

# Christianity and Nazarene: Linguistic Implications and Historical Terminology

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## ABSTRACT

This study gives an account of the history and impacts which are utilised in the knowledge of religions termed to be Christianity and their use in general. Thus, the study has shown that paying special attention to linguistic and cultural issues of the language that is used in connection to religion is important. Instead of other names, Christians, Islamic Traditions and the use of Quranic terms in a comparative perspective are interpreted as a place/rhetoric. This is done with the view of unraveling other layers of language usage. In the investigation of the semantic etymology of the term “Christ” in language, and in the investigation of Christian scriptures and literature, and interpreters’ view, it is suggested and elaborated that the term “Christ” is a pious euphemism connected with other forms of magic or sorcery; Moshi which is the Arabic adoption of the Hebrew appellation, Mushiha. It might be hoped that Hannerz’s linguistic ‘voyage’ overloads religious profile with the way it intertwines with linguistic practice.

**Keywords:** Religions, Christianity, Quran, Christ, Linguistics, Religious Nomenclature, Hebrew, Arabic, Historical Analysis.

## 1. Introduction

In the course of history there have been numerous concepts and opinions that have been presented with the purpose of introducing religions, describing the principles of activity and serving as an indication of their importance. At the same time, people have produced many different ideas that can be regarded as opposite to these religious concepts. However, when it comes to the study of religion, much has been written about the names of religions Besides, origins are very important to understand the historical, cultural and theological significance attached to religions and the different names used all over the world which form part of linguistic semantics. A specific example which deserves attention appears in the definition of Christianity and Christians. From the very origins of the religion, its followers were called Christians intentionally[1]. Much of this term began to be acknowledged and used by those who professed Christianity, to forging a certain unique identity that would set them apart from a lot of people. Notably, the same is echoed in the Quran where people of Christianity are labeled as ‘Christians’. Nevertheless, it was surprising to discover that the Quran did not use other possible terms, which could refer to the same group of people. This complexity calls for elaboration on the semiotic, historical, and

theological reflection on the continuity of the term ‘Christianity’ in Christian and que literary traditions[2]. The study of why such or other references were chosen and what nuances are associated with them allows to consider the complicated histories of language, religious beliefs, relational and individual identities involved.

**2. Research methodology :** It is based on the investigation of objective answers through the texts of the Bible, historical books and the opinions of interpreters on the origin of the designation .

**3. Christ in the language:** a constant adjective for the effect of anointing anointed and anointed, and means the anointed body of people .

**Hermeneutics went to the meaning of the word of the name of Christ in the language derived or expressed and in that Ryan.**

The first opinion: the saying of Abu Ubaidah and Al-Laith is originally in Hebrew mushiha, in Arabic it is expressed as Moshi and non-verbal Arabs, and on this opinion it has no derivation.

**4.The Second Opinion: It is derived, and in this the majority of commentators would I think agree.**

1.I heard Ibn Abbas say that Jesus (on whom be Allah’s peace) was called ‘Masih’ because, whenever he extended his hand over a man suffering from a disease, the person was healed by the permission of Allah.

2.Ahmad ibn Yahya listed listening to what people have to say about the prophet’s characteristics: The Prophet, peace be upon him, was known as ‘Masih’ because he would commonly travel the earth. Leaving aside this alternate method, the title “Masih” according to this interpretation, identifies Jesus as Miri, one who roams or travels the land.

3.Another opinion is that Jesus was called “Masih” because he was anointed with an oil – Non-quin – which so pure and blessed used to anoint prophets[3]. This holy oil was the very same aromatic substance that Allah has directed Moses (upon whom be blessings) to mix and anoint Aaron’s head with when making him a priest for the Bani Israïl. After that it seemed that the priests of the Children of Israel used this oil for anointing its leaders[4].

4.Jesus was also called “Masih” because according to Jewish tradition he was saved from sins and blemishes which are found in man[5], just like an object is washed or eradicated of anything bad that may be found on it[6].

And whilst I like the first opinion that is optimistic of the majority that the term is derived from. This is so because “Masih” is an endearing quality and it would not make any sense to call the Arabs something which they would not understand, or for that matter, could not be defined. Jesus (peace be upon him) is mentioned in the Quran with the title "Masih" 11 times, and in 3 instances, the title is coupled with his name, as in the verse: It means that the Messiah and the son of Mary, Jesus, was only a messenger. (Surah An-Nisa 4:171)[7].

All these three distinguish him from others; his name Isa, his title the Messiah and his lineage as the son. Each of these iterators assists in bringing out his special position and position[8].

**5. The Messiah:** The title is of Hebrew origin—Mashiakh—which translates as “the promised savior.” The word has roots in Hebrew as HaMashiakh which means one anointed with oil sacred. The term was eventually translated into Greek as Christos, explained as “the anointed one”, and from this was coined the historical name of the Christian religion[9]. Concerning use of oil with anointing purpose, there is evidence of its religious use as well as secular use. Initially in the eastern world, it was employed in the area of talisman as the body anointing, besides being a rite of honor in which a host would make liberal dousing of oil over the head of a visitor. It also represented happiness and could not be associated with sorrow and bereavement[10]. Religiously, the act of anointing was significant in the Old Testament, where it was applied to prophets and priests: ‘Take holy anointing and sanctify Aaron and his sons so that they can minister to me as priests’. And you shall say unto the children of Israel: “This is the holy anointing oil which shall be unto me even for your generations.” The Torah also barred any violations or abuse of those in the anointed category in the Hebrew Bible[11], dropping them the title of the anointed of God. It was also used in reference to anyone selected or anointed such as priests and kings[12]. This placement of the kings was considered as something holy that was to set the kings apart for a purpose of the God with His people[13]. Kings of the Jewish kingdoms were seen as “Messiahs” a view that was understood to mean that they were divinely elected[14].

## 6. Metaphorically speaking

Metaphorically speaking[15], as for the priests, after the Babylonian captivity, the influence of the priests spread and began to increase at a time when there was no king, where the great pontiff became the head of the congregation[16]. The ancient church called the Jews to indicate that the Messiah they hoped for came in the person of Jesus and appeared in the holy book[17] (to the king who anointed the Lord they say Come, cut off their chains and cast their fire from us ) [18]. As for the New Testament concerning Jesus, who anointed the father, and since the time of the apostles, the name of Jesus has become a proper name, Paul wrote (Jesus Christ), (Jesus Christ Our Lord) and sometimes (Lord Jesus)[19]. The reference to Christ is mentioned in the Bible in the meaning of anointing[20]. ( the Lord anointed you a king with the oil of rejoicing without your companions ) (The Lord anointed me, he sent me to evangelize the poor ) [21]. It is clear from the foregoing that Christ, in the sense of anointing, became qualified to perform the function of being the representative of the Lord, and by this it shows that it was not limited to the person of Jesus Christ, but was called the pontiffs, priests and Kings.

**7. Christianity in the terminology:** it is a religion based on the person of Jesus Christ[23], those who believe in the divinity of Christ, and the most important pillars of its belief are the Trinity ( Father[24], Son[25], Holy Spirit[26] ) was first launched in Antioch[27] in the third century AD[28] .

**9. Christianity :** is a group of doctrines that were mixed with Greek philosophy on Jewish foundations . Wil Durant says (the circulating Christianity did not eradicate the ancient pagan religions, but absorbed them into them)[29].

## 10. The reason they are called Christians

It is stated in the Bible( they spent a whole year meeting the church community, they did a big gathering, and in Antioch the disciples were called Christians for the first time[30] ) and in line with what was mentioned in the Bible that the title of Christians was not called the highest disciples, but the large crowd was not called, and based on that, Professor Haddad says ( as long as the invitation remained limited to Palestine, they were called Christians, but when it spread to Syria, people began to call them Christians), because calling them Christians was an emergency used for the first time in Antioch, when they were preaching under the law and they called them ( followers of Jesus of Nazareth )[31]. It should also be emphasized that the first name given to them meant the hated or detested[32], and since the second half of the second century it has come to mean believers and followers of the new religion, because they need a name to distinguish themselves[33], they took from (Christians) a name they are proud of . But there must be a real direct reason for this naming is that the naming is related to something and more related to this name that they were called ( Christians), i.e. followers of Christ, this word in Greek means Savior[34], where Paul called the name (khrsus)[35], which means (Christ ) was used by the Greeks, the machine died and then rose from the dead, i.e. the existence of a machine that died and then became alive[36], which is the means to the pagans[37], because of their beliefs, believe that the Savior has the divine power of salvation and as a result of their belief in multiplicity in There is no doubt that this title became a sign that distinguishes them from others the title of Christ in the sense of the Savior, and Paul was not able to call it at first in Jerusalem[38],because the supporters of Jesus (peace be upon him )there, and it is clear through this that he took the title of Christ the savior to increase the number of his followers and convince them by the title because they were persecuted and find salvation in the title [39]. In conclusion,Christianity is not the religion of Christ (peace be upon him) because the teachings that Paul came with are not identical to what Jesus came with (peace be upon him) and this paradox of Eden is the religion of Paul and a consequence because its appearance was accompanied by the call of Paul and this title appeared in Antioch away from the society in which Christ lived and preached and also it was there that he[40], sought to obscure the mind and indoctrinate it with pagan ideas[41]. As for the religion of Jesus ( peace be upon him), it is monotheism as a jealousy of the prophets and apostles, and it is stated in the Bible ( to the LORD your God you prostrate and worship Him alone)[42], and this is an obvious fact that he prays to the one God, and the truth and right is to adhere to what is stated in the texts because their attribution to Christ is an obscene error, as it is necessary to attribute disbelief and error, and Christ is innocent of him[43].

**11.Christianity in the language:** the name of the plural of Nasri opened[44], so it will be a Nasri relative to Nazareth[45].

**12.Christians :** one is a Christian as a Mahri and a Mahri[46] .

**13.Christians:** if there are two victories, if there are two victories, then they are both regretful and regretful [47].

**14.Christians:** two Christians have gathered a Christian man and a Christian woman, and they were called that because they supported Christ ( peace be upon him)[48], this trait overcame them and blew up the stream of names [49].

**15.Christianization:** The process of changing one's status to Christian or the process of turning someone to a Christian. It is mentioned in the hadith[50]: "Ibn Abbas reported from the Prophet: every human is born in a state of fitrah but his parents turn him into a Jew or a Christian or a Magian"[51].

### **16.Christianity in Terminology:**

Christians believe in a religion which was brought by Allah Almighty to Jesus (PBUH) and the Gospel is its Scripture. It emerged approximately[52] 1,900 years ago, serving as a completion of the message of Moses (peace be upon him) and as a fulfillment of what was revealed in the Torah[53], as indicated in the words of Allah: "And We sent, after them, Jesus, the son of Mary[54], as an affirmation of what is with him in the Torah." (Surah Al-Ma'idah, 5:46)**The Gospel itself affirms this truth, as stated:** "Anyone reading and focusing on the words of the Law and the Prophets will not go Scot-free."[55].

### **17.As for why they are called Christians, there are two directions in that.**

#### **The first direction**

That the use of the word Christian in the Gospels is an attribute of Jesus that he was born in the city of Nazareth, this irrigation is incorrect because the appearance of the city of Nazareth was in the fourth century and it was not a city with this name before that[56], but those who have been called Nazarenes among the Jews since ancient times, St. Hieronymus[57] says that in the second century those who pledged themselves for a limited period or a lifetime to the Lord, they did not drink wine[58], they did not touch the dead, they did not shave their heads, and there are those who say that the origin of Jesus However, the city of Nazareth did not respond until late[59].

#### **The second direction**

As the scholar Zaitlin indicates, the term of Nassara, or Nazarenes does not derive from the town of Nazareth which is described in the Gospels of Matthew and of Luke. This is the case since historical literature differentiates between the term 'Nazarene' and 'Nazarite'. The Jews provided God alibi that Bethlehem was not the birthplace of Jesus in order to de-Messiah Him[61]. Thus, they attributed Him to Nazareth, which is mentioned with disdain in the phrase: "What kind of good thing can come out of Nazareth?" Christians on the other hand believe that Jesus was born in Bethlehem. This is supported by the Gospel of Matthew: And having been born in Bethlehem in Judea in the days of Herod the king Magi from the east arrived in Jerusalem and said to him: 'Where is the one born king of the Jews?' 'In a manger, laid among animals, she saw his star and has followed him since.' 'And it came to pass that while they were there in Bethlehem she became labor ready and delivered her firstborn son.' Thus this term does not relate to any location including the Hazaper but only to a certain number of pious people. Of them were James the brother of Jesus (peace be upon him[63]) who was called the Nazarene[64]. This statement which might sound heretical, it must be noted that the New Testament scriptures does acknowledge that Jesus had brothers. For example, in the Gospel of Luke: 'They think I have lost my wits' He was informed, 'Your mother and your brothers are outside with their horses waiting to see you.' But he said, 'My mother and my brothers are these who hear the word of God and do it.'[65] Such people performed a life of self-imposed ostracism to devote to prayer.

James avoided wine and meat, dressed in nothing but a piece of cotton cloth, prayed and fasted most of the time in Jewish temples[66]. This meaning is in concordance with the idea of surrender in its totality to the commandment of God. It is also reflected in the disciples' statement to Jesus[67,68]: "We are helpers of Allah." (Surah As-Saff, 61:14). Therefore it clearly emerges that the term 'Nazarene' does not stem from Nazareth thus destabilising the whole proposition that the name is derived from the town[69]. The distinction between Christianity and the Nazarenes is also clarified: Rather, it is about believing on the face of it Christianity as the faith of the believers is an amalgam of doctrines and ideologies of which the Trinity doctrine is inviolable; the Nazarenes were companions of Jesus Christ who voluntarily assumed the role of evangelists of His teachings. However[70] due to persecution and torture as prescribed by the unjust rulers the Nazarenes went into hiding and were dispersed all over. Nazarene as a term is used only seven times in the Quran in Surah al Baqarah, five times in Surah Al Ma'idah and once in At Taubah and Al Hajj surahs. The term Nasarani is mentioned in Surah Aal-e-Imran with regard to people connected with Jesus (pbuh)[71]. They are called "Nazarenes" and 'People of the Book'. But this one doesn't fit with the world of changed reality. It should also be noted that the Quran did not originate this naming, as evidenced by the verse: "And from those who said 'We are Christians', We took from them their covenant but they forgot a part of that which they were reminded." (Surah Al-Ma'idah, 5:14) This shows the Quran was never bias to any religion and treated everyone equally. Help me to remind you again that as Muslims we do believe in Jesus (peace be upon him) and his doctrine of Tawheed, or pure monotheism. Allah says: Yet, for sure, owing to Our mercy We did send down the Torah which containeth guidance and light. Those prophets who surrendered [to Allah] gave their judgement on it for the Jews; also the rabbis & scholars by that with which Allah has entrusted, it was the Scripture of Allah & they became witnesses of it. Therefore, do not have he fear for the people, instead be fearful of Me, and do not place my Verses at a discount. And whoever does not judge by what Allah has revealed – then it is they who are the disbelievers." (Surah Al-Ma'idah, 5:44)[72].

## 18. Conclusion

It aims to explain the origin of the name, clarify the differences and differences, to discuss, analyze and criticize all the statements put forward in an objective way, and to show the priority that the origin of the name is Christians, and that this designation and the consequent doctrinal dimensions and linguistic connotations can contribute to Islamic understanding in line with the development of Christian Religious Thought and reformulates the concepts that control and govern the Islamic perception towards Christianity on the other hand, and the approval of the use of the Holy Quran for the names of religions, whether (Judaism, majussi, Sabian), was not necessarily that all to deviate from its proper course.

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- Jacob : he is the first bishop of Jerusalem, one of the Twelve Apostles of Christ, who is related to Christ by Mary (peace be upon her), a kinship bond, and this kinship allowed him to be called the brother of Christ in Aramaic .
- Jerusalem :it is the capital of Palestine and the political and religious center of Israel, located on a hill 760 meters above the Mediterranean Sea, starting from the time of David, where he captured it, and it is the heart of the Jewish faith and the center of pilgrimage, today it is called "Jerusalem or holy" and is called in the first legal books (the Septuagint) Jerusalem and in the New Testament indicates the end of times, i.e. the city where righteousness and peace prevail . See: lexicon of the Christian faith, P. 76, the whole ocean in the Bible and the Ancient East, pp. 181-182.
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- John 46: 1.
- Liberation and enlightenment " liberation of the sound meaning and enlightenment of the new mind in the interpretation of the glorious book "1/533.
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- Luke 6: 2.

Matthew 10: 4.

Matthew 17: 5.

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