

# Radd al-jamīl li-ilāhīyat 'Īsā bi-ṣarḥ al-Injīl

al-Maktabah al-'Aṣrīyah - 9 results in SearchWorks catalog



Description: -

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Jesus Christ -- Islamic interpretations -- Early works to 1800. Radd al-jamīl li-ilāhīyat 'Īsā bi-ṣarḥ al-Injīl

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Notes: Includes bibliographical references (p. 97-100).

This edition was published in 1999



Filesize: 69.66 MB

Tags: #A #Fitting #Refutation #of #the #Divinity #of #Jesus

**Staff view: AI**

With both topics there is a spiral of intensity of engagement with the argument, from the more straightforward in earlier parts of the work to the more complex in later sections. The external evidence is the fact that al-Radd al-jamīl was first mentioned by the thirteenth century Coptic priest Abū al-Khayr Ibn al-Ṭayyib d. The third section offers a critique of the way the three main Christian communities understand the union of the divinity and humanity of Jesus.

## History of Muslim Views of the Bible — Centre for Muslim

This book further contends that the remarkable agreement arising from Qur'anic revelation and many modern biblical findings can serve as a useful platform for further understanding, co-operation and fruitful dialogue between Christians and Muslims. The latter rely on the following arguments: the style of writing is not that of al-Ghazālī, the work is not mentioned in any of his authentic works, which do not show the same depth of interest in the Biblical text as al-Radd al-jamīl, the discussion of Christians and Jews in the authentic Ghazalian works differs from that in al-Radd al-jamīl, and the Biblical quotations appear to be from a thirteenth century Arabic translation of the Bible. Copyright Solomon Academic Trust 2018.

**AI**

The six sections of the refutation do not have an obvious coherence, since the writer seems to move abruptly from one topic to another, and then to return to an already discussed theme after a detour.

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On the contrary, Jesus spoke in metaphors, but Christians have failed to follow his intention. Textes Apologétiques de Guwainī Beirut: Dar El-Machreq, 1968.

**AI**

Section two attempts to show that the Christian gospels, and in particular the fourth gospel, provide evidence that Jesus did not claim to be divine. This is a mistaken argument because the union of aspects of the created world cannot be analogous to a union of the created and uncreated in

Jesus. The author argues that such titles must be understood metaphorically, and shows that similar titles were also given to other Biblical prophets.

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