

# TRINITY IN THE HOLY QURAN AND BIBLE

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## INTRODUCTION

In the words of Promised Messiah<sup>as</sup>,

“

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

It should be observed how concisely in this brief statement the Being of the Creator has been shown to be free from every kind of association. Association can be of four types. It could be in respect of number, rank, descent, or action and effect. In this *Surah*, it has been declared that God is free from association of all these types. It has been made clear that He is the One in number and is not two or three; He is the Besought of all; He alone is Self-Existing while everything else is contingent and mortal and is ever dependent upon Him; and He is لَمْ يَلِدْ which means that He has no son who can claim to be His partner; and He is لَمْ يُولَدْ which means that he has no father to share His power; and He is وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ which means that no one can be His equal in His works to claim partnership with Him on this account. Thus, it has been made clear that God Almighty is free from associates of any of the four types and is One, without associate.”<sup>1 2</sup>

The ‘doctrine of Monotheism’ has been very precisely and concisely enunciated in the Holy Quran, in chapter number 112, as noted above. Its proofs are numerous and are spread over the pages of the Holy Quran. The same cannot be said about the ‘doctrine of Trinity’ and Bible, as we shall presently see.

## JUDAISM A SELF EVIDENT PROOF AGAINST TRINITY

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ

**“Is He, then, Who creates like one who creates not? Will you not then take heed?” (Al Nahl 16:18)**

According to the Old Testament, “It is I who made the earth, and created man upon it.” (Isa. 45:12) And again, “Do we not all have one Father? Has not one God created us?” (Mal. 2:10)

Trinity is a Christian doctrine, that the Father, Son, and Holy Spirit are three complete and separate Gods and are yet one at the same time. It is a fundamentally absurd thought that finds no mention in Torah or the Old Testament. Unlike the precise description of Monotheism, in the Holy Quran, the Doctrine of Trinity is not mentioned even in the New Testament. According to Encyclopedia Britannica, “Neither the word Trinity nor the explicit doctrine appears in the New Testament.”<sup>3</sup>

Since the time of the Prophet Abraham<sup>as4</sup>, Isaac<sup>as</sup> and Jacob<sup>as</sup> (Israel)<sup>5</sup>, the Jewish people and their literature talks about monotheism. Monotheism is not a matter of mathematics, of opting for the number one as against other numbers, but the conscious choice of a person or group committing himself or themselves to one god rather than to any other ones and putting their faith in that one god; Joshua proclaims: “But as for me and my house, we will serve the Lord” (Josh. 24:15). The early Jewish people lived this concept day in and day out. So it is a very striking consensus and continuity that they did not know of three gods. Old Testament also says, “I am the Lord, that is My name; And My glory I will not give to another. Nor My praise to carved images.” (Bible, Isa 42:8)

“The depth of Jewish feeling about monotheism was formed by centuries of experience. As long as the nation had clung to its central conviction about the One God, it had prospered. Terrible suffering had been the penalty for any defection into polytheism. The result was that the celebrated “Hear, Oh Israel, the

Lord our God is one Lord" (Deut. 6:4; Mark 12:29), defining Israel's national creed, was spoken by every pious Israelite throughout his life and in the hour of death. ....

Had you been born a Jew of orthodox religious parents in first-century Palestine, you would have held the unshakable conviction that there is one, and only one, supreme creator God worthy of worship in the universe. This creed was inextricably woven into the fabric of Jewish life. The national holidays, the agricultural calendar, as well as the hope of national liberation from the Roman oppressor and promise of future greatness, were all founded on the revelation of the one-person God contained in the pages of the writings we call the Old Testament. The Jew's religious literature defined the believer's relationship with that One God and provided instruction for dealing with his fellow human beings. Much of the Old Testament is a history, sometimes positive, sometimes tragic, of the One God's dealings with His chosen nation, Israel.

.....

It was into this deeply committed and distinctive religious community that Jesus was born. The origins of the faithful community's devotion to monotheism were rooted in the covenant made with Abraham as the father of the faithful. Judaism's cardinal tenet that God is One Lord was strenuously instilled in the people by Moses. .... By a powerful divine intervention, first at the call of Abraham and later at the Exodus, a whole nation was introduced to a being who claimed not only to be the sole creator of all that existed, but the only true God in existence. His message to His people Israel was unequivocal. Through Moses He said: 'But the Lord has taken you, and brought you out of the iron furnace, from Egypt, to be a people for His own possession as today...To you it was shown, that you might know that the Lord, He is God; there is no other besides Him' (Deut. 4:20, 35).

It is certain that the nation of Israel, to whom these grand declarations about the Deity were given, knew nothing about a duality or Trinity of persons in the Godhead. No fact could be more firmly established, once their national literature is taken as a guide, and if language has any stable meaning."<sup>6</sup>

Scores of references can be quoted from Old Testament to support Monotheism. To quote another passage from the Old Testament, "Know therefore this day and lay it to heart, that the Lord is God in heaven above and on the earth beneath; there is none other. (Deuteronomy 4:39) Likewise, in other religions in the world there is no trace of evidence for the doctrine of Trinity.

### **UNITARIAN CHRISTIANS**

There have always been sects among the Christians that are truly monotheistic and believe in one God. They are named Unitarians. Historically they have been persecuted by those who believe in Trinity. At present there are those who argue their case from Bible. Review the book, *The Doctrine of Trinity: Christianity Self inflicted wound*, by Sir Anthony Buzzard and Charles F Hunting, or the website:

<http://www.biblicalunitarian.com/>

The Unitarian Universalists are guided by a quest for truth and meaning, not by a set creed or dogma. Their website, which represents more than a 1000 liberal congregations is the following:

<http://www.uua.org/>

### **TESTIMONY OF JESUS CHRIST<sup>AS</sup> IN BIBLE**

There are scores of verses that can be presented from the Bible that Jesus Christ<sup>as</sup>, himself believed and preached Monotheism. Here we outline one argument from Bible, borrowed from a Unitarian Church literature.

The Gospel of Mark records the story of an ongoing theological battle in which representatives of two competing religious factions cooperated by sending "The Pharisees and Herodians to him, in order to trap him in a statement" (Mark 12:13). Their initial flattery aimed at catching Jesus in their web: "Teacher, we know that you are truthful and defer to no one; for you are not partial to any, but teach the way of God in truth" (Mark 12:14). This opening gambit was followed by questions designed to discredit Jesus in the eyes of his audience. His perceptive answers to these difficult questions, however, gained him the admiration of at least one of the more open-minded scribes.

The scribe (or biblical scholar) decided to pose his own question. His approach was straightforward, devoid of trickery or sham. Paraphrased in modern language it would read like this:

"What is the core, the central idea, of what you believe and teach? What is the single most important tenet of your theology?" Mark reports the question as follows: "What commandment is the first commandment?" Or, as other translators catch the flavor of the inquiry: "What commandment is the foremost of all?" (Mark 12:28). Jesus' reply bypassed the Ten Commandments and quoted directly from a later divine statement, the so-called Shema: "Hear, Oh Israel! The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Deuteronomy 6:4-5; Mark 12:29-30). In Hebrew, the words used in Deuteronomy 6:4-5 are exactly the same as in Mark 12:29-30. Students of the Bible should consider whether they have grasped the implications of Jesus' basic Christian response. He evidently treats the Old Testament words of Moses as a repository of divine truth. His definition of God relies for its authority on what both Jesus and his audience knew to be a primary revelation. Jesus simply restated with complete clarity the fundamental tenet of the Jewish religious system, confirming beyond all argument that the true God is one Lord and thus one person.<sup>7</sup>

The gradual evolution of the concept of Trinity is a clear proof of its fabrication. According to Encyclopedia Britannica, "The doctrine developed gradually over several centuries and through many controversies. Initially, both the requirements of monotheism inherited from the Hebrew Scriptures and the implications of the need to interpret the biblical teaching to Greco-Roman religions seemed to demand that the divine in Christ as the Word, or Logos, be interpreted as subordinate to the Supreme Being. An alternative solution was to interpret Father, Son, and Holy Spirit as three modes of the self-disclosure of the one God but not as distinct within the being of God itself. The first tendency recognized the distinctness among the three, but at the cost of their equality and hence of their unity (subordinationism); the second came to terms with their unity, but at the cost of their distinctness as "persons" (modalism). It was not until the

4th century that the distinctness of the three and their unity were brought together in a single orthodox doctrine of one essence and three persons.

The Council of Nicaea in 325 stated the crucial formula for that doctrine in its confession that the Son is “of the same substance [homoousios] as the Father,” even though it said very little about the Holy Spirit. Over the next half century, Athanasius defended and refined the Nicene formula, and, by the end of the 4th century, under the leadership of Basil of Caesarea, Gregory of Nyssa, and Gregory of Nazianzus (the Cappadocian Fathers), the doctrine of the Trinity took substantially the form it has maintained ever since. It is accepted in all of the historic confessions of Christianity, even though the impact of the Enlightenment decreased its importance.”<sup>8</sup>

### **INTELLIGENT DESIGN MOVEMENT**

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ

**“And those on whom they call besides Allah create not anything, but they are themselves created.” (Al Nahl 16:21)**

The Encyclopedia Britannica online has the following to say about this movement, “Intelligent design was formulated in the 1990s, primarily in the United States, as an explicit refutation of the theory of biological evolution advanced by Charles Darwin (1809–82). Building on a version of the argument from design for the existence of God advanced by the Anglican clergyman William Paley (1743–1805), supporters of intelligent design observed that the functional parts and systems of living organisms are “irreducibly complex,” in the sense that none of their component parts can be removed without causing the whole system to cease functioning. From this premise, they inferred that no such system could have come about through the gradual alteration of functioning precursor systems by means of random mutation and natural selection, as the standard evolutionary account maintains; instead, living organisms must have been created all at once by an intelligent designer.”<sup>9</sup>

Those who saw the movie, *Inherit the Wind*, showing Scopes or Monkey trial in 1925, about Creationism, may be ready for its sequel. There was a recent legal battle fought by Intelligent Design, in the town of Dover, Pennsylvania, in 2005. A wonderful and detailed PBS movie about this trial can be seen online.<sup>10</sup> The federal court in this case ruled that Intelligent Design was not clearly distinct from 'creationism' and therefore should be excluded from the curriculum in Public schools on the basis of earlier decisions.<sup>11</sup> Intelligent Design, seeks to fundamentally redefine science to accept supernatural explanations.<sup>12</sup> According to Francis S Collins they are proposing a 'God of the gaps' theory. They seem to be invoking God for what is not known to the present day scientists.<sup>13</sup> Intelligent Design proponents fail to realize that Allah always works through Natural Mechanisms, and not through super-natural mechanisms. Allah is the Hidden or Al Batin.<sup>14</sup> The attribute Al Batin implies that Allah does not reveal himself directly and works through the laws of nature.

What concerns us here the most, about Intelligent Design, is the fact that **despite, their Trinitarian Christian bias, their hands are tied and they are forced to talk about One Creator or Designer and never talk about three Designers.**

The Holy Quran proposes a concept of Guided Evolution that has been explained by Khlifah Tul Masih IV in his book, Revelation, Rationality, Knowledge and Truth.<sup>15</sup> Some of the details of Guided Evolution have also been described in November, 2007 eGazette.<sup>16</sup>

## **CONCLUSION**

In the words of Promised Messiah<sup>as</sup>:

"The Holy Qur'an proceeds to establish through the laws of nature that God is free from every defect and shortcoming:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ<sup>17</sup>

The seven heavens and the earth and those that are therein celebrate His praise; and there is not a thing but glorifies Him with His praise, but you do not understand their glorification.

This means that reflection upon the heavens and the earth would show that God is Perfect and Holy and is without sons or associates, but that this would be realized only by those who possess understanding. It is also stated:

18 قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ

This means that: Some people say that God has taken unto Himself a son whereas to be dependent upon a son is a deficiency and God is free from every deficiency. He is Self-Sufficient and Independent, Who needs no one. To Him belongs all that is in the heavens and the earth. Do you charge Him with something of which you have no knowledge? Why should He be dependent upon sons? He is Perfect and is alone Sufficient to carry out the obligations of Godhead and needs no other instrument.”<sup>19</sup>

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

**“It is not in accord with the majesty of Allah that He should take unto Himself a son. Holy is He. When He decrees a thing, He says concerning it: Be, and it is.” (Al Maryam 19:36)**

In the explanation of this verse in the 5 volume English Commentary we read:

“The verse under comment gives three reasons why God does not stand in need of a son: (1) if God were supposed to have a son, He must be subject to carnal desires and must have a wife to satisfy them; (2) He must be subject to decay and death because the procreation of species which the attribution of a son to God implies, is the characteristic of mortals; and (3) He must require a helper to assist Him in His work or to continue his work after His death. But God as represented by Islam is completely free from all these defects and therefore needs no son. In fact, the Christian dogma of son ship of Jesus is an insoluble riddle and beyond human comprehension. If Jesus is God's son, then God will have to be admitted as incapable of carrying on the affairs of the universe alone and unaided, and therefore will have to be accepted as imperfect and defective. But because

God is perfect and All-Powerful, therefore He needs no son and no helper. Again, according to the Christian dogma each of the three deities, God, the Son, and the Holy Ghost, being perfect can and should carry on the work of the universe unaided and yet these three combine to do the thing which each one is able to accomplish by himself. This is absurd.”

According to the Holy Quran Allah has created everything in due proportions:

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ  
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

“He to Whom belongs the Kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the Kingdom, and He has created everything, and has determined its proper measure.” (Al Furqan 25:3)

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا  
نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

“Yet they have taken besides Him gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves, nor have they any power over death or life or Resurrection.” (Al Furqan 25:4) In the laws of nature and study of nature we do not find any evidence of Trinity or any Gods other than the One God, Allah. Some aspects of this are examined in the article, *Four Leaflet Shamrock*, in this volume.

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- <sup>1</sup> Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 515-521, sub-footnote 3.
- <sup>2</sup> All the verses quoted in this quote are from the short Surah number 112 of the Holy Quran.
- <sup>3</sup> <http://www.britannica.com/eb/article-9073399/Trinity>
- <sup>4</sup> The Holy Quran. Ael Imran 3:66-69.
- <sup>5</sup> The Holy Quran. Al Anbiya 21:73.
- <sup>6</sup> Sir Anthony Buzzard and Charles F Hunting. The Doctrine of Trinity: Christianity Self inflicted wound. International Scholars Publications., Lanham, New York and Oxford, 1998. Page 13-14.
- <sup>7</sup> Sir Anthony Buzzard and Charles F Hunting. The Doctrine of Trinity: Christianity Self inflicted wound. International Scholars Publications., Lanham, New York and Oxford, 1998. Page 33-34.
- <sup>8</sup> <http://www.britannica.com/eb/article-9073399/Trinity>.
- <sup>9</sup> <http://www.britannica.com/eb/article-9432671/intelligent-design>.
- <sup>10</sup> <http://www.pbs.org/wgbh/nova/programs/>
- <sup>11</sup> <http://www.britannica.com/eb/article-9432671/intelligent-design>.
- <sup>12</sup> [http://en.wikipedia.org/wiki/Intelligent\\_design](http://en.wikipedia.org/wiki/Intelligent_design).
- <sup>13</sup> Francis S Collins. The language of God. Free Press, New York, 2006. Page 193.
- <sup>14</sup> The Holy Quran. Al Hadid, 57:1-7.
- <sup>15</sup> <http://www.alislam.org/library/books/revelation/index.html>
- <sup>16</sup> <http://www.alislam.org/egazette/>
- <sup>17</sup> Publisher Note. The Holy Quran. Bani Israel 17:45.
- <sup>18</sup> Publisher Note. The Holy Quran. Al Yunus 10:69.
- <sup>19</sup> Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, pp. 515-521, sub-footnote 3.