



مركز التعليم الإسلامي، القطيف

The Truth About The Original Sin

جاليات

شعبة توعية الجاليات في الزلفي

9

ت: ٤٢٢٥٦٥٧ - ٠٦ - فاكس: ٤٢٢٤٤٣٤ - ٠٦ - ص: ١٨٢

حقيقة الخطيئة الأصلية

اللغة الانجليزية

الطبعة الثانية ١٤١٧/٥ هـ.

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King Fahd National Library Cataloging-in-Publication

Al-Qahtani, Abd Allah Hadi

The truth about the original sin.

32 P. , 12 X 17 cm.

ISBN 9960 - 27 - 560 - 4

1- Christianity

I- Title

273.341 dc

1013/15

Legal Deposit no. 1013/15

ISBN : 9960 - 27 - 560 - 4

الصف والإخراج: شعبة توعية الجاليات في الزلفي

The Truth about the Original Sin

حقيقة الخطيئة الاصلية

تأليف

د. عبدالله بن هادي القحطاني

يتكلم هذا الكتاب عن عقيدة الخطيئة الاصلية لدى النصارى ويبين من خلال الأدلة العقلية والنقلية بطلان هذا الاعتقاد ويخلص إلى أن السبيل الوحيد للنجاة من النار والفوز بالجنة يكون باتباع ما جاء به نبينا الكريم صلى الله عليه وسلم بتوحيد الله بالعبادة وأن كل إنسان يحاسب عن أعماله وأنه لا تزر وازرة وزر أخرى.

Dedication

*I dedicate this booklet to Allah.
I am all hope that he will accept.*

*I also dedicate this booklet to
those who search the truth*

*I feel indebted to the great Muslim scholar
Ibn Taymiyyah for his marvelous work,
by which I was inspired to study the concept of
the Original Sin in Christianity.*

*I extend my thanks to Allah who enabled me
to finish this work. I also thank my honored
brothers: Dr. Abdullah Abu-Ishi and Dr. Abdurazaq
Sammandar for their valuable suggestions and corrections.*

*If there is any good in this work, it is from Allah.
If there is any wrong, it is from myself.*

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*Second Edition
Rabea the Second, 1417
August, 1996.*

I. Introduction

Issues related to belief might seem to be sensitive to handle. However, with the advances in communication and the breaking up of cultural barriers, it becomes necessary that beliefs be investigated objectively and with an open mind. All concerned religious scholars and believers need to give a sympathetic ear to alternative positions or beliefs offered by people from distant cultures seeking answers to resolve or at least clarify various issues of a universal nature, especially, if such beliefs are exported to other nations side by side with all types of merchandise. As governments set quality standards on imports of all types, I think it is important to test such common values and beliefs as well. In particular, our relation with the Christian world has become so close that we both need to get acquainted with what each party has to contribute to the understanding of such pressing issue.

Since the concept of “The Original Sin” in Christianity forms the cornerstone out of which a cluster of beliefs like the godship of Jesus (PBUH)⁽¹⁾, crucifixion and salvation have emerged, therefore, it singles itself out as a good candidate to be studied.

The methodology that will be followed in this analysis of “The Original Sin” involves two types of evidence.

1. PBUH stands for peace and blessings of Allah be upon him (or them for plural.)

The first is to carry on the study based on all logical possibilities that would explain the truth of "The Original Sin". As a matter of fact, the writer depended on arguments developed by Ibn Taymiyah -a thirteenth century prominent Muslim scholar⁽²⁾. The second type of evidence used to study "The Original Sin" depended on drawing evidence from The Bible⁽³⁾ itself to reveal the validity of the concept in Christianity.

In doing so, it is ultimately left to the readers whom God has bestowed with intellect that distinguishes them from other creatures, to ponder, analyze, evaluate and then decide for themselves.

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2. Ahmad Ibn Taymiyah al-jawab as-sahih liman badala deen al-masseh. Vol. I. (This copy does not have references to the publisher nor to the year of publication)
 3. Muslims believe that God has revealed (The Torah) to Prophet Moses (parts of what is called: The Old Testament and (The Injeel) to Prophet Jesus, parts of what is called The New Testament. as guidance to their people. Nevertheless, the current numerous versions of the Bible made it difficult to decide which is the authenticated one. For more details about this issue look at:
Ezziah Ali Taha. The Methodology of Collecting the Bible and the Sunnah: A comparative Study. (Dar Al-Buhuth Al-Elmiyyah, Kuwait. 1987)
Ahmad Deedat. *Is the Bible God's Word?* International Publishing House, (1982) P.1

II. Why is it important to study the concept of “The Original Sin” in Christianity?

Professor Jurgen Moltmann in his book: “The Crucified God” said:

“The death of Jesus on the cross is the centre of all Christian theology ... all Christian statements about God, about creation, about sin and death have their focal point in the crucified Christ. All Christian statements about history, about hope stem from the crucified Christ.”⁽⁴⁾

It is evident that without the concept of “The Original Sin” there would be no need for crucifixion, salvation or atonement to take place.

Garner Ted Armstrong, the Executive Vice-President and Co-Publisher of the Plain truth (a Christian Magazine from America, which boasts a current, free world-wide circulation of 6 million copies a month), attempts to answer his own puzzle under the heading: “WAS THE RESURRECTION A HOAX?”:

The resurrection of Jesus Christ of Nazareth (PBUH) is either the supreme fact of history or a flagrant, deliberate fabrication foisted off on the followers of Christianity⁽⁵⁾.

4. Ahmad Deedat. Crucifixion or crucifiction? (International Islamic Publishing House, 1984.) P. 2.

5. THE PLAIN TRUTH. February 1984. (as reported in Deedat’s: Crucifixion or Crucifiction? P. 5.

Josh McDowel (An American evangelist) said in his book "The Resurrection Factor":

"I was forced to the conclusion that the resurrection of Jesus Christ is either one of the most wicked, heartless, vicious, hoaxes ever foisted upon the minds of men, or it is the most fantastic fact of history."⁽⁶⁾

With all the controversy presented above among some of the prominent American and other evangelists around the issue of crucifixion which was thought of to be necessary to atone for the Original Sin, we realize the importance of investigating such a concept.

III. How can God be crucified to save humanity?

Christians have exceeded all limits in relating injustice to God the Almighty. They have indeed undermined God in ways that no other nation has ever done before. In fact, they are far away from praising God or glorifying Him. They claim that when Adam (PBUH) ate from the forbidden tree, God became angry and directed punishment onto him; and that punishment continued on Adam's offsprings until the coming of Jesus (PBUH). His crucifixion was to relieve (the generations after him from their forefather's sin. Christians also claim that all the sons of Adam (PBUH)

6. Josh McDowell. The Resurrection Factor. In Deedat 1984, P. 5.

were imprisoned by Satan, even the prophets of God such as, Noah, Abraham, Moses, David, Solomon, et al. (PBUH).

On the other hand, let us see what the Qur'an says about these respected prophets: [6: 84-86]

We gave him Isaac and Jacob: all (three) We guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: Thus do We reward those who do good.

And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous.

ووهبنا له إسحاق ويعقوب كلا
هدينا ونوحا هدينا من قبل ومن
ذريته داود وسليمان وأيوب
ويوسف وموسى وهارون وكذلك
نجزي المحسنين. وزكريا ويحيى
وعيسى وإلياس كل من الصالحين.
وإسماعيل وإيسع ويونس ولوطا
وكلا فضلنا على العالمين.

We know that Abraham's father was a nonbeliever and God did not punish Abraham (PBUH) for his father's grave sin. Therefore, logically considered, would God hold him responsible for his forefather's (Adam's) sin? Furthermore, the Christian concept of The Original Sin assumes that Adam did not repent. However, God has declared that he did repent and was granted forgiveness by Him. This is what Allah (God) the Almighty says about Adam (PBUH):

Then learnt Adam from his Lord certain words and his Lord turned towards him;

فتلقى آدم من ربه كلمات فتاب
عليه إنه هو التواب الرحيم.

for He is Oft-Returning
Most Merciful. [Qur'an 2-37]

The Christians have gone out of their way to claim that it was through the crucifixion, which is one of the grave sins, that God has saved Adam (PBUH) and his offsprings from hell fire. They also claim that it was through this supposed crucifixion that God was able to trick Satan, notwithstanding the fact that Satan disobeyed God and deserved punishment since the time he refused to prostrate to Adam (PBUH) and he misled him to commit the sin. In fact, God had the ability to punish Satan long before the coming of Jesus (PBUH). Thus, one cannot help but to question the assumption as to why the sons of Adam are to be held accounted for their forefather's mistake.⁽⁷⁾

As a matter of fact, the life of Jesus (PBUH) is much shrouded in mystery, except for the three main years of his ministry. It is not profitable to discuss the many doubts and conjectures among the early Christian sects and among Muslim scholars. The Orthodox Christian Church makes it a cardinal point of its doctrine that his life was taken on the cross, that he died and was buried, that on the third day he rose in body with his wounds intact, and walked about and conversed, and ate with his disciples, and was afterwards taken up bodily to heaven. This is necessary for theological doctrine of blood sacrifice and vicarious atonement for sins

7. Ibn Taymiyah, pp. 216-217.

including the innate Original Sin, which is rejected by Islam⁽⁸⁾. However, some of the early Christian sects rejected the doctrine that Jesus was killed on the cross. Deedat in his book (*Crucifixion or Crocifixion?* pp. 19-38) has provided numerous references to the falsity of this concept. He draw most of his evidence from the Bible and other writings by Christian authorities.

The issue of crucifixion, as presented in Christianity, only strengthens the claims of the Jews that they were behind the crucifixion of Jesus (PBUH), that was never true. Instead, let's contemplate on what the Qur'an says about the issue of crucifixion: [Qur'an: 4:155-159]

(They have incurred divine displeasure): in that they broke their covenant; that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the Wrappings", Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe;

فبما نقضهم ميثاقهم وكفروهم بآيات
الله وقتلهم الأنبياء بغير حق وقومهم
قلوبنا غلف بل طبع الله عليها
بكفروهم فلا يؤمنون إلا قليلا.

8. The Holy Qur'an: English translation of the meanings and commentary. Translator note # 663. p.268.

That they rejected faith;
that they uttered against
Mary a grave false charge;

That they said (in boast),
“We killed Christ Jesus the
son of Mary, the Messenger
of Allah”; But they killed
him not, nor crucified him.
Only a likeness of that was
shown 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.]

Nay, Allah raised him up
unto himself; and Allah is
exalted in power, wise;-

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.

In the Qur’anic verses above, there is a catalogue of
iniquities of which the Jews were guilty, and for these
iniquities we must understand some of such words as: “they

وبكفرهم وقولهم على مريم بهتانا
عظيما.

وقولهم انا قتلنا المسيح عيسى ابن
مريم رسول الله وما قتلوه وما
صلبوه ولكن شبه لهم وإن الذين
اختلفوا فيه لفي شك منه ما لهم به
من علم إلا اتباع الظن وما قتلوه
يقينا.

بل رفعه الله إليه وكان الله عزيزا
حكيمًا.

وإن من أهل الكتاب إلا ليؤمن به
قبل موته ويوم القيامة يكون عليهم
شهيذاً.

are under divine displeasure”⁽⁹⁾. Their (the Jew) iniquities were:

1. that they broke their Covenant;
2. that they rejected Allah’s (God’s) guidance as conveyed by His messengers;
3. that they killed Allah’s messengers and incurred a double guilt which included murder and that of deliberate defiance of Allah’s law; and
4. they imagined themselves arrogantly self-sufficient, which means a blasphemous closing of their hearts forever against the admission of Allah’s grace.

then begins another series of iniquities from a different point of view:

1. that they rejected faith;
2. that they made false charges against a godly woman like Mary, who was chosen by Allah to be the mother of Jesus;
3. that they boasted of having killed Jesus when they were victims of their own self-hallucination;
4. that they hindered people from Allah’s way; and
5. they by means of usury and fraud they oppressed their fellow-men.⁽¹⁰⁾

The false charge against Mary was that she was unchaste. Such a charge is bad enough to make against any woman, but it is particularly irreverent to be made against

9. They Holy Qur’an, translator footnote 659, p. 266.

10. Such dealings are prohibited in the Bible. Look at (Ezekiel 18:8) Nevertheless, they insist in acting against the Gospel.

Mary the mother of the prophet of Allah, Jesus (PBUH). The Jews rejected his message from the beginning by ridiculing Allah's power through his extraordinary birth (See The Holy Qur'an 17:27-28). Chastity of women is highly respected because it is such an essential aspect of their dignity and honor that nobody could doubt, unless he or she brings strong evidence, four eye witnesses, that she committed an unchaste act. If they failed to do so, they will be flogged with eighty lashes and debarred from being competent witnesses. (See the verse that talks about this matter in The Holy Qur'an 24:4)

Several sects of Christianity like the Basilidans rejected the issue of crucifixion of Jesus (PBUH) and believed that some one else was substituted for him. The Docetae (another sect of Christians) held that Christ never had a real physical or natural body, but only an apparent or phantom body. The gospel of St. Barnabas supported the theory that Christ was substituted on the cross.⁽¹¹⁾

Moreover, the Christians say that Christ (PBUH) was a man and a god at the same time. He purposely allowed the unbelievers to crucify him; so Jesus (god to them) would trick Satan⁽¹²⁾. They claim that Jesus concealed his identity as god, so that Satan would not know him. They say that he allowed his foes to take him, beat him up and spit on his face.⁽¹³⁾ According to them, he also allowed them

11. The Holy Qur'an: translator footnote # 663, p. 286.

12. Ibn Taymiyah, p. 216.

13. What does the Qur'an say about this? "They did not crucify him nor did they kill him ..."

to crucify him and put the thorns on his head; and showed the fear of death. Then, he started saying:

“Eloi, Eloi, lama sabachtani?”

Which means, “My God, My God, why have you forsaken me?” (Matthew 27:46).

These words according to Christians were spoken so that the Devil will not know that he was “God” or “the son of God”. Satan wants to take his soul to the hell fire as he did to Noah, Abraham, Moses and other prophets (PBUT) and believers. Therefore, God will argue against Satan by saying, “For what reason did you take my soul?” Satan would reply, “Because of your sin”. Then god’s human side would reply: “I have no sins like other prophets. They had sins by which they deserve that their souls be thrown in hell fire.” They (the Christians) also say that in this way God was able to establish a pretext (evidence) to punish Satan. Therefore, it became permissible for god to punish Satan and save the children of Adam from Hell-fire.

Such claims are full of falsity in relating injustice to God the Almighty. Who dares to speak about God in such away? This has indeed terribly rebuked the knowledge of God, His wisdom and justice in an unprecedented manner. God says in the Holy Qur’an: [Qur’an 18:109]

Say: “If the ocean were
ink(wherewith to write out)
the words of my Lord,
sooner would the ocean be

قل لو كان البحر مدادا لكلمات
ربي لنفد البحر قبل أن تنفذ كلمات

exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.”

ربي ولو جئنا بمثله مددا

We will go through testing these claims in a logically organized manner from several angles.

If we accept that Jesus (PBUH) was saying: “Eloi, Eloi, lama sabachtani? and he was not telling the truth but just to deceive Satan, he, then is accused of lying. However, Muslims believe that a prophet of God will never lie, since all the prophets of God are infallible. The only other alternative is that Jesus (PBUH) did not know that he was the “son of God” and this is absolutely out of the question., Therefore, we are left with the third and most probable option which is that Jesus (PBUH) was a man.⁽¹⁴⁾

1V. What is the real nature of Christ (PBUH)?

If Satan has taken the children of Adam for their father’s sin, then there is no difference between the human nature of Christ and other humans.⁽¹⁵⁾ There are many places in the Bible where Jesus (PBUH) said that (or referred to himself) as the son of man among which:

a. “Come to see, **a man** who told me everything I ever

14. Ibn Taymiyah, p. 216.

15. Ibid. p. 218.

did...) (John 4:29)

b. “Ye men of Israel, hear these words: Jesus of Nazareth. **A MAN** approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.” (Acts 2:22)

In fact, Jesus (PBUH) was never quoted in the Bible as saying that he was the son of God. In addition to the fact that other prophets of God were referred to in the Bible as the sons of God as in; (Psalms 2:7) Where David was referred to as the son of God;

“He said to me, “you are my Son; today I have become your father”

Why is not David (PBUH) considered “a son of God” also in the same way as Jesus (PBUH) has been perceived?

V. What is the fate of Adam’s (PBUH) progeny?

If they say that generations of people after Christ were like those who came after him; how can it be that Satan was allowed to take hold of the previous generations but not the latter ones, although they are equally related to Adam (PBUH)? They have also committed greater sins than those of the prophets of God before them. How come Satan was given the chance to punish the preceding prophets to Jesus and relieving tyrants and unbelievers proceeding Jesus (PBUH) from punishment?

VI. Who gave Satan the Authority?

The claim that Satan was allowed to drive the children of Adam into hell could only have one of the following two entailments; either what Satan has done is injustice committed by him against the offsprings of Adam or what ever he has done is just.

a) If such actions were just, then Satan wouldn't be blamed and there would be no reason for Christ to prevent him from practising justice. On the contrary, Satan should be granted the opportunity to take hold of those before and after Jesus (PBUH).

b) If what Satan had been doing were injustice and God did not prevent him from committing them before the coming of Christ, we are faced with two conclusions; either God was incapable (God forbid) of preventing such injustice or He was able to stop it but He did not. If so, then there is no deference had injustice been prevented in a certain time or another.

VII. Should Satan be punished?

If Satan had been excused, before Christ came, to take people to hell because of their father's sin, then there is no need to persecute or even blame him. If Satan was not excused then there is no need to deceive him by holding him responsible for his crimes, because he deserved persecution.

If Jesus (PBUH) did not establish evidence on Satan before crucifixion and he did not crucify him, Satan could

say that he did not know that this man represented the human side of God; and God had permitted him to take the children of Adam to hell. This (Jesus) was one of them. I had no knowledge that you had been incarnated with him. Had I known that, I would have glorified him. Therefore, I am excused in doing that, so do not practise injustice against me.

We could assume that Satan might say therein; "Oh my God! This is the only human that I have mistakenly taken his soul. However, I have the right to take the souls of people after him (Christ) as I had it before him, due to either their father's sin or their own sins". If what the Christians say is true, then God would need another pretext to hold Satan responsible for what he has done.

VIII. Was Satan given permission to deceive?

If we say that Adam (PBUH) has committed a sin and his children have also committed sins through Satan's deception, then is it up to God or Satan to punish them for their sins? If we think that any reasonable person would say that Satan has the right to deceive the children of Adam, then will he be granted the authority to persecute them all without God's permission? Is not this claim borrowed from the Maguses who say that every evil sin and persecution for it is carried out by the Satan? God has nothing to do with these things. He does not persecute anybody for the sins that

he or she has committed. No doubt that such beliefs have found their way into Christianity from Magus. Therefore, there is no evidence to support these claims, neither from the revealed books nor from any of the disciples. So, the Marinates sects of Mazdasim and Christianity is basically a combination of Mazdasim and Christianity. Their leader (Mani) was a magi-Christian. Indeed the relationship between the two religions is very strong.⁽¹⁶⁾

Has Satan persecuted the children of Adam and sent them to hell with or without the permission of God? If they believe that it was with the permission of God, then Satan does not deserve to be persecuted; if it has not had the permission of God, then is it fair to say that God would allow Satan to practise such injustice? If these were allowed by God to happen at one time, then it would be allowed at all times, and vice versa. There is no difference between the time before Jesus and the time after him.

IX. Could not God stop Satan?

Could God stop Satan and persecute him without this scheme (God's incarnation in a human form, in the character of Jesus as claimed by Christians to deceive Satan and made him think that Jesus was a man), and would it be right for God to do so? If the answer is negative, then God does not need to plot a scheme to deceive Satan and crucify

16. Ibid. pp. 217-218.

Himself or “His son, Jesus”. Was it an obligation upon God to practise justice on Satan by stopping him from his mischievous acts? If it were not, then Satan would be permitted to operate his evil doings at all times since there is no difference between one time and another. If the Christians claimed that God was incapable of stopping Satan, then they would be accusing God of being powerless (God forbidden) to restrain Satan. Such a perception of God is considered by all religions as the worst type of disbelief. Such a conclusion is similar to the atheists’ claim that light could not prevent the world from evil.

X. Did God allow the crucifixion of Jesus?

How about what the disbelieving Jews have done to Christ (PBUH), by helping the Roman soldiers, as claimed, to crucify him (according to the Christian belief)? (See Matthew 26:47-75). Were they obeying or disobeying God by doing so? If they were obeying God, then the Jews who crucified Christ (PBUH) deserve a reward from God for their obedience, just like any other obeying believers. In fact, nearly all Christians agree that the Jews were the greatest sinners among men and the worst creatures of God. Not only that, but they also curse them and would go on to the extend of permitting the shedding of their blood.⁽¹⁷⁾

17. Let us look at what Maryam Jameelah (a former Jewish woman) has written about the enmity Christians have against Jews. Maryam Jameelah. *Islam in Theory and Practice*. (H. Farooq =

They have designated a time to persecute the Jews at the last days of their fasting⁽¹⁸⁾ to commemorate the days of crucifixion. Moreover, if those Jews were disobedient, could not God prevent them from crucifying Christ? If God could not, then He would not be able to prevent Satan from oppressing the coming generations. If God could prevent people from committing sins and He did not, then He was able to stop Satan with no need for such a scheme to deceive him.

On the other hand, if the act of crucifixion were approved by God, then it would be alright to give Satan the ability to oppress the children of Adam (PBUH) in the past and in the future.

Therefore, there would have been no need for God to deceive Satan.⁽¹⁹⁾

By now, we have come to realize that there is no doubt that any mature person will recognize the corruption that has come to Christianity. The purpose here is to explain

= Associates LTD. Lahore. 1983) p. 1.

“From a very early age, I wondered what I being Jewish really meant. I suppose I first began to wonder when at Easter-time Christian classmates at school called me “Christ killer”. As soon as the Easter season had passed, they were miraculously transformed into friendly play mates for the remainder of the year. When I once asked a little Roman Catholic boy in my class why he did this, he said that the priest had told him to.”

18. Fasting was prescribed to the Christians in the Bible as in:

“When you fast do not look somber as hypocrites do” Matthew 6:16. Who observes fasting nowadays?

19. Ibn Taymiyah, p. 218.

some of the discrepancies that they have as excuses for themselves in order not to accept believing in Allah, in His book (The Qur'an), in His prophet (Mohammed PBUH) and in His religion (Al-Islam).

Allah is just and does not order people to believe in or do what they can not. God, praise be to Him, has never asked people for anything that is beyond their ability. It is unfortunate that Christians continue to attribute unspeakable injustice to God. No believer has ever done so before.

XI. How does Islam view man?

Every human being, Islam affirms, stands to benefit from these divine dispensations. The road to felicity is a free and open highway which anyone may tread of his own accord. Everybody is innately endowed with all these rights and privileges. God has granted them to all without discrimination. "Nature", "the earth", "the heavens" all belong to each and every human.

Indeed, God has done all this and even more! He has implanted His own religion (Fitrah) into every human birth. The true religion is innate, with which all humans are equipped.

Behind the dazzling religious diversity of mankind stands an innate religion inseparable from human nature. This is the primordial religion, Ur-religion, the one and only true religion. [Qur'an: 3:19]

The religion before Allah is Islam (submission to His Will): nor did the people of the book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling accounting.

إن الدين عند الله الإسلام وما
اختلف الذين أوتوا الكتاب إلا من
بعد ما جاءهم العلم بغيا بينهم ومن
يكفر بآيات الله فإن الله سريع
الحساب.

Everyone possesses it unless acculturation and indoctrination, misguidance, corruption or dissuasion have taught him otherwise.

Prophet Mohammed (PBUH) said: "Every newborn child is born on the innate nature (Islam = complete surrender to Allah). Then his parents change him into Judaism, Christianity or Magianism."⁽²⁰⁾

Finally, Islam entertains no idea of "the fall of man", no concept of "original sin". It holds no man to stand in an innate, necessary predicament out of which he can not pull himself. Man, it holds, is innocent. He is born with his innocence. Indeed, he is born with a thousand given perfection, with faculties of understanding, and an innate sense with which to know the true God. In this all men are

20. Kauthar M. Al-Minawi. *The Child's Rights in Islam*.
Translated by Saifuddin H. Shaheen. (Safir Press, Riyadh.
1992.)

equal, since it follows from their very existence, from their creation. This is the basis of Islamic Universalism.⁽²¹⁾

XII. Conclusion

To summarize, this book presents some of the possible logical arguments concerning the idea of the “Original Sin” as the most important belief in Christianity on which believes like crucifixion and salvation have been built. We conclude by summarizing all the logical possibilities in regard to Christian beliefs around the idea of “The Original Sin”.

1) The first position assumes that God does what ever He wants with no wisdom, rationality or justice. Just like what the determinists say.

2) The second position assumes that God performs justice which is required of people (using people’s standards); as it is the claim of the fatalists.

3) The third position assumes that God is all Just and He is free from committing all forms of injustice. However, His justice differs from that of His creation.

Based on the three assumptions mentioned above, we will examine the Christians’ belief regarding the idea of the “Original Sin” the crucifixion of Christ (PBUH) and

21. Isma’il al-Faruqi. Towards a Critical World Theology. Towards Islamaization of Disciplines. (The International Institute of Islamic Theology, 1989) p. 443.

putting Satan in charge of taking his soul. Therefore, three arguments will be advanced to account for these claims.

a. If we follow the first assumption, then God has the right to give Satan the power over the children of Adam and persecute them all without any sin that they might have committed. So, there is no need to scheme a pretext for Satan.

b. If we take the second assumption into consideration, we know if one realizes that one of his servants had commanded another person to commit a sin that the master dislikes, it would be just for him to persecute both the one who commanded and the one who obeyed. It would not be just to empower the unjust (the commanding one) to punish the commanded one. It is not just either to empower the unjust commander to transgress against the offsprings of the commanded one who did not participate in their father's sin. If we say that he has the right to enslave them because their father had obeyed him, then he should have the right to hold the ancestors and the offsprings accountable. Therefore, it is not right to withdraw his right by deceiving him. If he has the right to make them responsible for their father's sins, then he is free to punish them both, the forefathers and the offsprings.

If it is said that after Satan had taken the human side of Jesus (PBUH), he was then prevented from taking Adam's progeny thereafter. If it were so, this sin of Satan would be the least of all his sins, because he had not known that he (Jesus (PBUH)), according to the Christian believe, was

representing the human side of God. If Satan had been given the permission to enslave the offsprings of a man, then he would have one, thinking that he himself was from them, but he was not from them. This mistake would not prevent him from enslaving the rest. So, if Satan mistakenly took Jesus (PBUH) as a son of man, this should not prevent him from taking the rest.

c. The third assumption is that the justice of God is not like that of His creatures', but rather a characteristic of His justice is that He does not lessen the merits of anyone and does not punish anybody but for what he or she has committed. Therefore, it is not right for God to punish the children of Adam (PBUH) for their father's sin. It is also not right for God to punish the prophets who have no sin, since all the prophets are infallible and innocent.⁽²²⁾

So, if they die with no sin for which they deserve to be punished, how can they be punished after they die for their father's sin even if we assume that he (Adam PBUH) had died insisting on his sin, although this is a false assumption. And if we also make another false assumption that the prophets have sins for which they deserve to be punished after death and the empowerment of Satan to punish them, people who are not prophets after Jesus (PBUH) deserve

22. Allah says in the Holy Qur'an, "Say shall I seek for (my) Lord other than Allah. When He is the Cherisher of all things? Every soul draws the meed of its acts on none but itself: no bearer of burdened can bear the burden of another, your return in the end is towards Allah: He will tell you the truth of the things wherein you disputes. [6:164]

punishment. How can we accept justice that poses an illogical double standard by allowing the punishment of the prophets and not punishing those who are subordinate to them?

The idea of crucifixion as attributed to the theme of the "Original Sin" is not incompatible only with human intellect and understanding of justice, but also is contradictory to the teachings of the Bible itself. Ezekiel (18:20) reads:

"The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him."

My dear reader! After trying to explain the falsity of the idea of "the Original Sin" by using both logical arguments and supportive evidence from the Bible (the Christian Holy Book), there is no doubt that such an idea was not preached by Jesus (PBUH) since it contradicts with the teachings he brought, as is clearly illustrated in the quote from Ezekiel above. If so, then ...

Where did the idea of The Original Sin come from?