

# JESUS

IN THE HOLY  
QURAN



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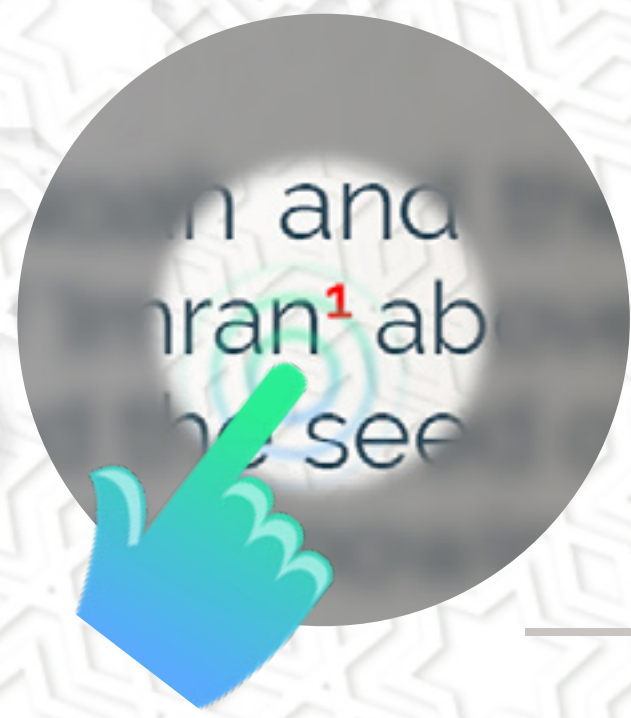




# JESUS IN THE HOLY QURAN

*And peace is on me  
the day I was born  
and the day I will die  
and the day I am raised alive*  
*Qur'an 33-19:29*





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What does the Holy Qur'an say about  
Jesus & Mary?

## THE BIRTH OF MARY

Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran<sup>1</sup> over the worlds – Descendants, some of them from others. And Allah is Hearing and Knowing.

[Mention, O Muhammad], when the wife of 'Imran'<sup>2</sup> said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing." But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]." (*Qur'an 3:33-36*)



## THE CHILDHOOD OF MARY

So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."  
*Al- Qur'an 3:37*

## MARY, THE DEVOUT

And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."

That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed. *(Al-Qur'an 3:42-44)*

## THE GOOD NEWS OF A NEW-BORN CHILD

[And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary -distinguished in this world and the Hereafter and among those brought near [to Allah]. He will speak to the people in the cradle and in maturity and will be of the righteous." She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, <sup>3</sup> "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is. (*Qur'an 3:45-47*)



And He will teach him writing and wisdom and the Torah and the Gospel. And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a



bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you<sup>4</sup>. And I have come to you with a sign from your Lord, so fear Allah and obey me. Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path." *(Qur'an 3:48-51)*



And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.<sup>5</sup> And she took, in seclusion from them,<sup>6</sup> a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. *(Qur'an 19:16-17)*



She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah." He said, "I am only the messenger of your Lord to give you [news of] a pure boy.

"She said, "How can I have a boy while no man has touched me and I have not been unchaste?" He said, "Thus [it will be];<sup>7</sup> your Lord says, 'It is easy for Me, and We will make him a sign<sup>8</sup> to the people and a mercy from Us. And it is a matter [already] decreed.'" (*Qur'an 19:18-21*)

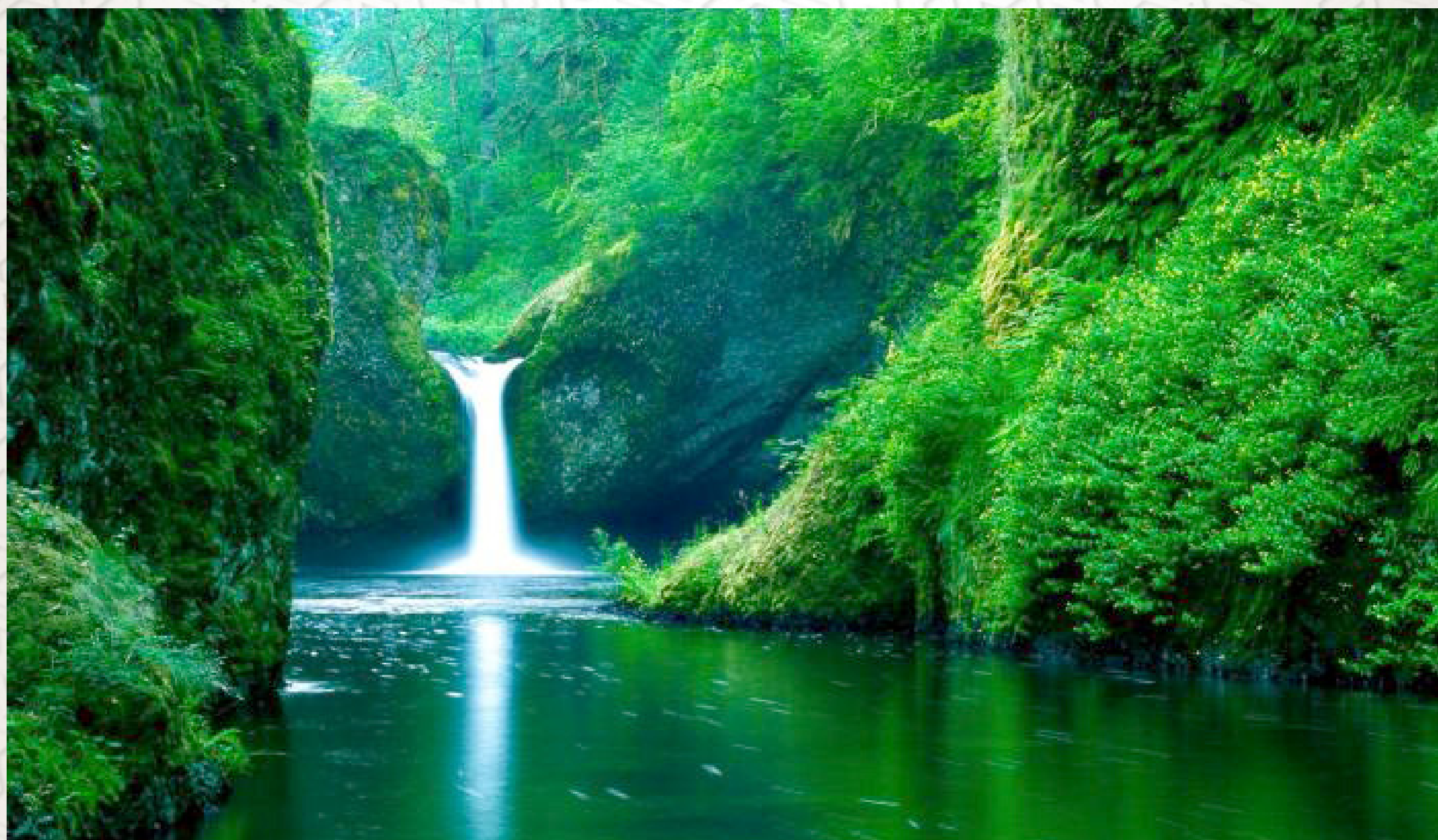
## THE IMMACULATE CONCEPTION

And [mention] the one who guarded her chastity,<sup>9</sup> so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds. (*Qur'an 21:91*).



## THE BIRTH OF JESUS

So she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."<sup>10</sup> But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. (*Qur'an 19:22-24*)



And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' "Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. O sister of Aaron,<sup>11</sup> your father was not a man of evil, nor was your mother unchaste."  
(*Qur'an 19:25-28*)



So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" [Jesus] said, "Indeed, I am the servant of Allah. **12** He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive." And [made me] dutiful to my mother, **13** and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive." **14** (*Qur'an 19:29-33*)



Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was. **15** (*Qur'an 3:59*)

And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] & flowing water. (*Qur'an 23:50*)

## THE EXCELLENCE OF MARY

And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." And [the example of] Mary, the daughter of 'Imran,<sup>16</sup> who guarded her chastity,<sup>17</sup> so We blew into [her garment] through Our angel<sup>18</sup>, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.<sup>19</sup> *(Qur'an 66:11-12)*

## JESUS THE PROPHET

Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." *(Qur'an 2:136)*

Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]. *(Qur'an 4:163)*



The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded. <sup>20</sup> *(Qur'an 5:75)*

Jesus was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel. *(Qur'an 43:59)*

## THE MESSAGE OF JESUS

And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous. *(Qur'an 5:46)*

O People of the Scripture, do not commit excess in your religion <sup>21</sup> or say about Allah except the truth. The Messiah, Jesus, the son of Mary, <sup>22</sup> was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. <sup>23</sup> So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, <sup>24</sup> Allah is but one God. Exalted is He above having a son. <sup>25</sup> To Him belongs whatever is



in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together. *(Qur'an 4:171-172)*



That is Jesus, the son of Mary - the word of truth about which they are in dispute. It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.<sup>26</sup> [Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path." Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day. *(Qur'an 19:34-37)*



And when Jesus brought clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me. Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path."<sup>27</sup> But the denominations from among them differed [and separated],<sup>28</sup> so woe to those who have wronged from the punishment of a painful Day. (*Qur'an 43:63-65*)

And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you."<sup>29</sup> confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad."<sup>30</sup> But when he came to them with clear evidences, they said, "This is obvious magic."<sup>31</sup> (*Qur'an 61:6*)



## THE MIRACLES OF JESUS (PBUH)

So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" [Jesus] said, "Indeed, I am the servant<sup>32</sup> of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive and [made me] dutiful to my mother,<sup>33</sup> and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive."<sup>34</sup>  
(*Qur'an 19:29-33*)



## THE TABLE SPREAD FROM HEAVEN

[And remember]<sup>35</sup> when the disciples said, "O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven? [Jesus] said," Fear Allah, if you should be believers."

They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses." Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers." Allah said, "Indeed, I will sent it down to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."  
*(Qur'an 5:112-115)*





## JESUS AND HIS DISCIPLES

And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]." *(Qur'an 5:111)*

O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah?" The disciples said, "We are supporters of Allah." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant. <sup>36</sup>  
*(Qur'an 61:14)*

Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, <sup>37</sup> which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.

O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk



and forgive you; and Allah is Forgiving and Merciful. [This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty. *(Qur'an 57:27-29)*

## SAVED FROM DEATH

But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples<sup>38</sup> said, "We are supporters for Allah.<sup>39</sup> We have believed in Allah and testify that we are Muslims [submitting to Him]. Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth]." And the disbelievers planned, but Allah planned. And Allah is the best of planners.

[Mention] when Allah said, "O Jesus, indeed I will take you<sup>40</sup> and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ. *(Qur'an 3:52-55)*

And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah."<sup>41</sup> And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them.<sup>42</sup> 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. 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. *(Qur'an 4:157-159)*

## THE FOLLOWERS OF JESUS

Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]." Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise. But if they turn away, then indeed - Allah is Knowing of the corrupters.



Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]." (*Qur'an 3:61-64*)



They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent. But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among



those He has created. He forgives whom He wills, and He punishes whom He wills.<sup>43</sup> And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.  
*(Qur'an 5:17-18)*



They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers. They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful. The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him.



And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded. *(Qur'an 5:71-75)*

The Jews say, "Ezra is the son of Allah "; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded? They have taken their scholars and monks as lords besides Allah, <sup>44</sup> and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. *(Qur'an 9:30-31)*

O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. *(Qur'an 9:34)*



## THE SECOND COMING

And there is none from the People of the Scripture but that he will surely believe in Jesus before his death.<sup>45</sup> And on the Day of Resurrection he will be against them a witness. *(Qur'an 4:159)*

And indeed, Jesus will be [a sign for] knowledge of the Hour, so be not in doubt of it,<sup>46</sup> and follow Me. This is a straight path. *(Qur'an 43:61)*

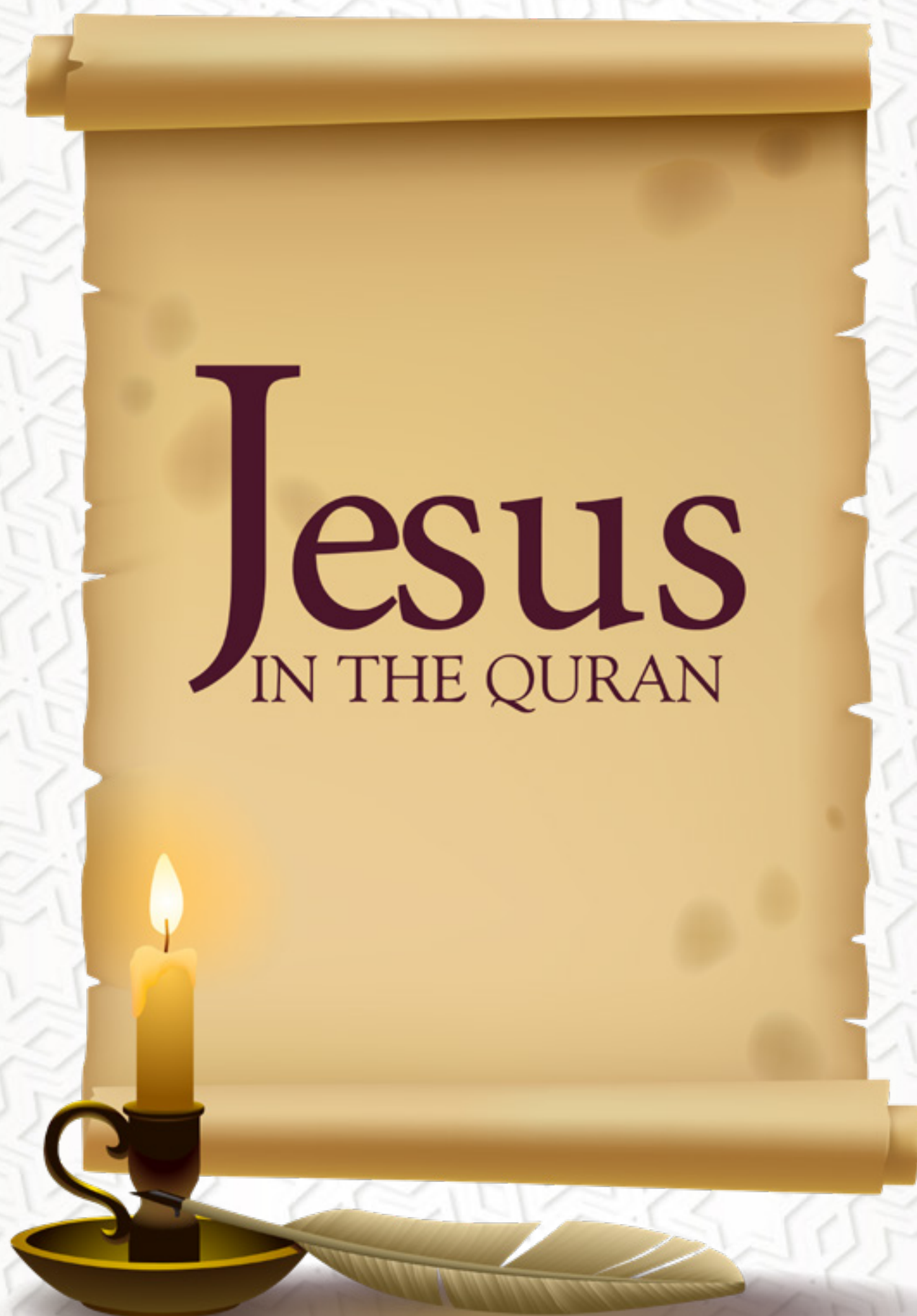
## JESUS ON THE DAY OF RESURRECTION

[The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth<sup>47</sup> the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic." *(Qur'an 5:110)*

And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people,



'Take me and my mother as deities besides Allah?"<sup>48</sup> He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise. Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment. To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent. *(Qur'an 5:116-120)*







## ENDNOTES



- 1 Imran was the father of Moses and Aaron and has been mentioned in the Bible as Amran.
- 2 If "Imran's woman" is interpreted as the wife of Imran, this Imran must be different from the Imran just mentioned. He would more likely be the father of Mary who was probably called 'Imran'. If this expression, however, is interpreted to mean "a woman of the house of Imran," it would mean that the mother of Mary belonged to the tribe of Imran.
- 3 Thus, it was affirmed that a child would be born in a miraculous manner to Mary despite the fact that no man had touched her.
- 4 What Jesus wanted to impress upon them was that he would abolish prohibitive innovations which had infiltrated the original Divine Law [Shari 'ah]. These innovations were the result of the superstitions of their ignorant commoners, the legal hair-splitting of their lawyers, and the exaggerations of their world-renouncing hermits. He also made it clear that in determining what is lawful and unlawful, he would be guided by the injunctions of God and not by the inventions of human beings.<sup>5</sup> That is, in the eastern part of Bayt al-Maqdis [Jerusalem].
- 6 That is, when she went into seclusion for the purpose of religious devotion.
- 7 That is, you will bear a son though no man has touched you.
- 8 That is, We want this child to be a living miracle. Jesus is a sign of God's power, where God showed people that He could create Jesus without the need of a father just as He created Adam without any parents. Jesus is also a sign that God is well able to resurrect all people after their death, since the one who creates from nothing is quite able to bring back life to the dead.
- 9 This is allusion to Mary.
- 10 If one remembers the gravity of the situation, it is easy to grasp that she did not utter these words because of intense labor pains. Rather, what tormented her was the awkward situation in which she found herself, and that



- she did not know how she was going to come out of it. That is why she left her mother and other family members during her pregnancy to live alone at a distant location.
- 11 In accordance with an Arabic Idiom, it may be taken to mean that she was a member of Aaron's house. According to the known Arabic linguistic tradition, a person is referred to as the brother of the tribe to which he belongs. What enraged the public was that the apparently scandalous incident involved a girl who belonged to the most pious Israelite family- the house of Aaron.
  - 12 This was the sign mentioned in verse 21 above. The new - born baby began to speak while yet in cradle which made it manifest that he was not the result of any sin but a miracle by God.
  - 13 It is significant here that Jesus is not mentioned as one who is dutiful to his parents, but rather as one who is only dutiful to his mother. This in itself suggests that he did not have a father. Another evidence which further corroborates this is that Jesus invariably is referred to in the Qur'an as "Jesus, son of Mary."
  - 14 The sign referred to above [see verse 21 above] is the person of the prophet Jesus [peace be upon him] who was presented as a miracle before the Israelites. Thereafter, when that same child had attained maturity and claimed to be a prophet, those people not only refused to recognize him as a prophet but turned into his sworn enemies and did not hesitate to accuse his venerable mother of adultery. Then God inflicted upon them a punishment more severe than that suffered by any other people.
  - 15 This means that if Jesus' miraculous birth is sufficient proof that he should be regarded either as God or the son of God, then there are even stronger grounds to apply this to Adam, for while Jesus was born without a father, Adam was born without any father and mother.
  - 16 It is possible that the name of Mary's father was Imran, or that she was called "daughter of Imran" because she belonged to Imran's family.
  - 17 This refutes the Jews' allegation that Jesus' birth was, God forbid, the result of a sin committed by his mother. The Qur'an refutes this charge and calls it "a monstrous calumny". [see also Al-Qur'an 4:156].
  - 18 That is, Mary conceived Jesus without any physical contact between her and any male. It took place simply because God breathed into her womb a spirit from himself.



- 19 Mary's case is mentioned here to emphasize a point; although God tested her by causing her to become miraculously pregnant, despite her virginity, she still exercised great patience and willingly submitted to God's will.
- 20 In these few words, the Christian doctrine of the divinity of Jesus Christ is repudiated. The true nature of the Messiah is clear from the indication given here; he was merely a human being, born from the womb of a woman of known genealogy, who possessed a physical body, who was subject to all the limitations of a human being and had all the attributes characteristic of human beings. Jesus slept, ate, and felt the discomfort of heat and cold. He was even tested by Satan as a human being. How could any reasonable person believe that such a being was either God or a Partner or associate of God?
- 21 The expression "people of the book" refers here to the Christians and the word "ghuluw" denotes the tendency to exceed the limits of propriety in supporting one doctrine or another. While the fault of the Jews was that they had exceeded the limits of propriety in rejecting and opposing Jesus, the mistake of the Christians was that they had gone beyond the proper limits in their love for and devotion to Jesus and held him to be son of God, indeed God himself.
- 22 What is meant by sending the "command" to Mary is that God ordered Mary's womb to become impregnated without coming into contact with the human seed. In the beginning, the Christians were told that this was the secret of the fatherless birth of Jesus. Later on, under the misleading influence of Greek philosophy, they equated this with the Logos, which was subsequently interpreted as the divine attribute of speech. The next step in this connection was the development of the notion that this Divine attribute entered into the womb of Mary and assumed the physical form of Jesus. Thus, there developed among the Christians the false doctrine of the Godhead of Jesus, and the false notion that out of His attributes, God had caused His attribute of speech to appear in the form of Jesus.
- 23 Here Jesus himself is called "a spirit from God". The same idea is also expressed elsewhere in the Qur'an: "And We supported him with the spirit of holiness " [Surah al- Baqarah 2:87]. The importance of both verses is that God endowed Jesus with a pure, impeccable soul. He was therefore, the embodiment of truth, veracity, righteousness and excellence. This is what the Christians had been told about Christ but they exceeded the proper limits of veneration for Jesus. The "spirit from the God" became the "spirit of God", and the spirit of "holiness" was interpreted to mean God's own spirit which became incarnate in Jesus. Thus,



along with God and Jesus, there also developed the third person of God- the Holy Ghost.

- 24 It is urged that the Trinitarian doctrine, whatever its forms are, should be abandoned. In reality, Christians subscribe simultaneously to the unity and the trinity of God. The statements of Jesus on this question in the Gospels, however, are so categorical that no Christian can easily justify anything but the clear, straightforward doctrine that God is One and that there is no god but He. The Christians, herefore, find it impossible to deny that monotheism is the very core of true religion. But the original confusion that in Jesus the Word of God became flesh, that the spirit of God was incarnate in him, led them to believe in the Godhead of Jesus and of the Holy Ghost along with that of God [the father]. This gratuitous assumption gave rise to an insoluble riddle: How to combine monotheism with the notion of trinity.
- 25 This is the refutation of the fourth extreme in which the Christians have indulged. Even if the reports found in the New Testament are considered authentic, the most that can be inferred from them, [particularly those embodied in the first three Gospels], is that Jesus likened the relationship between God and His servants to that between a father and his children and that he used to employ the term "father" for God. The Old Testament is full of examples of this usage. Jesus obviously employed this expression in conformity with the literary usage of his people. Moreover, he characterized God not merely as his own father but as the father of all human beings. Nevertheless, the Christians exceeded all reasonable limits when they declared Jesus to be the only begotten son of God.
- 26 This is yet another argument to show that the Christian belief in Jesus being God's son is false. A miraculous birth by itself is no reason for the child to be considered God's son.
- 27 Regardless of what the Christians might have said or done, Jesus did not lay claim to be God or the son of God, nor did he ask anyone to worship him. On the contrary, he called people exactly to what the previous prophets had called to and to which the prophet Muhammad [peace be upon him] was calling to which was exclusively serving and worshiping the One true God.
- 28 People went to extremes both in supporting and opposing Jesus [peace be upon him]. Those who opposed him went so far as to blaspheme him, branding him illegitimate. At the other end of the spectrum were those who exaggerated Jesus' status and exalted him to the point of deifying him.



But then the question of how a human being could also be God became extremely complicated. The result was that all subsequent efforts to solve the problem have proved futile and all attempts to resolve the issue have given rise to a number of schisms and sects.

- 29 This refers to the second instance of the Israelites' disobedience. The first instance belongs to the early period of their glory, whereas the second belongs to a time that marks the end of that period after which they were overtaken by God's enduring scourge. The main purpose of narrating these instances is to warn the Muslims against the dire consequences of behaving in the manner the Israelites had behaved.
- 30 This refers to an unambiguous prediction by Jesus [peace be upon him] regarding the coming of prophet Muhammad [peace be upon him].
- 31 The actual word used is "Sihr" which signifies, in the present context, trickery and fraud rather than magic or sorcery. It may be noted that in literal Arabic usage the meaning of the word "Sihr" is not confined to magic. The use of this word in the sense of deceit is also well- established. The verse, therefore, means that when the prophet Muhammad [peace be upon him], whose coming had been foretold by Jesus, did indeed come, his claim to prophet hood was denounced as sheer fraud and deception by the Israelites and the followers of the prophet Jesus [peace be upon him].
- 32 This was the sign referred to in verse 21 above. The new - born baby began to speak while still in the cradle which made it manifest that he was not the result of any sin but a miracle made by God. Surah Al Imran 3: 46 and surah Alma' idah 5: 110 also mentioned Jesus as uttering these words as a new-born baby in his cradle.
- 33 It is significant that Jesus is not mentioned here as one who is dutiful to his parents but rather as one who is only dutiful to his mother. This itself suggests that he did not have a father. Another evidence which further corroborates this, is that Jesus invariably is referred to in the Qur'an as "Jesus son of Mary".
- 34 The "Sign" referred to above [see verse 21 above] is the person of the prophet Jesus [peace be upon him] who was presented as a miracle before the Israelites. Thereafter, when that same child had attained maturity and claimed to be a prophet, those people not only refused to recognize him as prophet but turned into his sworn enemies and did not hesitate to accuse his venerable mother of adultery.



Then God inflicted upon them a punishment more severe than that suffered by any other people.

- 35 Since the disciples have been mentioned here, the continuity of the subject is interrupted for a moment in order to introduce another incident connected with the disciples. This clearly shows that Jesus' direct disciples considered him merely a human being and a servant of God. They did not entertain any notion that their master was either God or God's partner or son. Jesus too had presented himself to them as servant of God and made no claim to having Divine status or authority.
- 36 Those who did not believe in Jesus were the Jews. As for those who believe in him, they are the Christians as well as Muslims. God first made the Christians prevail against the Jews and later made Muslims also prevail against them. Thus, those who disbelieved in Jesus [peace be upon him] were overcome by both Christians and Muslims.
- 37 "Rahbaniyah" [monasticism] signifies world-renunciation, withdrawal from the affairs of mundane life, and retreat to mountains and forests or to life of seclusion and solitude.
- 38 The word "Hawaari" means approximately the same as the word "Ansari" in the Islamic tradition i.e., helper and supporter.
- 39 That is, they are his allies in the cause of directing people to the path of God.
- 40 The expression used is "mutawaffeeka". The original meaning of tawaffaa is to take and receive. To "seize a person's soul" constitutes the figurative rather than the literal meaning of the word.
- 41 Their criminal boldness reached such proportion that they even attempted to put an end to the life of the person whom they themselves knew to be a prophet, and subsequently went around boasting of this achievement. Were we to refer to Surah Maryam 19: 16-40, along with the relevant notes, it will be clear that the Jews recognized Jesus to be a prophet. Despite this, they carried out the crucifixion of someone who, in their belief, was none other than Jesus.
- 42 This verse categorically states that Jesus was raised on high before he could be crucified, and that the belief of both Jews and the Christians that Jesus died on the cross is based on a misconception. Before the Jews could crucify him, God raised Jesus up to the heavens. The person whom the Jews subsequently crucified was someone else rather than Jesus, someone who for one reason or



another was mistaken as Jesus.

- 43 That is, they had started believing that Jesus was God just because he was conceived without a father, although God creates whomever He wills in the manner He pleases. Divinity cannot be claimed for anyone simply because God has created him in an extraordinary way.
- 44 As reported in tradition, Adi b. Hatim, a Christian convert to Islam, once questioned the Prophet Muhammad [peace be upon him] about the following Qur'anic statement that claims that they worshipped their priests and monks: "They [i.e., the Jews and the Christians] take their priests and monks as lords apart from God". In reply, the Prophet [peace be upon him] asked him: "Is it not so that you consider unlawful whatever your priests declare to be unlawful, while God declares it as lawful, and consider lawful whatever your priests declare to be lawful, while God declares it as unlawful?" Adi confirmed that such was the practice of the Jews and the Christians. Thereupon, the Prophet [peace be upon him] told him that doing so amounted to "taking them as lords apart from God". This means, according to the Qur'an, that those who declare things to be lawful or unlawful without any sanction in the Book of God, in fact place themselves in the position of God. Similarly, those who accept the right of such persons to make laws according to their will also take them as their lords.
- 45 The text lends itself to two meanings. We have adapted the first in our translation. If we accept the alternative meanings, the verse would mean: "There is no one among the people of the Book who, before his death, will not believe in Jesus."
- 46 This can also be translated as follows: "He is a means to the knowledge of the resurrection." Here a question arises: In what sense has Jesus Christ been called a sign or means of knowledge of the resurrection? Many Qur'anic commentators say that this refers to the second coming of the Prophet Jesus which has been foretold in a large number of traditions, but this meaning is contradicted by the very next verse for Jesus' second coming can be a means of knowledge of resurrection only for those who are alive at that time or are born thereafter. So how can he be regarded as a means of knowledge for the Makkan unbelievers who are being asked not to have any doubt about it? Therefore, in our opinion, the true meaning of the verse is the one given by some other Qur'anic commentators, according to whom the Prophet Jesus' fatherless conception, his making a bird out of clay and his raising the dead back to life are presented as proof of



the possibility of resurrection. Therefore, God's directive here would mean this: "Why do you think it is impossible for God to raise you and all mankind from death when He can create a child without a father and if His servant can breathe life into a clay image and raise the dead back to life".

- 47 That is, with God's command Jesus restored people to life from the state of death.
- 48 The Christians were not content merely with deifying Jesus and the Holy spirit. They even turned Mary, the mother of Jesus, into a full-fledged object of worship. The Bible does not contain even the remotest suggestion that Mary was in any way either divine or superhuman. During the first three centuries after the Messiah, such a concept was totally alien to Christian thinking. Towards the end of the third century of the Christian era, however, some theologians of Alexandria employed, for the first time, the expression "Mother of God" in connection with Mary. Subsequently, belief in Mary's Divinity and practice of Mariolatry spread among Christians





# JESUS IN THE HOLY QURAN

*Based on the English translation from  
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