



FACTS ABOUT THE ORIGINAL SIN





In the Name of Allah,
the Most Gracious,
the Most Merciful



THE FACTS ABOUT THE ORIGINAL SIN

20 Arguments regarding the
doctrine of the original sin

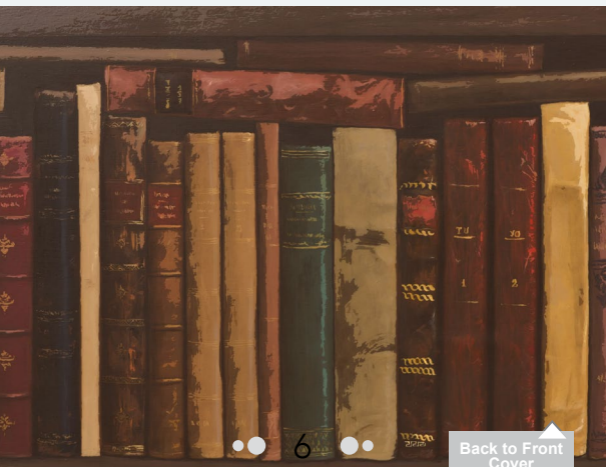
BACKGROUND

According to the explanation of this doctrine, Adam sinned when he disobeyed Allah, the Exalted, by eating from the forbid-den tree. According to Christian theology,² the following eight doctrines branch off from the principle of original sin:

- 01 All of Adam's descendants inherit his sin, which means that all human beings (with the exception of Mary) are born with this original sin on their account.
- 02 For God's justice to be achieved, a price must be paid as a penalty for every sin that has been committed, in order for that sin to be wiped out and for the individual to be forgiven.

- 03 The only way to wipe out sin is to shed blood; according to Paul, “without the shedding of blood there is no forgiveness of sins.” (Hebrews 9:22)
- 04 This blood must be perfect, sinless, and incorruptible.
- 05 Jesus (pbuh) alone can pay the infinite price of sin because his blood is perfect, sinless, and incorruptible, and he is the (alleged) son of God, the infinite God.
- 06 Jesus shed his holy sinless blood, suffered indescribable agony, and died to pay for the sins of people. This concept is known as ‘atonement’.

07 No one can be saved (attain salvation) without accepting Jesus Christ as his or her redeemer. In other words, salvation is restricted to those who believe that Jesus was willingly crucified, died on the cross, and shed his blood as a price of that sin. Acceptance of this doctrine is the only way to attain 'salvation'.





08 Otherwise, everyone is condemned to suffer eternally in hell because of his or her sinful nature and the sin originally inherited from the father of humankind, Adam.

The doctrine of original sin can be divided into six distinct parts:

- 01 The existence of original sin.
- 02 Humanity's inheritance of the original sin.
- 03 God's justice requires a 'blood penalty' for the original sin.
- 04 Jesus died on the cross to pay for the sins of all humankind.
- 05 The rationality of the "God's sacrifice" dogma.
- 06 Salvation (from original and other sins) is only for those who believe in this vicarious sacrifice.



ANALYSIS

Arguments against the six parts of the dogma of original sin are as follows:

Argument against the first part: The existence of original sin.

- 01 There is no conflict between the Quranic verses and Christian theology with reference to the fact that Adam committed a sin when he ate from the forbidden tree. However, Allah has mentioned

in the Quran that Prophet Adam repented after that and submitted himself completely to his Lord; consequently, Allah forgave him for the sin he had committed. This is a tenet of Islamic belief and has been mentioned in three different chapters in the Quran (in verses 2: 37, 7: 24 and 20: 122). Based on Adam's repentance and Allah's acceptance of his repentance, the sin of Adam (pbuh) was not inherited by his children; hence, it did not require the suffering and death of Jesus Christ (or of anyone else) in order to be forgiven.

Argument against the second part: Humanity's inheritance of the original sin.

- 02 The doctrine of inherited sin has no support from the teachings of Jesus.
- 03 The doctrine of inherited sin has **no support in the words of the prophets who came either before or after Jesus**. If it was required by God, then they would have told their people about it and taught them to believe in it, because all prophets were sent to guide people towards paradise and ward them away from sins and hellfire. If it were true, why would they all have hidden this important concept from their people?



04 Indeed, Jesus himself regarded children as innocent and pure, **not born in sin**. This is clear from his reported saying: Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it. (Mark 10:14-15)

05 The doctrine of inherited sin implies that all the people who came after Adam but before Jesus were born with original sin and died with it on their account; hence, all of them will be cast into hellfire because they did not even know of this dogma, and thus could not profess it! And if that were true, what would have been the purpose of all the prophets who came before Jesus?

06 All the prophets taught that every human being is accountable for his or her own sins, so children will not be punished for the sins of their fathers. Allah has mentioned in the Quran: {That no bearer of burdens will bear the burden of another.} (Quran 53: 38) {Every soul, for what it has earned, will be retained.} (Quran 74: 38)

07 Sin is not inherited; it is something that people acquire for themselves by doing what they should not do or by refraining from doing what they should do. Considered rationally, it would be the height of injustice to condemn the entire human race for a sin committed thousands of years ago by the first parents. Sin is a wilful transgression of the law of Allah. The responsibility or blame for it must lie only with the person committing it, not with his or her descendants. It is the height of misanthropy to even consider such a thing. Imagine how unreasonable and hard-hearted a person could become by believing that every baby is sinful at birth!



08 Saying that the original sin committed by our father, Adam (pbuh), was inherited by all of humanity goes against the quality of mercy which Allah attributes to Himself. It is clear that the creed of the inheritance of original sin has no place whatsoever in Islamic teachings.

Argument against the third part: God's justice requires a 'blood penalty' for the original sin.

The third part of the original sin doctrine says that God's justice requires that a price be paid for the sins of humankind (original sin and otherwise) and that if God were to pardon (forgive) a sinner without punishment, it would be a denial of His justice.

The response to that has two points:

- 09 This view reflects complete ignorance of two of Allah's attributes, namely mercy and forgiveness. To elaborate, if Allah finds some real good in you and sees that you are sincerely repentant, having a genuine urge to conquer the evil within you, then Almighty Allah will forgive your failings and sins, out of His loving mercy and forgiveness.

10

The God Whom we worship (Allah) is the Most Strong and Most Rich; no one can harm Him. Consequently, if He prescribes a law and demands obedience, then it is not for His own benefit that we abide by it; it is for the benefit of humankind. If we disobey Him, we are the losers, not Allah. If He punishes a person before death for his or her faults and sins, it is not for His own satisfaction or compensation but in order to keep evil in check and to purify/reform the sinner, out of His mercy. Bearing these facts in mind, it is not valid to claim that Allah's justice requires that a price be paid for the sins of others.



**Argument against the fourth part:
Jesus died on the cross to pay for the
sins of all humankind.**

The fourth part of the original sin doctrine says that Jesus (pbuh) paid the penalty for all sins (original sin and any others) by sacrificing his blood on the cross of Calvary. The response to this proposition has ten points (11-20):

- 11 The Christian concept of salvation has no basis in the words of Jesus (pbuh). It is not historically correct

to say that Jesus (pbuh) had come to die willingly and deliberately for the sins of all humanity. In reality, the present form of the Bible testifies that he did not wish to die on the cross.¹

12 Indeed, the Bible points to the fact that God (Allah), not Jesus (pbuh), is the ultimate saviour:

...That you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. I, I am the Lord, and besides Me there is no savior. (Isaiah 43:10-11)

13 To punish an innocent man (Jesus) for the sins of others is the height of injustice, harshness, and lack of mercy, and these traits cannot be attributed to the Almighty.



14 Rationally, we cannot accept that the suffering and death of one man can wipe out the sins of others (because there is no logical connection or relationship between them). It is similar to a father, for example, removing one of his good teeth to relieve the pain of his child's bad tooth. Hence, the idea of the crucifixion is false and illogical.

- 15 Jesus (like all the other prophets) was sent to convey a message and to be an example for his followers during his time on the earth. He was not sent to deliberately die for them on the cross or to offer his blood to absolve their sins.
- 16 Allah has mentioned in the Quran that He is the Most Merciful and Most Compassionate; He forgives sinners, no matter how many and how evil their sins, once they repent. According to His will, mercy, and favour, He may even forgive sinners who do not repent.
- 17 The concept of atonement is false because it indirectly encourages people to sin, assuming that their sins will be wiped out through someone else once they believe in him! Furthermore, if someone

dies for another person's sins, what is the point of adhering to good and forbidding evil?

Reading through the crucifixion story dispassionately, an unbiased reader will surely feel in his or her heart that it is hard to understand—and consequently difficult to believe!

Was there no way for Jesus to achieve salvation for human beings (assuming that salvation was actually needed) other than this severe way? He could have prayed to Allah to forgive the people from the sin they inherited (assuming that the notion of inherited sin was true). God is the Most Compassionate; surely if Jesus was His son, He would have forgiven them in reply to His son's prayers! And if Jesus himself was God, he could have absolved them himself.

In fact, it is not appropriate for God to be crucified. The Old Testament, and thus the law of Moses, says that a man who is crucified is “cursed by God”; it forbids leaving his body overnight because it would “defile” the land. How can God be cursed? How can he curse Himself?

And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance. (Deuteronomy 21:22-23)¹

Paul confirmed this curse but claimed that Jesus (pbuh) had to be crucified – and had to bear the curse of God – in order to redeem human beings from such a punishment.

Christ redeemed us from the curse of the law by becoming a curse for us-for it is written, “Cursed is everyone who is hanged on a tree.” (Galatians 3:13)²

In other words, the only way justice could be carried out was for Jesus to substitute himself for human beings, to give his life and be cursed... as if God could not bring about justice by any means other than this severe and harsh way.





Argument against the fifth part: The rationality of the “God’s sacrifice” dogma.

18 Christian doctrine states that Jesus (pbuh) was crucified by the administration of the Roman governor of Jerusalem, Pontius Pilate, with the cooperation of certain Jewish leaders.¹ However, the Quran has explained that Jesus did not die; rather, Allah raised him when they attempted

to kill him. Allah replaced him with another person who resembled him, and it was this other person who was killed. To this day, Christians believe that Jesus himself was the one who was killed on the cross, but Allah has mentioned in the Quran:

{And [for] their saying: Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah. And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.} (Quran 4: 157-158)

19 Here is another proof that Jesus was not killed. Islamic teachings clearly foretell the second coming of Jesus before the final hour; this is an additional and final miracle for Jesus. He will return not as God, as the Christians believe, but as Jesus, Allah's messenger and slave, as he has always been. One of the purposes of his coming will be to correct the misconceptions surrounding his message and mission. Prophet Muhammad (bpuh) said that he will stay forty years, and these will be the happiest years of life on this earth. During that time, those who had misconceptions about him will correct their understanding and believe in him as a messenger, not as the son of God (Allah).

«It was narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (bpuh) said:

By the One in Whose Hand is my soul, it will not be long before the son of Mary descends amongst you, a just judge and ruler. He will break the cross, kill the swine, and abolish the tax paid by Jews and Christians. Money will be so plentiful that no one will accept it. At that time, a single prostration will be better than this world and everything in it.

Abu Hurayrah (may Allah be pleased with him) then said: Read if you wish (the following verse of the Quran):

{And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness.} (Quran 4: 159)» (Recorded by Bukhari)



This ends the answer of the fifth part of the doctrine.

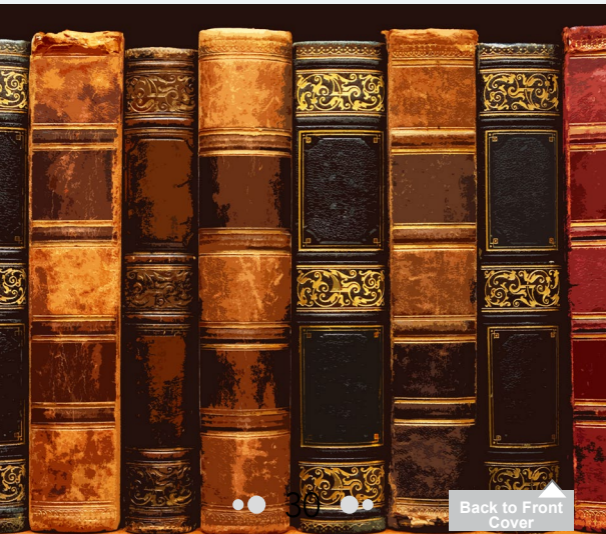
Argument against the sixth part: Salvation (from original and other sins) is only for those who believe in this vicarious sacrifice.

20 The Bible itself contradicts the notion of original sin. In this regard, the Bible says about the dispute concerning original sin:

He who plants and he who waters are one, and each will receive his wages according to his labor. (1 Corinthians 3:8)

It also says:

The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. (Ezekiel 18:20)



This is an excerpt
of a larger book titled
“IS ORIGINAL SIN A FACT?”
by Majed S. Al-Rassi.

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