we have reached the biggest secret of the Blessed Feast Id Al-Adha:

What do we know about this Sacrifice?

Let us summarize what we have discovered about the sacrifice.

- 1) The true sacrifice was more than an animal and can be described as righteous. In other words, the true sacrifice was a man.
- 2) The sacrifice was from God, and God Himself sent him.
- 3) The sacrifice was pure and perfect.
- 4) The sacrifice came in a miraculous way.
- 5) The sacrifice was great.
- 6) The sacrifice died.
- 7) The sacrifice lived long enough to be a ransom.
- 8) The sacrifice's blood was shed.
- 9) The sacrifice was killed on Mount Moriah.
- 10) The sacrifice was a symbol of God's ransom.
- 11) The death of the sacrifice gave life to man.

Who is this Sacrifice?

- 1) From the first discovery above, we know that the sacrifice which was symbolized was human.
- 2) From the second discovery, we know that the sacrifice was one sent by God.
- 3) From the third discovery, we know that this messenger was pure and without any sin. Are there any such messengers without sin? Some people are of the opinion that all the prophets are without sin. But does the Generous Koran support this opinion? What does the Generous Koran say?

“Mankind are sinners and unbelievers.” (14:34)

“Each one we caught in his sin... they did evil against themselves.” (29:40)

“Man is truly sinful.” (22:66)

“God wrongs no one, but they wrong themselves.” (10:44)

“If God were to count sins, no one would escape.” (16:61)

“Man was killed; how sinful he is!” (80:17)

“He is sinful and ignorant.” (33:72)

“The human soul truly incites toward evil.” (12:53)

We immediately notice that the Generous Koran does not give an exception for the prophets at all. But in order to be quite sure in this matter, let us look more in depth at what the Generous Koran has to say about some of the prophets (on all of whom be peace):

About our master **Adam and our lady Eve**: “*We sinned against ourselves, and if You don’t forgive us and have mercy on us, we will certainly be lost.*” (7:23), and
“*And Adam disobeyed his Lord and went astray.*” (20:121)

About our master **Noah**: “*And if you do not forgive me and have mercy on me, I will certainly be lost.*” (11:47), and

“*Lord, forgive me and my parents and believers who enter my house, and the rest of the believers.*” (71:28)

About our master **Abraham**: “*Whom I crave that He will forgive me my sin on the Day of Judgment*” (26:82), and

“*Our Lord, forgive me and my parents and the believers on the day of reckoning*” (14:41)

About our master **Moses**: “*And Moses struck him and killed him. He said, ‘This is a work of Satan’ ... He said, ‘Lord, I have sinned against myself. Forgive me!’*” (28:15-16)

About our master **Aaron**: “*‘Don’t you follow me? Have you thus disobeyed my command?’*” (20:93)

About both our masters **Moses and Aaron**: “*He said, ‘Lord, forgive me and my brother.’*” (7:151), and

“*We crave that our Lord will forgive our sins.*” (26:51)

About our master **David**: “*And he asked his Lord for forgiveness.*” (38:24)

About our master **Solomon**: “*I have loved the good things of the world more than mentioning the name of God...He said, ‘Lord, forgive me.’*” (38:32,35)

About our master **Jonah**: “*I was truly a sinner.*” (21:87), and

“*So the whale swallowed him while he was blameworthy.*” (37:142)

About our master **Mohamed**: “*So that God may forgive your past and future sins.*” (48:2), and

“*And ask forgiveness for your sins and those of all the believers.*” (47:19), and

“*And ask forgiveness for your sins, and praise your Lord.*” (40:55), and

“*And ask forgiveness from God.*” (4:106), and

“*He frowned and turned away when the blind man came to him.*” (80:1-2), and

“*And praise your Lord and ask his forgiveness.*” (110:3), and

“*We took away from you your burden of guilt.*” (94:2), and

“*And say, ‘Lord, forgive and have mercy!’*” (23:118)

But what does the Generous Koran say about our master Christ Jesus son of Mary?

First, the Generous Koran never mentions any sin or reason to ask forgiveness in connection with him. But not only that, but it also says the very opposite as well: “*So that I may give you a sinless boy.*” (19:19) The word “sinless” is used of no one else in the Generous Koran.

So our master Christ Jesus son of Mary is the only one who fits the third discovery.

Thus, he is the only one who could be the true sacrifice. But does he fit the rest of the discoveries as well?

- 4) From the fourth discovery, let us ask: Did our master Jesus come into the world in a miraculous way? Yes indeed. He alone of all men was born of a virgin, as the Generous Koran says: “*And she protected her virginity, so We (God) breathed some of Our Spirit into her and We made her and her son a miracle for all mankind.*” (21:91) and “*And Mary, daughter of Imran who protected her virginity, and we breathed some of our Spirit into her vulva.*” (66:12)

- 5) From the fifth discovery, let us ask: “Did our master Jesus have greatness? Again, yes indeed. The Generous Koran mentions about our master Jesus son of Mary *“Since the angels said, ‘Mary, God gives you good news of a Word from Him whose name is Christ Jesus son of Mary. He is highly exalted in this world and the next, and near-stationed to God.’”* (3:45) and *“Truly Christ Jesus son of Mary is God’s Messenger and His Word which He gave to Mary and a Spirit from Him.”* (4:171) Christ Jesus son of Mary is the only one who is described in the Generous Koran as *“highly exalted”* and is the only one called *“The Word of God and a Spirit from Him.”*”

Second, the Generous Koran mentions only our masters Adam and Jesus into whom God breathed his Spirit. About our master Adam it says, *“Then He made him and breathed some of His Spirit into him.”* (32:9) But because our master Adam disobeyed God, his special relationship with God was spoiled, just as the Generous Koran says, *“And Adam disobeyed his Lord and went astray.”* (20:121)

About our master Christ, the Generous Koran says: *“And she protected her virginity, so We (God) breathed some of Our Spirit into her and We made her and her son a miracle for all mankind.”* (21:91) It also confirms that our master Jesus did not lose his special relationship with God as our master Adam had done, for it says about him: *“So that I may give you a sinless boy.”* (19:19) Our master Christ Jesus son of Mary was distinguished in that God Himself breathed into our lady Mary, who became pregnant with our master Jesus without any man being involved, and that our master Jesus’ relationship with God was not changed or ruined by disobedience or sin. Our master Jesus thus has a human nature, which he received from his mother, Mary, and a holy spiritual nature, which he received from God’s Spirit breathed into her. Our master Jesus’ relationship with God was thus unique, and our master Jesus alone fits the fifth discovery.

- 6) From the sixth discovery, let us ask: “Did our master Jesus die?”

The (Mistaken) General Opinion

Some people claim that *“Christ Jesus son of Mary, God’s Messenger and His Word which He sent to Mary, and a spirit from Him”* (4:171) did not die. The proponents of this view base their view on a few words of one verse of the Generous Koran: *“And they did not kill him, nor did they crucify him, but it seemed to them that they did.”* (4:157)

Because they ignore the context of the verse in addition to everything else the Generous Koran says about the subject, they distort the meaning of the Generous Koran. They are like the people who say, “We don’t pray, because the Generous Koran says, *‘Don’t go near prayer.’* (4:43) The complete thought is *“Don’t go near prayer when you are drunk.”* The Generous Koran never forbids prayer. Thus we see that ignoring the context can lead to false conclusions. Choosing a few words from one verse and ignoring the context and the rest of the verses that deal with the same subject is corrupting the text.

Context is Crucial

If we were to read the verse in the light of its context, we would understand it correctly. First, about whom does this verse (4:171) speak? Look carefully. The subject of the sentence is not our master Christ Jesus son of Mary, but a group of people “they” that is not specified in this particular verse. The previous verses, however, specify who they are very clearly. The context clarifies the meaning. Let us look at these verses that immediately precede the verse in question (4:153-156):

“The people of the book ask you to make a book come down from heaven. They asked more than that from Moses.” (4:153) About whom does this verse talk? The people of the Sabbath, the Jews.

“And We raised over them the Pillar of Fire ... and told them not to break the Sabbath.” (4:154) About whom does this verse talk? The people of our master Moses, the Jews.

“They broke their covenant (with God) and disbelieved in God’s miracles and they killed the prophets without cause.” (4:155) About whom does this verse talk? The people of the prophets, the Jews.

“They disbelieved in God and brought a scandalous charge against Mary.” (4:156) About whom does this verse talk? The Jews in Jesus’ day.

“They said, ‘We killed Christ Jesus son of Mary, God’s Messenger.’” (4:157) About whom does this verse talk? Again, the people of our master Moses, the Jews.

“And they did not kill him and they did not crucify him.” (4:157) About whom does this verse talk? The people of our master Moses, the Jews.

“But it seemed so to them.” (4:157) About whom does this verse talk? The people of our master Moses, the Jews.

The True Meaning

As we have seen, verse 157 is the completion of the previous verses, and all of them have a single subject: the people of our master Moses, also known as the Children of Israel, the Jews. Once we understand this, we are able to understand the correct meaning of the verse: “They said, ‘We killed Christ Jesus son of Mary, God’s Messenger,’ and they did not kill him and they did not crucify him, but it seemed so to them.” (4:157) It means **the Jews** said that **the Jews** had killed our master Christ Jesus son of Mary, God’s Messenger, and **the Jews** did not kill him and **the Jews** did not crucify him but it seemed to **the Jews** so. So about whom does the verse speak? About the Jews. And what does the verse say? That the Jews themselves did not kill or crucify Christ Jesus son of Mary. But does the verse mention Christ Jesus son of Mary not dying? By no means! Neither here nor elsewhere in the whole Generous Koran does it say that our master Christ Jesus son of Mary did not die.

And truly the Jews themselves did not kill him. We see throughout history that the Jews never used crucifixion to execute people, but they used stoning instead. Those who used the cross to execute criminals were the Romans. It was the Romans who did this dastardly deed (crucifying our master Christ Jesus son of Mary) on behalf of

the Jews. This also agrees with the prophecies found in the Wise Tawrah (Old Testament), the description found in the Honored Gospel (New Testament), and the rest of the verses in the Generous Koran on the subject.

The Goal of the Jews

It is beyond doubt that the Jews had rejected our master Christ Jesus son of Mary and wanted to get rid of him and his message. The Generous Koran mentions this about the Jews: “*Whenever a messenger comes to you, bringing a message you don’t like, you become proud, and some of them you called liars, and some of them you (now) kill.” (2:87) and “*Whenever a messenger came to them, bringing a message they didn’t like, some of them they called liars, and some of them they (now) kill.” (5:70) and “*They were crafty.*” (3:54) They Jews were indeed crafty and wanted to get rid of Jesus and his message permanently. The Jews under Roman imperialistic rule could have executed our master Jesus by stoning, but they did not want him to have the glory of a martyr’s death. They wanted him to have the despicable death of crucifixion.**

The Craftiness of the Jews

Why, then, did the Jews claim ‘*We killed Christ Jesus son of Mary, God’s Messenger*’ if they had not killed Jesus themselves? After they had arrested our master Jesus, and surrendered him to the infidel Romans for execution, “*it seemed to them*” that they had finished with Jesus and had ended his influence on their people. But what happened? God raised him from death and got victory over the unbelieving Jews. This was a great victory and God is All-Powerful! As the Generous Koran says: “*And they were crafty and God was crafty, and God was the Craftiest.*” (3:54)

These are some of the verses in the Generous Koran that deal with the death of Christ Jesus son of Mary, which some people ignore:

“*Peace be upon me the day I was born and the day I will die, and the day I will be raised up alive.” (19:33)*

“*God said, ‘Jesus, I will make you die and raise you up to Me, and cleanse you from the disbelievers, and make those who follow you higher than the disbelievers until the Day of Resurrection.’ (3:55)*

“*I was a witness over them while I remained among them, but when you made me die, You Yourself were the watcher over them.” (5:117)*

“*We gave Moses the Book and sent messengers after him, and we gave Jesus son of Mary miraculous signs and supported him with the Holy Spirit. Whenever a messenger comes to you, bringing a message you don’t like, you become proud, and some of them you called liars, and some of them you (now) kill.” (2:87)*

“*And He has commanded me to pray and give alms to the poor as long as I remain alive.” (19:31)*

“*And We supported him with the Holy Spirit.” (2:253)*

“*And you did not kill them but God killed them.” (8:17)*

“Never consider that those who die following God’s path are dead, but alive with their Lord providing for them.” (3:169)

Let us make several observations.

- a) Our master Jesus knew in advance that he was going to die, and that that day was going to be a blessed day.
- b) God Himself said that He would make our master Jesus die, and then raise him up to Himself.
- c) Our master Jesus told God that God had already made him die at some past time (in other words, before the Generous Koran was revealed).
- d) The Jews habitually killed messengers and prophets
- e) Our master Moses came and the Jews called him a liar, and our master Jesus came and they killed him.
- f) The order is quite clear and very important. Everyone agrees that God raised our master Jesus, or made him ascend to heaven but not everyone agrees on when it happened. Notice the order that the Generous Koran uses in describing what happened. *“Peace be upon me the day I was born and the day I will die, and the day I will be raised up alive.” (19:33)* First Christ’s birth, then his death, then his being raised up alive. *“God said, ‘Jesus, I will make you die and raise you up to Me, and cleanse you from the disbelievers, and make those who follow you higher than the disbelievers until the Day of Resurrection.” (3:55)* First our master Christ’s death, then his being raised up, then his being cleansed, then his followers being made high, then the Day of Resurrection. Now, would the Generous Koran have mentioned this order if its purpose was another order altogether? Of course not. The Generous Koran mentions this order because this is the historical order. First, Christ was born, then he died, then he was raised up, then he was purified of unbelievers, then his followers were placed above the unbelievers, where they will stay until the Day of Resurrection. **So Jesus died before his followers were placed above the unbelievers, in other words, in the past.**
- g) God Himself commanded our master Christ Jesus son of Mary to pray and give alms to the poor as long as he remained alive. The question to those who still stubbornly to insist that our master Christ Jesus son of Mary did not die is this: To whom is our master Jesus giving alms in heaven, if he has never died? Are those who are with God in heaven poor and in need of food or money? Of course not. The poor are in this world, not in heaven with God.
- h) Was God who supported our master Christ with his Holy Spirit unable to continue to support him until the very end? By no means. God was able to support our master Christ Jesus son of Mary until the very end to prevent his death, but He did not do so. Why? God is Omnipotent and in total control of everything, so we must consider that the death of Christ happened according to God’s will. This case is similar to what the Generous Koran describes in (8:17) *“And you did not kill them but God killed them.”* and in (3:169) *“Never consider that those who die following God’s path are dead, but alive with their Lord providing for them.”*

Trying to Avoid the Obvious Meaning

There are some people who still object after all this, and think that the word /tawaffa/, translated “to make die” doesn’t mean death but instead taking a person from earth into God’s presence without death! It is obvious that these people’s opinion is against the Generous Koran, which mentions the word /tawaffa/ in its various forms 23 times

in addition to the two verses we have seen above which deal with Christ Jesus son of Mary. The reader who really desires the truth about these matters can look up all the verses and examine them carefully. He will not find a single verse with a meaning like those people's opinion. In 39:42, /tawaffa/ means "taking of a soul at death" and in all the other 22 verses, it means "death". These verses are: 2:234,240, 3:193, 4:15,97, 6:60,61, 7:37,126, 8:50, 10:46,104, 12:101, 13:40, 16:28,32,70, 22:5, 32:15, 39:42, 40:67,77, 47:27.

The Objection of Honor

Some people may still object after all that has been mentioned so far, saying, "Would God let unbelievers shame one of His prophets and kill him?" Before we answer, let us look at what the Generous Koran has to say about the subject:

"We gave Moses the Book and sent messengers after him, and we gave Jesus son of Mary miraculous signs and supported him with the Holy Spirit. Whenever a messenger comes to you, bringing a message you don't like, you become proud, and some of them you called liars, and some of them you (now) kill." (2:87)

"Whenever a messenger comes to them, bringing a message they don't like, some of them they called liars, and some of them they (now) kill." (5:70)

"Say, then why do you kill God's prophets beforehand, if you are true believers?" (2:91)

"They were disbelieving in God's miraculous signs and wrongfully killing the prophets." (3:112)

"We will write against them what they said and their wrongful killing of the prophets." (3:181)

"Say, messengers before me have come to you with clear miracles and with what you have said, so why do you kill them if you are honest?" (3:183)

"They broke their covenant (with God) and disbelieved in God's miracles and killed the prophets without cause." (4:155)

"That is because they disbelieved in God's miraculous signs and wrongfully killed the prophets." (2:61)

"Those who disbelieve in God's miraculous signs and wrongfully kill the prophets." (3:21)

These verses are all very clear that the Jews had a habit of killing many of the prophets and messengers. So it is quite understandable that they killed our master Christ Jesus son of Mary as well. However, the issue of honor is important to God, who is never shamed, as the following story shows:

The Honor of the Prince

In the days of ancient Greece, there was an old king who had only one son and heir. A powerful foreign king defeated him and when the old king surrendered, the foreign

king imposed a harsh condition - that for the victorious king to withdraw his troops, the old king must promise to give him whatever he asked. The old king knew that if he did not do as the foreign king wished he would eventually lose his people, his possessions, and even his life. So he agreed.

Several months later, the victorious king sent word of the gift required: a young man, handsome, well-built, and with high moral character, to be slaughtered as a sacrifice for the gods of the victors. All the citizens heard of the gift required, and were horrified. The prince went to his father, and said, "Father, let us refuse. This is too much to ask." The king answered in sorrow, "Son, we cannot. First, I have given my word, and second, his armies outnumber ours twenty to one. He will destroy us if we refuse."

Then the son said, "Then let me go as the sacrifice, to ransom my people." "But that would leave me without an heir," said the king. The prince responded, "But father, did you not just say that if we do not, he will destroy us all? This is far better." The king said, "But I wished for you the honor of being crowned king after me." The prince answered, "Dear father, there is no higher honor I could attain than that of giving up my life for the people of your kingdom whom you love. Please do not refuse me this honor."

When the king saw that his son was determined, he sadly consented. The son departed and presented himself to the victorious king. The king was astonished that it was the crown prince who had come. "Why have you come?" he asked incredulously. "To voluntarily sacrifice myself to ransom my people and my kingdom." The king said, "Very well. You may do so," and he slaughtered the young man to his gods. Because of the prince's great sacrifice, and the honor with which he surrendered himself, the king pronounced that there was to be eternal peace and friendship between their countries. And indeed the two countries remained friends for many generations thereafter.

Indeed, there is a greater honor than can being delivered – the honor of voluntarily sacrificing oneself for others.

Our master Christ in a similar way sacrificed himself

Is not this how our master Christ Jesus son of Mary sacrificed himself? As the Generous Koran says:

"I create a bird for you from clay, and breathe life into it and it becomes a living bird with God's permission, and I heal the man born blind and the leper and give life to the dead with God's permission." (3:49) and

"And you create a bird from clay with My permission and you breathe life into it and it becomes a living bird with My permission and you heal the man born blind and the leper with My permission and bring forth the dead with My permission." (5:110)

Whoever can give life to the dead or bring forth the dead is able to preserve his own life, as we see in the following story.

Was it murder or not?

Once a man was arrested for murder. He was brought to trial and the evidence presented. The defense first proved that the deceased had died of wounds caused by a knife. They also produced a knife and proved that the blood on the blade was from the deceased. They also proved that the fingerprints of the accused were on the knife that had killed the deceased. On this the prosecution rested their case. Yet the man was not convicted of murder! His lawyer did not seek to deny that the man had died because the defendant had stabbed him. However, he introduced one new piece of evidence – the deceased had been holding a loaded machinegun, with which he could have shot the defendant at any time, but did not. Instead, he *let* the defendant kill him. As a result, the jury decided that the deceased was not murdered and the charge was dropped.

Similarly, Jesus' death also means that he willingly surrendered himself to die, since no one could have taken his life away from him. So we must consider our master Christ Jesus son of Mary not only as one who was killed, but as one who sacrificed himself. In summary of everything above regarding our questions, **yes, our master Christ really did die**, and so is accurately described by the sixth discovery.

7) From the seventh discovery, did our master Christ Jesus son of Mary live long enough to be a ransom? We have seen above that our master Christ Jesus son of Mary was a sacrifice, so yes, he did live long enough to sacrifice himself as a ransom, so the seventh discovery applies to him.

8) Was Jesus' blood shed? In other words, by dying on the cross, does a person bleed? Yes, blood is shed through use of nails to hang the body on the boards. So our master Christ is accurately described by the eighth discovery.

9) Did our master Jesus son of Mary die on Mount Moriah? Yes, the place of the cross was on Mount Moriah, just outside Jerusalem. So the ninth discovery fits.

10) Was our master Christ Jesus son of Mary a symbol of God's ransom? Yes. Our master Yahya (John the Baptist) son of Zechariah (pbh) said: "This is the Lamb of God, who will be sacrificed to atone for the sins of the world." So the tenth discovery fits.

11) Finally, did the death of our master Christ Jesus son of Mary give life to man? Yes and yes. First, our master Christ raised the dead even before he himself died. Second, as we saw above in "The Honor of the Prince," if a man sacrifices himself, his death gives life to man. Third, as we saw in "A Just Punishment," when an innocent person surrenders his life for a sinner who deserves death, this is a ransom that gives the sinner life. So the eleventh discovery fits.

Thus our master Christ Jesus son of Mary was not only the only one who could have been the sacrifice, but he is that "great sacrifice" because he is described by all the qualities of the sacrifice. So now we can understand in a broader sense the secret meanings of the verse "*And We (God) ransomed him with a great sacrifice.*" (37:107) Why is he "*great?*" Because his great sacrifice encompassed the whole human race.

The Surgeon and the Patients

Several years ago, there was a famous, skillful surgeon through whose operations many had been saved from certain death. One day, there were three patients at a hospital who had just been diagnosed with cancer. All three had been advised to have surgery as soon as possible. As they were talking together, the first said, "I don't need surgery because I am the cousin of the famous surgeon, and I love him very much. Therefore I am not going to have surgery. The second said, "I don't need the operation either. I have read many articles about this doctor and have heard many of his lectures and I believe in his abilities. Therefore I don't need surgery and I am not going to have the operation." The third said, "I am not related to him nor have I read any articles about him, but I am going to go to him and ask him to do the operation on me right away." So which one of them do you think will be saved from certain death?

What would have happened to our master Abraham if he had not accepted the sacrifice God gave him? His son would have died. And what will happen to you, dear reader, if you don't accept the sacrifice from the Lord of All? The destiny of those who refuse God's straight path of rescue is hell.

We are all afflicted with the cancer of sin, and we all need that "great sacrifice" to heal us, as we have seen above. Where is your trust, O reader? Have you decided to trust in the works of your soul that inclines you to evil? Or are you trusting in people who have sins of their own and who need someone else to ransom them? Or are you trusting in "*Christ Jesus son of Mary, God's Messenger and His Word which he sent to Mary, and a spirit from him*" (4:171), the "great sacrifice" himself? Your trust in our master Christ is the only way to be rescued from certain hell and to get forgiveness for your sins. Are your sins forgiven, O reader? I hope so.

If you have truly realized that you are stricken by the disease of sin, and are sorry for that, and if you have found that you are in need of the ransom that is available in our master Christ Jesus son of Mary, who is the only way to the lifeboats, and if you want to assure your heart that your sins are forgiven, and if you have decided to trust in the sacrifice done by the great sacrifice himself, our master Christ Jesus son of Mary, on your behalf, and if you have decided to trust in him alone for your eternal destiny, pray to God a prayer like this:

O God Most Merciful,
Lord, I am sorry for my sins,
Lord, you are generous in your forgiveness,
Lord, have mercy on me, for I am a guilty sinner,
Lord, ransom me in Christ, the great sacrifice,
Lord, give me a portion in the Gardens of Delight,
Lord, lead me on the straight path,
Lord, I will trust you forever,
Amen.