

Jesus in the Qur'an

Brief Overview with significant events

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At the First Islamic Center

The Islamic Society of Augusta

Introduction

In both Christianity and Islam, Jesus holds significant importance. Of course there are differences in their beliefs about him.

Jesus is known in Islam as Isa. Jesus holds a central place in both religions, symbolizing hope, mercy, and divine guidance.

His life, teachings, and actions continue to inspire millions of people around the world, regardless of their religious beliefs.

In this presentation I am not intending to concentrate on the differences, but just to present the Islamic view about Jesus.

There are plenty of material addressing this subject. This presentation will be in a digested form.

Jesus is regarded as one of the prophets of Islam. In the Quran, there are several chapters that mention Jesus, among them, Surah Al-Imran (3:33-55), Surah Maryam (19:16-40), and Surah Al-Ma'idah (5:110-120). These passages discuss his miraculous birth, his mission as a prophet, and his disciples.

The translation of these verses is included at the end of this document.

Free copies of Qur'an translation are also available.

You can also view the Quran online at Quran.com

The family of Imran

Jesus Peace Be Upon Him, is from the descendants of Abraham through Issac and Jacob; Jacob is also known as Isra'el. Jesus is therefore from the Children of Isra'el. He is distinguished to be from the family of Imran. Imran is the father of Mary, the mother of Jesus.

I want to clarify that Isra'el is the name of prophet Jacob, and it means struggled for the service of God and is not related to a location.

Al-Imran (3:33-37):

The story of the family of Imran is mentioned in the Quran in Surah Al-Imran (Chapter 3). The story primarily revolves around the birth and upbringing of Mary and the birth of Jesus.

Imran's wife made a vow to dedicate her unborn child to the service of God, assuming it would be a son. However, when she gave birth, she realized it was a girl. She still fulfilled her vow and dedicated Mary to the service of God. She invoked God's protection and guidance for her. She did not realize what a significant role Mary will play.

Mary grew up in the care of prophet Zakariya (Zechariah). He was surprised that she was receiving sustenance directly from God.

Al-Imran (3:45-48)

Mary grew up to be a pious and devout woman. One day, while she was secluded in worship, the Angel Gabriel (Jibril) appeared to her, informing her that God has chosen her and purified her, and she would give birth to a special child, Isa (Jesus), who would be a prophet of God.

Mary was surprised by the news, as she was not married and had never been touched by a man. However, the angel assured her that it would be a divine miracle, and God's decree would come to pass.

Maryam (19:22-26)

Maryam conceives Jesus and withdraws to a remote place during her pregnancy. As the time of childbirth approaches, she experiences labor pains and seeks refuge under a palm tree. There, she cries out in distress, wishing she had died before this moment and been forgotten. However, the angel comforts her and told her that there is a stream of water beneath her, instructing her to shake the trunk of the palm tree, causing fresh dates to fall, and to eat and drink, providing her with strength and reassurance.

Maryam (19:27-32)

Mary returns to her people carrying her infant son. They are astonished and accuse her of immorality. However, Jesus, speaking from the cradle in defense of his mother, asserts his prophethood and his unique status as a servant of God. He declares, "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet. "

This story as mentioned in the Qur'an highlights the miraculous nature of Jesus's birth and Mary's esteemed status as a righteous woman chosen by God. She serves as a role model for believers, especially women, in her steadfastness and obedience to God. It also underscores the importance of faith, devotion, and submission to God's will.

Another unique birth

Al-Imran (3:38-41)

The birth of John the Baptist (known as Yahya in Arabic) is mentioned in the Quran in Surah Maryam (Chapter 19). While the focus of this chapter is primarily on the birth of Jesus and his mother Mary, it also briefly touches upon his birth. His birth precedes the birth of Jesus.

He is considered a prophet in Islamic tradition.

The story begins with the elderly prophet Zachariah (Zechariah) praying to God for a righteous successor. Despite his old age and his wife's barrenness, Zachariah remains hopeful.

While Zachariah is praying in the sanctuary, the angels inform him that God has granted his request and that his wife will conceive a son named Yahya (John). The angelic announcement comes as a surprise to Zachariah.

Zachariah expresses his disbelief. In response, the angel assures him that nothing is impossible for God and cites examples of similar miraculous births as signs of God's power.

The Quran mentions John (Yahya) as a noble, chaste, and righteous servant of God. He is described as someone who was granted wisdom, kindness, and purity from a young age.

While the Quran does not delve deeply into John's mission, it highlights his role as a prophet who calls people to righteousness and warns them of the consequences of their actions.

John the Baptist's birth emphasizes the miraculous nature of his conception, the power of God to do whatever He wills, and John's esteemed status as a righteous servant of God.

Jesus's miracles mentioned in the Quran

The Quran mentions several miracles attributed to Jesus (Isa) during his lifetime. Here are some of the miracles of Jesus as described in the Quran:

Surah Maryam (19:29-33).

Jesus was able to speak from the cradle. When Maryam returned to her people carrying the infant Jesus, they accused her of immorality. In response, Jesus, as a newborn, spoke to defend his mother's honor and proclaim his prophethood.

Surah Al-Imran (3:49)

Jesus is described in the Quran as having the ability to shape birds from clay. He would then breathe life into these clay figures, and they would become living birds by God's permission.

Jesus is said to have healed the blind and the lepers by God's permission.

Jesus is also described in the Quran as having the ability to revive the dead by God's permission.

Jesus is attributed with having knowledge of the unseen, including events that had occurred in the past and things that would happen in the future.

Jesus's divinity in Quran

In the Quran, Jesus (Isa) is recognized as a prophet of God, but his divinity is not accepted in the same way as it is in Christian theology.

Here are some key points regarding Jesus's divinity as presented in the Quran:

The Quran emphasizes strict monotheism and rejects the idea of associating partners with God. This includes the concept of a divine Trinity or any belief that elevates Jesus to the status of God or the Son of God.

Jesus is revered as one of the great prophets of God in Islam, alongside other prophets like Adam, Abraham, Moses, and Muhammad. He is regarded as a human being chosen by God to convey His message to humanity.

The Quran repeatedly emphasizes Jesus's human nature. He is described as being born of a woman (Maryam), eating food, and exhibiting other human characteristics. This underscores his humanity and refutes the notion of his divine nature.

According to the Quran, Jesus was sent to the Children of Israel as a messenger with clear signs and guidance. His mission was to invite people to worship God alone and to follow the straight path.

Jesus's teachings and his work with his disciples

While the Quran does not provide a detailed account of Jesus's teachings and his interactions with his disciples, it does highlight some key aspects of his mission and work:

Jesus emphasized the worship of God alone and the rejection of idolatry and polytheism. He preached the same fundamental message of monotheism that was conveyed by previous prophets, including Abraham and Moses.

Jesus taught his followers to uphold high ethical and moral standards in their conduct and interactions with others. He emphasized virtues such as compassion, kindness, humility, and forgiveness.

Jesus faced opposition and hostility from some segments of society, including religious authorities who rejected his message. Despite facing persecution, he remained steadfast in his mission and continued to call people to righteousness.

The Quran mentions Jesus's selection of disciples who supported him in his mission and followed his teachings. They are described as individuals who believed in Jesus and supported his message. They are known in Islam as the Hawariyyun since they learned from Jesus through his dialogue with them.

While the Quran does not provide a detailed account of the Last Supper, it does mention Jesus's disciples requesting a table spread with food from heaven as a sign from God. Jesus confirms the request, and the table spread is provided as a sign for them.

According to the Quran, Jesus's mission did not end with his earthly life. Instead, he was raised to God and will return in the future as a sign of the coming of the Day of Judgment.

Overall, the Quran portrays Jesus as a righteous prophet who conveyed a message of monotheism, moral guidance, and compassion to his followers. His disciples are depicted as faithful supporters of his mission.

Quran's account of the death of Jesus

According to Islamic belief, Jesus was not crucified, but rather, he was raised to God's presence without experiencing death. The Quran states that it was made to appear so, to those who witnessed it. Someone else was made to resemble Jesus and was crucified in his place.

The Quran emphasizes that the plan to spare Jesus from death and raise him to God's presence was part of God's divine plan. It was a demonstration of God's power and mercy, and it served as a sign for humanity. Jesus will return to Earth before the Day of Judgment as a sign of the end times. He will return as a just ruler and will establish peace and justice on Earth.

Jesus said in Soura Maryam 19-33:

"And peace is on me the day I was born and the day I will die and the day I will be raised alive."

People of the Book

In the Quran, the term "People of the Book" refers to Jews and Christians. The Quran recognizes these communities as having been given divine guidance in the form of holy scriptures through Moses and Jesus.

God is speaking to Christians and Jews through the Quran and invites them to return to the basic articles of faith. The Quran encourages Muslims to find common ground with the People of the Book and recognizes shared beliefs in monotheism and ethical conduct.

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

The Quran provides guidance on how Muslims should interact with the People of the Book, promoting respectful and just treatment while also addressing theological differences. The Quran also warns against making judgement based on beliefs and not actions. In every community there are the righteous people and there are others who do not follow the moral values of their religion.

Surah Al-Imran (3:113-115): "They are not the same; among the People of the Scripture is a community standing reciting the verses of their lord during periods of the night and prostrating. They believe in God and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous. And whatever good they do—never will it be removed from them. And God is Knowing of the righteous."

The Quran contains several favorable mentions of Christians, recognizing their devotion, humility, and ethical conduct.

Conclusion

In conclusion, this was a quick glimpse about Jesus in the Quran. There are more insights about his life and mission. Islam is a continuation of God's message to humanity. It is important to continue learning more about each other.

Remember to check the Islamic Society of Augusta VisitIsla.com to review previous sessions and to find more information.

Verses about Mary and Jesus in the Qur'an

The translation of Surah Al-Imran (3:33-37):

33. Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds -
34. Descendants, some of them from others. And Allah is Hearing and Knowing.
35. [Mention, O Muhammad], when the wife of 'Imran 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."
36. 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]."
37. 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."

The translation of Surah Al-Imran (3:45-55):

- 45: "[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].'"
- 46: "He will speak to the people in the cradle and in maturity and will be of the righteous."
- 47: "She said, 'My Lord, how will I have a child when no man has touched me?' [The angel] said, 'Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.'"
- 48: "And He will teach him writing and wisdom and the Torah and the Gospel."
- 49: "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.'"
- 50: "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. And I have come to you with a sign from your Lord, so fear Allah and obey me."
- 51: "Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path."
- 52: "But when Jesus felt [persistence in] disbelief from them, he said, 'Who are my supporters for [the cause of] Allah?' The disciples said, 'We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].'"
- 53: "Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth]."
- 54: "And they planned, but Allah planned. And Allah is the best of planners."
- 55: "[Mention] when Allah said, 'O Jesus, indeed I will take you 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.'"

The translation of Surah Maryam (19:16-40):

- 16: "And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east."
- 17: "And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man."
- 18: "She said, 'Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah.'"
- 19: "He said, 'I am only the messenger of your Lord to give you [news of] a pure boy.'"
- 20: "She said, 'How can I have a boy while no man has touched me and I have not been unchaste?'"
- 21: "He said, 'Thus [it will be]; your Lord says, "It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'"
- 22: "So she conceived him, and she withdrew with him to a remote place."
- 23: "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.'"
- 24: "But he called her from below her, 'Do not grieve; your Lord has provided beneath you a stream.'"
- 25: "And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates."
- 26: "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.'"
- 27: "Then she brought him to her people, carrying him. They said, 'O Mary, you have certainly done a thing unprecedented.'"
- 28: "O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.'"
- 29: "So she pointed to him. They said, 'How can we speak to one who is in the cradle a child?'"
- 30: "[Jesus] said, 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.'"
- 31: "And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive"
- 32: "And [made me] dutiful to my mother, and He has not made me a wretched tyrant."
- 33: "And peace is on me the day I was born and the day I will die and the day I am raised alive."
- 34: "That is Jesus, the son of Mary - the word of truth about which they are in dispute."
- 35: "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."
- 36: "[Jesus said], 'And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path.'"
- 37: "Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day."
- 38: "How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error."
- 39: "And warn them, [O Muhammad], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe."
- 40: "Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned."

The translation of Surah Al-Ma'idah (5:110-120:

110: "[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 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.'"

111: "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].'"

112: "[And remember] 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.'"

113: "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.'"

114: 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."

115: Allah said, "Indeed, I will send 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."

116: 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?'" 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."

117: "I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness."

118: "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."

119: 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.

120: To Allah belongs the dominion of the heavens and the earth and whatever is within them, and He is over all things competent.