

## Adam's Error: A Review of Sultān Paul's Thoughts in the Islamic Perspective

خطأ آدم: مُرَاجَعَةُ أَفْكَارِ سُلْطَانِ بُولْسِ مِنْ مَنظُورِ إِسْلَامِيٍّ

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# Adam's Error: A Review of Sulṭān Paul's Thoughts in the Islamic Perspective

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## Abstract

Since the beginning, the issue of Adam's error has divided Islam and Christianity. From a Christian perspective, Adam broke God's rules by residing in the Garden of Eden. He sinned and this sin was transmitted to the next generations because of this every human congenitally is a sinner. Sulṭān Paul is one of the Christian figures who defended this doctrine with references to Islamic teachings. Islam has the viewpoint that all prophets of God are superior to the whole of humanity because God has saved them from every kind of defilement spiritually and physically. A minor misunderstanding is possible which is not an inexpiable sin. Based on this dogma Islam declares that Adam committed no kind of sin but he fell prey to misunderstanding and God let him off. Every crime ends up after clemency, so Adam is not the sinner. This short research article gives subtle hints on the viewpoint of Islam and Christianity regarding this matter so that the theologians may be informed of real facts.

**Keywords:** Adam's Error, Sulṭān Paul's Views, Biblical Thoughts, Islamic Point of View

## Brief Introduction to Sulṭān Paul

Sulṭān Paul was a renowned Muslim debater in the Subcontinent before converting to Christianity. He enjoyed debating with Christian experts, and this zeal for the faith caused him to make poor logical decisions. Due to his intellectual talent, he later rose to prominence as a speaker in the Christian community. He was born in 1881 to Pyendah Khan, an Afghan army colonel. Sulṭān's father and uncles were among the family members who were imprisoned when Amīr 'Abdul Raḥmān Khān came to power. Some of them received death sentences, while others were deported. Sulṭān Paul and his mother traveled to India and settled permanently in Delhi, where he attended the renowned religious school Fateh Pur Seminary to study Islam. He also acquired reasoning from Maulanā 'Abdul Jalal and Maulanā Fateh Muḥammad Khān in addition to hadīth and tafsīr. He was an Arabic professor at Forman Christian College in Lahore.

The debate with the Christians was started by Sulṭān Paul in the early life of his seminary. This was a time when Christian missionaries in the Subcontinent were allowed to propagate their faith at the governmental level, and the clergy preached Christianity in public places and squares and openly challenged Islamic theology.<sup>1</sup> Sulṭān began to take regular part in these discussions and when the conversations progressed, the Church Missionary Society opened a

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<sup>1</sup> Khān, Sir Syed, The Causes of the Indian Revolt, edit by Frances W. Pritchett, Medical Hall Press, 1873, pp.17-18

library for him. On the other hand, Sulṭān Paul, along with some friends, formed an association called 'Nadwat ul Mutakallimīn' (ندوة المتكلمين), the main purpose of which was to prepare Muslim youth against Christianity. This institution used to hold daily religious meetings in which allegations were raised to Islam by Christianity and Hinduism and Muslim debaters responded to these objections.<sup>2</sup> In a meeting organized by the same association, Sulṭān Paul had a debate with Munshī Mansūr Masīh who objected that there is no salvation in Islam and gave arguments on it. Although Sulṭān refuted his arguments but he was not satisfied with his performance. So he started investigating salvation, and eventually, this research resulted in his apostasy. So in 1903, during a meeting in St. Paul's Church in Bombay, he converted to Christianity being baptized by Pastor Canon.<sup>3</sup> After his conversion, Sulṭān had many debates with not only Muslims but also Hindus and gained a reputation as a Christian debater in the Subcontinent. He also published his writings defending Christianity and responding to Islam and other religions. 'The Fall of the Human Race' (هبوط نسل انسانی) is his writing in which he mentions Adam's error and declares it the original sin which is transmitted to humanity. First of all, we need to know the original sin.

### The Original Sin

One of the major beliefs of Christianity that is absent from all other global religions is original sin. Conversely, in other religious communities, this style of thinking is regarded as absurd. One man's sin is held responsible for the sins of humanity for the remainder of his life, until another man arrives and gives his life on the cross, atoning not just for current sin but for all future sins as well. Above all, the Old Testament contains no such instruction. The majority of the arguments used by Christian scholars against Muslims in the Holy Qur'ān are used to support their own beliefs. Does the Bible support the existence of original sin? Not in a manner. Only the third chapter of the book of Genesis has a description of Adam's error; all other references to this event in the Old Testament are not found. No such doctrine was narrated by Abraham, Isaac, Jacob, Joseph, or even Moses. This doctrine established Jesus Christ's atonement and sacrifice in the New Testament. Because there would be no reason for Jesus Christ's crucifixion and atonement without this deism. Sulṭān Paul, like other Christian intellectuals, fervently supports this theory. He composed "The Fall of the Human Race" (هبوط نسل انسانی) in which he used the Qur'ān and Ḥadīth to refute his opponents' arguments. It was asserted that anyone who read these reasons would, on the whole, become a Christian. He has divided this belief into the three epigrams that follow:

1. Adam sinned
2. Adam suffered the consequences of his sin
3. Adam's sin involves the entire human race.

We start by reviewing what Adam did in the Garden of Eden. Is it considered a sin or not?

### Adam sinned or not

Whether or not Adam sinned is the first aspect of this religion. Sulṭān asserts that Adam was a sinner. He writes;

"شرح کے خلاف جو فعل ہو وہ گناہ ہے، اب وہ سہو او قوع میں آیا یا تصداً۔ بہر صورت فعل خلاف قانون واقع ہو چکا۔"<sup>4</sup>  
"A transgression of canon is a sin. Did that happen by chance or on purpose..... Either way, the act has turned illegal."

<sup>2</sup> Paul, Sulṭān, Why I Became a Christian, The Good Way Publishing, Switzerland, pp.9-11

<sup>3</sup> Ibid, p.30

<sup>4</sup> Paul, Sulṭān, The Fall of the Human Race, Noor-ul-Huda, 1925, p.7



*“And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.”<sup>11</sup>*

These verses make reference to both sin and trespass. The verses state that Joseph gets a message from his father Jacob pleading with him to pardon his brothers' transgressions and misdeeds. Joseph's brothers committed two offenses. One was to plot Joseph's murder, and the other was to be envious of him.<sup>12</sup> The word sin was enough for pardon but error was also mentioned here. Their mistake was to kill Joseph by plunging him into the well because they were envious of him. Since their purpose was to kill, envy was an inadvertent act. Moreover, the New Testament explains in detail that a person born of God is sinless.<sup>13</sup>

Adam's origins can only be determined by Sulṭān Paul. He is a sinner if he is not born of God. If he is not born of God, then from whom is he born? He is not the sinner if he is born of God. This passage from the Bible supports the view held by Islam itself, according to which Adam did not sin but rather was misunderstood and later apologized.

### **Adam's Misunderstanding**

What did Adam not understand? We look at this topic in the Bible itself, which will reveal whether or not Adam sinned. According to the Bible, Satan brought Eve the fruit from the Garden of Eden that God forbidden Adam from eating after Eve listened to his warnings. She handed Adam the fruit, but she didn't inform him that it was from the same tree that God had forbidden. As a result, Adam and Eve discovered this unintentional error as soon as they consumed the fruit, and their privates were revealed. He assumed that the fruit came from one of the other trees that Eve had given. Adam was the victim of this misunderstanding. The Old Testament provides a detailed account of this incident, demonstrating that Adam made this error due to a misinterpretation.<sup>14</sup> This veracity is further supported by the New Testament. In the first letter to Timothy, St. Paul writes:

*“For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.”<sup>15</sup>*

Therefore, it is abundantly evident that Adam did not sin but rather experienced a little misunderstanding, which Eve also contributed to. We now take a quick look at the effects of this misinterpretation. Both the Old Testament and the Qur'ān specify three outcomes.

1. Visibility of sexual parts
2. Enmity with the devil (or snake)
3. To go out of heaven (The Garden of Eden)

Regarding the first outcome, there is no conflict between the Bible and the Qur'ān<sup>16</sup> nonetheless, disagreements arise between the two religions regarding the second and third outcomes. As to the Old Testament, Eve received the fruit of the tree from the serpent, which is why the serpent was condemned alongside Eve and Adam.<sup>17</sup> These words don't address Adam, but rather the punishment that God meted out to Eve and her children. Since Eve was

<sup>11</sup> Genesis, 50:16-17

<sup>12</sup> Ibid, 37:18-27

<sup>13</sup> 1 John, 5:18

<sup>14</sup> Genesis, 3:1-7

<sup>15</sup> 1 Timothy, 2:13-14

<sup>16</sup> Al-Qur 'ān, 7:22 ; Genesis, 3:6-7

<sup>17</sup> Genesis, 3:14-15

the one who brought about the disobedience, she was included in the punishment. Furthermore, a serpent rather than the devil is mentioned in these passages, and animosity against the serpent is peculiar. The term "Satan" is found in the Bible 55 times, with its initial usage in the book of 1 Chronicles.<sup>18</sup> Because this event is not repeated in the Torah, this word is not mentioned in any of the five books of the Torah. The name of Satan would have been used in place of the snake if it had been told. Nonetheless, Christian customs state that Satan arrived here in the shape of a serpent, even though the Qur'ān only mentions Satan's seduction of Adam and Eve and their subsequent punishment.

In this way, the Islamic perspective is different from the Christian one. Since Eve gave the order, punishment was meted out to both of them, not Adam. Therefore, Eve is the one who deserves these consequences. The Bible contradicts Sulṭān's assertion that Adam was punished for his sin and banished from heaven, and he provides proof for this claim from the Qur'ān. For Christians, the Bible is more authoritative than the Qur'ān, yet a closer look at the Bible reveals two explanations for Adam's flight from paradise: first, he realized right from wrong when he ate the fruit of the forbidden tree.<sup>19</sup> The second reason was that God was afraid Adam would obtain eternal life if he consumed the fruit once more. Because of this threat, God not only cast Adam out of heaven but also used cherubim and a blazing sword to protect the tree, preventing Adam from ever reaching the fruit.<sup>20</sup>

#### **Did Adam's error transfer to his descendant?**

Whether or if Adam's mistake was inherited by his offspring forever is the third and most crucial component of this theory. According to Sulṭān Paul, all people are born sinners because of Adam's sin, which was passed down to humanity forever. We assess the reasons he made in this regard based on the Qur'ān and Ḥadīth:

#### **Argument from the Qur'ān**

Sulṭān contends that although Adam and Eve are only addressed together when they are referenced in the Qur'ān, the plural form is used when the punishment is announced, implying that all of Adam's descendants are involved in this punishment. He states:

"اب تیسرا مرحلہ یہ ہے کہ آدم و حوا کے بیان میں تثنیہ کا صیغہ چلا آتا ہے۔۔۔ مگر جب سزا ملتی ہے تو خدا کہتا ہے قلنا

امبطوا منها جميعا تم سب یہاں سے نیچے اترو تصور کرتے ہیں دو شخص تو اس کے کیا معنی کہ سزا ملتی ہے سب کو۔"<sup>21</sup>

"Now the third step is that the double form is used in the statement of Adam and Eve.....But when the punishment is meted out, God says قلنا امبطوا منها جميعا you all get down from here. If two people are guilty, then what does it mean that everyone is punished? The punishment of Adam and Eve is transferred to the whole of humanity."

Listed below are a few answers to Sulṭān's argument:

1. First, God makes no mention of the children of Adam being complicit in this wrongdoing in this verse from the Qur'ān or in the Old Testament account of this occurrence.
2. Second, Sulṭān was ignorant of the verse's plural form's actuality. The phrase "قلنا امبطوا منها جميعا" has been mentioned twice in the account of this occurrence. One occurs in Chapter 2 Verse 36, while the other occurs in the same chapter verse 38. Verse 36 states that Adam, Eve, and Satan were the three individuals who were given the order to depart from Heaven. Satan is addressed in this incident with Adam and Eve. Numerous Muslim commentators

<sup>18</sup> 1 Chronicles, 21:1

<sup>19</sup> Genesis, 3:5

<sup>20</sup> Ibid, 3:22-24

<sup>21</sup> Sulṭān, The Fall of the Human Race, p.19

have related that Satan was not only there but actively involved in this incident, leading to God's command to leave Paradise along with Adam and Eve.<sup>22</sup>

We attempt to clarify this issue via an illustration. An emperor grants a couple permission to reside in his palace, with unrestricted access to the garden for food and drink, as well as the freedom to go wherever they like. The king, however, prohibited them from tasting the fruit of the tree in the center of the garden at the same moment. The couple chooses not to go to the tree, but the king's servant, who is present in the palace, tricks them into talking to him and then delivers them some fruit from the tree. The king banishes the three of them from his palace after learning that these two have defied the orders. The servant because he provoked them to eat the fruit of the tree, and the husband and wife because they defied the king's orders and did so. The offender and his accomplice are both convicted. Thus, in the instance of Adam and Eve, God punished Satan in addition to Adam and Eve and expelled him from heaven. This background led to the use of the plural word *قلنا اهبطوا* in this instance.

3. In the same verse, God pronounces that some of you will be an adversary of others and this is a reference to the hostility between Satan and Adam. This enmity is inherently between Adam and Satan, while the natural relationship between Adam and Eve is that of love. Therefore, man naturally loves man and the enmity between human beings is due to Satan. As it is made clear at various places in the Qur'ān that Satan is an avowed enemy of man.<sup>23</sup>

4. Sulṭān Paul used verse 38 as his quotation; however, he just used a few phrases, not the entire verse. This verse cannot be fully understood unless the preceding verse is read in conjunction with it. It is abundantly evident in verse 37 that once Adam repented of his error, Allah pardoned him. It makes sense and is reasonable that when someone's guilt is absolved, he is no longer accountable for their actions. How is it possible that God punishes after forgiving? A person with such an attitude will not be regarded as wise by others. Above all, the New Testament affirms that when a person confesses his sin, God not only pardons him but also fully cleanses him of all spiritual filth. John writes in his first letter:

*"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*<sup>24</sup>

Only two people—one who blasphemes in favor of the Holy Spirit and the other who does not forgive people—will never be forgiven, according to the New Testament<sup>25</sup> however, with repentance, other sins will be pardoned.<sup>26</sup> In addition, the Gospel of Luke also says that when a sinner turns from his ways, heaven rejoices.<sup>27</sup> After pardoning Adam for his transgression, God commanded him to come to Earth in order to fulfill the purpose for which he was created—a heavenly caliphate.<sup>28</sup> He did not come to earth as a criminal, but rather as a caliph of God. Furthermore, the Qur'ān has the honor of declaring Adam's pardon; however, the

<sup>22</sup> Qurṭabī, Abī 'Abdullah Muḥammad b. Aḥmad, *Al-Jām'e al-Aḥkām al-Qur'ān*, Beirut, Al-Risālah Publishers, 2006, vol.1, p.474 ; Ṭabarī, Abī J'afar Muḥammad b. Jarīr, *Jām'e al-Bayān*, edit. Dr. 'Abdullah b. 'Abdul Muḥsin, Cairo, Markaz al-Dirāsāt al-Arabia al-Islamia, 2001, vol.1, p.571; Sayūfī, Jalāl al-Dīn, *Al-Dur al-Manthūr fī Tafsīr Bilmāthūr*, Markaz al-Dirāsāt al-Arabia al-Islamia, Cairo, 2003, vol.1, p.294 ; Undlasī, Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-'Azīz, Dār al-Kutub al-'Ilmiah, Beirut, 2002, vol.1, p.129

<sup>23</sup> Al-Qur'ān, 12:5

<sup>24</sup> 1 John, 1:9

<sup>25</sup> The Gospel of Matthew, 12:31-32 ; The Gospel of Luke, 12:10

<sup>26</sup> The Gospel of Mark, 1:4 ; The Gospel of Luke, 3:3 ; Acts, 2:38,3:19

<sup>27</sup> The Gospel of Luke, 15:7

<sup>28</sup> Al-Qur'ān, 2:30

Bible merely acknowledges Adam's punishment and states that he is still a sinner today. Nowhere in the Bible is it mentioned that Adam repented and was accepted.<sup>29</sup>

### Argument from Ḥadīth

Sulṭān explains his second argument from ḥadīth regarding hereditary sin. He claims that all children are born according to the teachings of Islam, but a ḥadīth states that offspring of polytheists will burn in hell if they die in infancy. What crime will condemn them to damnation if they are innocent?<sup>30</sup> He states the following ḥadīth

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ ذُرَارِيُّ الْمُؤْمِنِينَ؟ قَالَ: مِنْ آبَائِهِمْ ، فَقُلْتُ: يَا رَسُولَ اللَّهِ بِلَا عَمَلٍ؟ قَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ ، قُلْتُ فذَارِي الْمُشْرِكِينَ؟ قَالَ: مِنْ آبَائِهِمْ ، قُلْتُ: بِلَا عَمَلٍ؟ قَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ -<sup>31</sup>

*“Sayyidah 'Āyshah narrated that she asked, “O Messenger of Allah, what will happen to the children of the believers?” He said, “They are with their fathers.” She asked, “O Messenger of Allah without (having performed) deeds?” He said, “Allah knows best what they would have done.” She asked next about the children of the polytheists, and he said, “with their fathers.” She asked, “without deeds.” He said, “Allah knows best what they would have done.”<sup>32</sup>*

According to Sulṭān's conclusion, humans were created by God in two states: one of innocence and the other of non-innocence. Why should the offspring of polytheists be sent to hell alongside their parents if they are innocent at birth?<sup>33</sup> The hadith itself contains the response to Sulṭā's criticism. God was well aware that these kids would have to grow up to be disbelievers and polytheists, just like their fathers. Consequently, they will be with their dads. Furthermore, the Bible itself is persuaded that God is aware of who is a denier and who one of His followers is beforehand. According to the New Testament:

*“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”<sup>34</sup>*

This scripture explains in detail how God pre-selected the believers before creating the world. Sulṭān's description of the ḥadīth notes this circumstance following the death of a child, although the Bible orders to kill even a live infant without cause. It is stated in the Book of Jeremiah;

*“Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.”<sup>35</sup>*

Similarly, Moses gave the order to execute the young Midianite prisoners without a reason.<sup>36</sup> Therefore, Sulṭān's argument is untenable in light of this data.

<sup>29</sup> Genesis, 3:17-19

<sup>30</sup> Sulṭān, The Fall of the Human Race, p.40

<sup>31</sup> Al-Tabrezi, Walī ad-Dīn Abū 'Abd Allāh Muḥammad ibn 'Abd Allāh al-Khaṭīb, Mishkāṭ al-Maṣābīh, Book.1, Section.2, Ḥadīth.111

<sup>32</sup> Rafiq Abdur Raḥmān, Manifestations of Truth: Translation and Detail Explanation of Mishkāṭ al-Maṣābīh, Karachi, Dārul Ishā'at, 2013, vol.1, p142

<sup>33</sup> Sulṭān, The Fall of the Human Race, 1925, pp.41-42

<sup>34</sup> Ephesians, 1:4

<sup>35</sup> Jeremiah, 18:21

<sup>36</sup> Numbers, 31:17

In an attempt to strengthen his argument, Sulṭān Paul criticizes Bukhārī's account, which provides evidence that all men are sinless at birth. Islam maintains that while all people are created in the image of God, their parents determine whether they are Jewish or Christian. The word nature relates to Islam, and Islam refers to human innocence from birth, according to all Muslim scholars and commentators on the sayings of the Prophet. Sulṭān opposes this regard, arguing that since nature is mentioned in ḥadīth rather than Islam, no human being is innocent by birth. He provides descriptions of the following ḥadīth to support his claim:

*"Every child is born on Fitrah [true faith of Islamic Monotheism (i.e. to worship none but Allah Alone)] but his parents convert him to Judaism, Christianity or Magianism."*<sup>37</sup>

After describing ḥadīth Sulṭān writes:

"آپ یہ دیکھ کر تعجب کریں گے کہ آنحضرت ﷺ نے ہر گز ہر گز یہ نہیں کہا کہ فطرت اسلام ہے بلکہ یہ امام بخاری کی ذاتی تفسیر ہے جو آنحضرت ﷺ سے سراسر بے تعلق ہے۔"<sup>38</sup>

*"You will be surprised to see that the Prophet (ﷺ) never said that Fitrah (nature) is Islam, but it is Bukhārī's commentary personal which is completely unrelated to the Prophet (ﷺ)."*

It is untrue for Sulṭān to claim that this is Bukhārī's comments. The Holy Prophet (ﷺ) used the word 'nature' in his other sayings as well. According to Imām Tirmadhī, the Prophet (ﷺ) said:

*"Should I not teach you some words to say when you go to your bed, so if you die, you will die upon the Fiṭrah, and if you reach the morning, you will reach it in good?"*<sup>39</sup>

Which words were those? In reality, Imām Tirmadhī was talking about faith in God, the Qur'ān, and the final Prophet Muhammad (ﷺ). Bukhārī also has recounted this ḥadīth.<sup>40</sup> This ḥadīth also has no mention of Islam. Will Sulṭān conclude that reading this ḥadīth will spare the reader's life in the service of Islam? The Holy Prophet (ﷺ) himself clarified in this ḥadīth that people who adhere to the Qur'ān and his prophetic message will perish in nature (Islam). In a same vein Imām Muslim narrates that during military expeditions, the Messenger of Allah (ﷺ) would launch attacks early dawn to be alert for the Adhān. He would not attack only if he heard the Adhān; else, he would attack. When the Messenger of Allah (ﷺ) heard a man say, "Allāhu Akbar Allāhu Akbar," he said, "He is following the Fitrah."<sup>41</sup>

It is evident from the words of this ḥadīth that Islam is intended by nature. Because no other faith, save Islam, recites the Takbīr of Allāh-hū-Akbar. Moreover, one of the hallmarks of Islam, the call to prayer, or "Adhān," is mentioned in the ḥadīth. Furthermore, according to Ibn Mājah's narration, "The Ummah will persist in adhering to the Fiṭrah as long as they do not postpone the Maghrib prayer until the stars have all emerged."<sup>42</sup> When the Maghrib prayer is mentioned in this ḥadīth, it is claimed that the Muslim is in nature since only Islam offers the Maghrib prayer, and Islam itself is nature's provider of the prayer. Apart from the

<sup>37</sup> Bukhārī, Al-Jām'e al-Ṣaḥīḥ, Book.23, Chapter 79, Hadith.1359 ; Khan, Dr. Muhammad Mohsin, Ṣaḥīḥ al-Bukhārī, Riyadh, Darussalam Publisher, 1997, vol.2, p.253

<sup>38</sup> Sulṭān, The Fall of the Human Race, p.45

<sup>39</sup> Tirmadhī, Muḥammad b. 'īsā, Jām' Al-Tirmadhī, Book.45, Chapter.16, Ḥadīth.3394 ; Abu Khaliyl, English Translation of Jām'e al-Tirmaḍī, Riyadh, Dārussalām, 2007, vol.6, p.120

<sup>40</sup> Bukhārī, Al-Jām'e al-Ṣaḥīḥ, Book.80, Chapter 7, Hadith.6313,6315

<sup>41</sup> Muslim, Ibn al-Ḥajjāj, Ṣaḥīḥ Muslim, Book.4, Chapter.6, Ḥadīth.847

<sup>42</sup> Ibn Mājah, Muḥammad b. Yazīd, Sunan Ibn Mājah, Book.2, Chapter.7, Ḥadīth.689

aforementioned hadīth, there are more proverbs of the Holy Prophet (ﷺ) that substantiate the notion that nature in hadīth literature alludes to Islam. Thus, Sulṭān's assertion that Islam is not incompatible with nature is false.

### Conclusion

According to Christian doctrine, Adam committed a sin that was passed permanently down to the human race, making every person a sinner from birth. While Islam acknowledges that Adam disobeyed God, it claims that this disobedience was mistaken and not purposeful. God pardoned him after he expressed regret for his transgression. Thus, after receiving forgiveness, he was cleansed of all sin. Scholars from both the Muslim and Christian faiths have composed a great deal of argumentative works on this subject. Man's guilt or disobedience is not a result of Adam's sin; rather, it results from the fact that God created man with the capacity for both good and evil. Man is capable of understanding both good and evil things, and he also has the power to decide which route to take. There is no longer anyone in the Christian world who cannot tell the difference between right and wrong, but a great number of Christians continue to defy God. This can only be explained by one factor—his nature, not Adam's mistake. In addition, while Adam's guilt was forgiven in Islam by his repentance, it was forever lifted from man's shoulders in Christianity by Jesus Christ's death on the cross. Therefore, no human being is born sinful now.



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