

[A pdf comment by Omar Abur-Robb for the post: [An Astounding Quran Manuscript Discovery](#), in Bart Ehrman blog dated April 23, 2024]

Hi Bart,

Looking again to your interview in MythVision, titled: Do Muslims Have The Correct Version of Jesus (about 2 years ago), you and Derek highlighted that the similarities between the Quran and the [Scientific] Historical Jesus were only that Jesus was a man and a prophet.

But there are more similarities, and I will start from the previous ones:

**1#** Jesus was a Man.

**2#** The Quran regarded Jesus to be a prophet and many people at the time of Jesus did regard him to be a Prophet. See Matthew {14:5, 21:11, 21:46}, Luke {7:39, 24:19} John {4:19, 6:14, 7:40, 7:52, 9:17}.

**3#** In Quran 5:116: {God asked Jesus if he told the people to worship him and his mother besides God ... and Jesus answered: No ....}.

This was a “point of notice” for Ahmed Deedat, which he later structured it in a very strong challenge in the 1980s debates asking the Christian Apologists: show me where Jesus said: I am God, worship me.

I think the best debate for Ahmad Deedat on this subject was with Dr. Shorrosh that was held in London, UK in December 1985 which was titled: Is Jesus God, and here is a link for it:

<https://www.youtube.com/watch?v=Xtf8sIzDHqQ>

**4#** Although we have discussed this subject many times and we didn’t agree on it, but still, I truly think that if we took the Gospels as “general” references, then it is a legitimate statement to say that “it is almost certain that Jesus was nailed to the cross, but his death on the cross is not certain”.

Also, if we apply the "Razor Rule," then it is simpler to assume that the crowd was mistaken about Jesus' death on the cross; therefore, the empty tomb and the sighting of Jesus can be explained logically. Otherwise, we need to construct assumptions about the empty tomb, and we need to construct many more assumptions about all the sightings of Jesus. It is also more plausible to say that the crowd was mistaken (and not hallucinating) about the death of Jesus on the cross, rather than assuming the people experienced group hallucinations about sighting Jesus.

The point here is that “Jesus death on the cross is not certain”, and this is similar to Quran 4:157: {... and they didn’t kill him for certain}.

**5#** The points 5.1 & 5.2 here are not directly related to Jesus, but it is related to arguments about him:

**5.1#** Many believe in the existence of God, many don't, and many are not sure.

However, let us assume (for the sake of argument) that God does exist. Then this God cannot have "true sons"; because the definition (at the time of Jesus) of a true-son for A & B imply that "A" had an intercourse with "B" about 9 months before the birth of this true-son and the semen of "A" entered into "B". There is no Jew or Christian that can imagine this video-clip of God. Therefore, by the definition of "true son" then we can clearly say that God cannot have true-sons. This is implied by Quran 19:35 and Quran 19:88-95.

**5.2#** In Quran 5:75: {The Messiah, son of Mary, was no more than a Messenger before whom many Messengers have passed away, and his mother was a virtuous woman. They both ate food. Look how We make clear to them the signs; then look how they are deluded}.

The Quran was tactful in this verse, but the meaning here is very clear: if Jesus ate food then after a while he need to go to the toilet, and this is not a proper quality for a God.

This is not a logical argument for showing that Jesus is not God, but it is a sensible (emotional) argument with the purpose of softening the mind and making it more open to consider the related logical arguments.

**6#** The points 6.1 & 6.2 here are not directly related to Jesus, but it is about a concise rhetoric expression about the Trinity and about the name "Nazarenes":

**6.1#** In Quran 5:73: {It is blasphemous to say that Allah is "third three". And there is no god except one God ...}.

"Third Three" here is a word by word translation. The meaning is "third of three".

If we say: "Peter is the third of three" then this statement includes an order, and Peter is in the third position of this order. But if we say: "Peter is third three" then Peter is "one of the three" without any particular order, but there is an emphasis here that Peter might be the weaker (or the distant, etc.) of the three.

Now, the Arabian Christians before the Quran did regard "Allah" to be "The Father", and they did regard Allah to be one of the three in the Trinity. So, it seems that the emphasis for using "third three" rather than "one of the three" is that the Christians at the time of the Quran were mostly worshiping Jesus, and some might worship Mary, and very little would worship Allah (Elohim).

So, the Christians regarded Allah (Elohim) to be one of the three in the Trinity, but also, he was the third of three in worshiping, which is ironic as Allah (Elohim) was the only one who was worshiped at the time of Jesus and before.

**6.2#** In Quran 5:82: {You will surely find the most bitter towards the believers to be the Jews and polytheists and the most gracious to be those who call themselves Nazarenes [in Arabic “Nasara”], that is because there are priests and monks among them and because they are not arrogant}.

Now ... the most gracious here are not the Christians, but they are a group of Christians that they call themselves Nasara (i.e. Nazarenes).

Now ... the Quran never referred to the Christians as “Christians”, but it always referred to them as Nasarah (i.e. Nazarenes). Surprisingly, the ancient Quranic commentators didn’t link the name “Nasara” with the city Na.se.rah (i.e. Nazareth) and they thought that “Nasara” is an abnormal derivative from the root “n.s.r” (which means victory), therefore, Nasara here would mean “Supporters”. But it has lately been acknowledge by many scholars that Nasara (plural) and Nasrani (Singular) are derivative names from “Na.se.rah” (i.e. Nazareth).

It has also been acknowledged by many scholars that the first name that identified the followers of Jesus was “Nasara” (i.e. Nazarenes). So, it seems that the Quran didn’t acknowledge Christianity to be an independent religion but rather a branch from the Nazarene sect, which was part of the Jewish faith.

However, there is a difference between “the Nazarenes” (which refer to all Christians) and the people who call themselves “the Nazarenes”. It has been argued that many of the Christian tribes in the middle of Arabia did call themselves Nasara. This is based on pre-Islamic poems that define these tribes to be “Nasara”. But these poems are limited and therefore, it can be debated, especially that all of these tribes have converted to Islam during the first century.

However, there is a group of Trinitarian Christians that they still call themselves “Nasrani” since the ancient times, and these are the Christians of Kerala in the south of India.