
JESUS

An Islamic Perspective

Abdullah Amir

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19:23 Conceiving a child without copulation with a man is not totally impossible

And the pains of childbirth drove her to the trunk of a palm-tree:
She cried (in her anguish): “Ah! would that I had died before this!
would that I had been a thing forgotten and out of sight!”

Qur'an 19:23 describes Mary experiencing the ordinary physical pain associated with childbirth and seeking support against the trunk of a date palm. In her intense distress, she expressed a desire to have been forgotten before experiencing such suffering. According to the commentary, this description emphasizes that Jesus was born through the natural process of human childbirth and should not be regarded as divine on the basis of his birth. The date palm may also be interpreted symbolically as representing the spiritual support Mary sought while facing rejection and opposition from the religious leaders and members of her community. Some Sufi scholars have further interpreted the tree as a symbol of Islamic reformers, or *mujaddids*, who provide support to believers when Islam faces spiritual decline or opposition (Qur'an 19:23).

Mary's conception and the birth of Jesus are understood within Islam as miracles made possible through the unlimited power of Allah. The apparent improbability of such an event does not place it beyond divine capability; rather, its exceptional nature demonstrates its miraculous character. The commentary also argues that conception without sexual intercourse should not necessarily be regarded as absolutely impossible. In support of this position, it refers to historical medical writings attributed to Ibn Sina, also known as Avicenna, who discussed a condition called *raja*. According to this account, structures resembling incompletely developed fetal organs could form within the uterus without the involvement of male reproductive material. The commentary therefore suggests that unusual biological processes may provide a limited natural analogy, although Mary's

conception remains fundamentally understood as a unique miracle of Allah.

References:

NOORUDDÎN ,ALLÂMAH. (2015). Exegesis of The Holy Qur'ân Commentary and Reflections. (surah 2 verse 75).

<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/Exegesis-Commentary.pdf>

Shafi, Muhammad (2008). Maariful Quran. (Vol .5 surah 19 verse 23). [2]English- MaarifulQuran-MuftiShafiUsmaniRA-Vol-6.pdf (islamicweblibrary.com)

19:21 The Mission of Jesus

He said: “So (it will be): Thy Lord saith, ’that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us’:It is a matter (so) decreed.”

The mission of Jesus is announced in two ways: 1. he was to be a Sign to men; his wonderful birth and wonderful life were to turn an ungodly world back to Allah; and 2. his mission was similar to that of all prophets of Allah. But the point here is that the Israelites, to whom Jesus was sent, were a hardened race, for whom the message of Jesus was truly a gospel of Mercy

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 19 verse 12). [2]Microsoft Word – 019 Maryam.doc (quran4u.com)

19:30 Jesus spoke in the cradle

He said: “I am indeed a servant of Allah: He hath given me revelation and made me a prophet; (“I am the servant of Allah” – 19:30)

In Qur'an 19:30, Jesus declares, “I am indeed a servant of Allah. He has given me the Book and made me a prophet.” According to *Ma'ariful Qur'an*, when Mary's family began criticizing and accusing her, the infant Jesus stopped nursing, turned toward them, raised his index finger, and announced that he was a servant of Allah. Through these first words, Jesus clarified that, despite the miraculous nature of his birth, he was neither divine nor worthy of worship. Rather, he was a devoted servant and messenger of Allah. This declaration prevented his miraculous birth from being used as a justification for attributing divinity to him.

Jesus' statement that Allah had given him the Book and made him a prophet referred to blessings that would be granted to him in the future. Although he spoke of these events in the past tense, this grammatical form emphasized the certainty of their fulfilment. The statement did not necessarily mean that Jesus had already received revelation and prophethood during infancy; rather, it indicated that Allah's promise to grant him a revealed scripture and appoint him as a prophet was definite and irrevocable.

A similar concept is found in the reported statement of Prophet Muhammad (peace be upon him) that his prophethood had been established while Adam was still in the process of creation. This signifies that Allah's decree concerning his future prophethood was already firm and final. Likewise, Jesus' announcement of his future prophetic mission demonstrated the certainty of Allah's plan for him.

Furthermore, Jesus' miraculous speech defended Mary against the accusations directed toward her. His declaration that he had been chosen as a prophet served as evidence of his purity and extraordinary birth. Since a prophet could not be the result of an immoral relationship, his speech confirmed Mary's innocence and removed the allegations made against her (*Ma'ariful Qur'an*).

References:

Shafi, Muhammad (2008). *Maariful Quran*. (Vol .5 surah 19 verse 30). English – *Maariful Quran* : Mufti Muhammad Shafi (r.a) : Free Download, Borrow, and Streaming : Internet Archive

3:36 Mary

When she was delivered, she said: “O my Lord! Behold! I am delivered of a female child!”- and Allah knew best what she brought forth- “And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected.”

In the religious code of earlier prophets, there was a method of worship through which a child, out of one's children, could be freed from all worldly services and devoted exclusively for Allah. Following this practice, the mother of Sayyidah Maryam made a vow during her pregnancy that she would let the newborn serve Baitul-Maqdis in the way of Allah and that she would not put the child on worldly chores. Sayyidah Maryam's mother thought that she will deliver a male child. But, when she delivered a girl, she was full of remorse thinking that a girl would not be able to do this duty. But Allah Almighty, out of His consideration for the sincerity of Sayyidah Maryam's mother, accepted that very girl and thereby made her status distinct from any other girl of the world. (Maariful Quran Vol 2 pg. 63)

Narrated Sa'id bin Al-Musaiyab: Abu Huraira said, “The Prophet (S) said, 'No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son.'” Abu Huraira then said, “Recite, if you wish: “And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast.” (3.36)

References:

[1]Sahih al-Bukhari 4548 In-book reference : Book 65, Hadith 71USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 71(deprecated numbering scheme) Shafi, Muhammad (2008). Maariful Quran. (Vol .2 pg. 63)

3:37 Mary

Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: “O Mary! Whence (comes) this to you?” She said: “From Allah: for Allah Provides sustenance to whom He pleases without measure.”

Qur'an 3:37 describes how Allah graciously accepted Mary, caused her to grow in purity and righteousness, and placed her under the guardianship of Zechariah. Whenever Zechariah entered her private place of worship, he found that she had been provided with food. When he asked where it had come from, Mary replied that it was from Allah, who grants sustenance without measure to whomever He wills.

According to *Ma'ariful Qur'an*, Mary's mother fulfilled her vow by taking the child to Bayt al-Maqdis and presenting her to the religious caretakers and worshippers of the sanctuary. She explained that she had dedicated her child to the service of Allah and, therefore, could not take her back home. Mary's father, Imran, had served as the imam of the sanctuary but had died while Mary's mother was still pregnant. Had he remained alive, he would have been the most appropriate person to assume responsibility for Mary. In his absence, several of the sanctuary's caretakers wished to become her guardian.

Zechariah requested custody of Mary on the basis that his wife was Mary's maternal aunt. He argued that, as Mary's closest female relative after her mother, his wife was particularly suited to care for her. However, the other caretakers were unwilling to give him preference. Consequently, they agreed to settle the matter by drawing lots, through which Zechariah was ultimately selected as Mary's guardian.

Some narrations state that Zechariah arranged for a wet nurse to feed Mary, while other accounts suggest that she did not require nursing. As she grew and became able to sit and walk, Zechariah placed her in a secure room near the sanctuary. He would lock the room whenever he left and open it upon his return. These events are summarized in Qur'an 3:37, which emphasizes Allah's special protection, provision, and care for Mary from an early age (*Ma'ariful Qur'an*, Vol. 2, p. 38).

References:

Shafi, Muhammad (2008). *Maariful Quran*. (Vol .2 pg. 38)
English – *Maariful Quran* : Mufti Muhammad Shafi (r.a) : Free
Download, Borrow, and Streaming : Internet Archive

3:39 John the Baptist

While he was standing in prayer in the chamber, the angels called unto him: “Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a prophet,- of the (goodly) company of the righteous.”

According to Maariful Quran, The expression: ‘a word of Allah’ refers to Sayyidna ‘Isa (peace be upon him). This term is used for him because he was created, in an unusual manner, simply by the will and command of Allah – without a parental linkage.

According to Anwar ul Bayan, Who are the “Salihin” (Righteous)? This word is derived from the root word “salih” which denotes one who abstains from sins, performs virtuous actions and always turns to Allah. Such people are of numerous ranks, the highest from whom are the Prophets (peace be upon them) since they are “masum” (innocent/ protected from committing sins). Sayyidina Sulaiman (peace be upon him) made the following supplication (dua), “Make me, out of Your mercy, from amongst Your pious (salihin) bondsmen.” (Surah Naml, verse 19) In numerous verses of Surah Anbiya Allah mentions that many of the Prophets (peace be upon them) were from amongst the Righteous (Salihin). From these verses it is gathered that the quality of piety is indeed one of great merit and an integral part of the good people.

References:

Madani, Muhammad. Anwar ul Bayan. (vol. 1 p. 377). Tafseer Anwar-ul-Bayan (English) [Illuminating Discourses on Noble Quran : Free Download, Borrow, and Streaming : Internet Archive

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 verse 39).English – Maariful Quran : Mufti Muhammad Shafi (r.a) : Free Download, Borrow, and Streaming : Internet Archive

3:41 Zakariya

He said: “O my Lord! Give me a Sign!” “Thy Sign,” was the answer, “Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning.”

With reference to verse 41, Sayyidna Zakariyya’s purpose behind requesting a sign (of pregnancy) was to be happy at the prospect and thus be enabled to show their gratitude all along even prior to the actual birth of the child. So, Allah gave him the sign stated above. The sign given was remarkably suitable to its purpose. His request for a sign was prompted by his wish to show his gratefulness. Now, the sign set for him leaves him incapable of doing anything but this. Even a hundred signs would have not done what this one sign did and, of course, the noble purpose he had on his mind was all too’ well accomplished. (Bayan al-Qur’an)

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 verse 41). English – Maariful Quran : Mufti Muhammad Shafi (r.a) : Free Download, Borrow, and Streaming : Internet Archive

3:42 Mary

Behold! the angels said: “O Mary! Allah hath chosen thee and purified thee- chosen thee above the women of all nations.

Qur'an 3:42 states that the angels informed Mary that Allah had chosen and purified her, granting her a distinguished position among the women of the world. The term *iṣṭifā'*, translated as choosing or selecting, refers in Qur'anic usage to Allah's selection of an individual for a particular divine purpose.

Mary was chosen to become the means through which one of Allah's greatest signs would be revealed: the miraculous birth of Jesus. This responsibility represented not only an exceptional honour but also a significant trust and a difficult trial. To enable her to fulfil this mission and endure the hardships associated with it, Allah prepared her spiritually and morally. This divine preparation is expressed through the term *taḥhīr*, which refers to her purification.

The verse further indicates the exceptional nature of Mary's selection. When the particle '*alā*' follows the word *iṣṭifā'*, it conveys the additional meaning of preference or distinction. Mary was therefore chosen above other women for this unique responsibility. Her role was unparalleled, and no other woman shared the same honour in relation to this particular divine sign.

To prepare Mary for the demands of this responsibility, she was instructed to remain deeply devoted to her Lord. The term *qunūt* refers to turning toward Allah with complete humility, obedience, and submission. Prayer represents one of the clearest expressions of such devotion because it demonstrates a person's dependence upon and submission to Allah.

References:

Islahi, Amin Ahsan. Pondering Over The Qur'an: Surah Ali Imran (p. 110). Islamic Book Trust. Kindle Edition.

3:44 Mary

This is part of the tidings of the things unseen, which We reveal unto thee (O Messenger!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point).

Asad writes, This parenthetical passage, addressed to the Prophet, is meant to stress the fact that the story of Mary, as narrated in the Qur'an, is a direct outcome of revelation and, therefore, inherently true in spite of all the differences between this account and that given in the scriptures regarded by the Christians as authentic (Muhammad 'Abduh in Manar III, 301 f.).

References:

Asad, Muhammad (1980). The Message of the Quran.

3:45-46 Jesus

Behold! the angels said: “O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah;

“He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous.”

Qur'an 3:45–46 describes the angels' announcement to Mary that Allah would grant her a son through a divine command. He would be known as the Messiah, Jesus son of Mary, and would possess an honoured status in both this world and the Hereafter. He would also be among those brought near to Allah. The angels further declared that Jesus would speak to people during infancy and in maturity and that he would be counted among the righteous.

According to *Ma'arif al-Qur'an*, Jesus' ability to speak from the cradle was one of the extraordinary signs associated with his prophethood. Ordinarily, an infant is incapable of delivering meaningful speech. However, when Mary was confronted with false accusations following Jesus' birth, the newborn Jesus defended her by declaring that he was a servant of Allah. His speech demonstrated both his miraculous birth and his future status as a prophet.

The verse also states that Jesus would speak to people during his mature years. Speaking in adulthood is normally an ordinary human ability and, therefore, its mention alongside the miracle of speaking during infancy requires explanation. One interpretation, attributed to Ashraf 'Ali Thanawi in *Bayān al-Qur'an*, is that the reference to mature speech clarifies the

nature of Jesus' speech as an infant. His words from the cradle were not the unclear sounds ordinarily made by a baby. Instead, he spoke rationally, knowledgeably, and eloquently, in the same manner as a mature adult.

Another interpretation connects this statement with the Islamic belief that Jesus was raised alive to heaven. According to relevant Islamic narrations, Jesus was approximately 30 to 35 years old when he was raised and had not yet reached the stage described by the Arabic term *kahl*, which refers to mature or middle age. Consequently, the statement that he would speak to people in maturity is understood as an indication of his future return to the world. From this perspective, just as his speech during infancy was miraculous, his speech in mature age following his return would also represent an extraordinary sign (*Ma'ariful Qur'an.*).

A narration attributed to Abu Hurairah further describes the exceptional divine protection granted to Jesus at birth. The Prophet Muhammad stated that Satan attempts to touch every newborn child, but Jesus son of Mary was protected from this contact. Satan's attempt did not reach Jesus and instead touched the covering surrounding him at birth (al-Bukhari).

Narrated Abu Huraira: The Prophet (S) said, "When any human being is born. Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead."

References:

Reference : [1]Sahih al-Bukhari 3286 In-book reference : Book 59, Hadith 95 USC-MSA web (English) reference : Vol. 4, Book 54, Hadith 506 (deprecated numbering scheme)

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 pg. 71-72). English – Maariful Quran : Mufti Muhammad Shafi

(r.a) : Free Download, Borrow, and Streaming : Internet Archive

3:48 “And Allah will teach him the Book and Wisdom, the Law and the Gospel

“And Allah will teach him the Book and Wisdom, the Law and the Gospel,

Teaching Jesus the “art of writing and wisdom” – other than Injil and Torah is the continuation of prophetic news to Mary that her son will be learned and will possess knowledge in fields other than the Torah and the Evangel. Christian history is silent about the life of Jesus after his birth and his youth. Some historians say that Jesus spent of the time of his youth outside Palestine, and that he travelled considerably during his youth, and in doing so he acquired knowledge in many fields, including medicine. “Curing the blind and leprous” and “informing people to what they should eat and what they should store” is also a reference to this aspect of the knowledge of Jesus.

References:

NOORUDDÎN ,ALLÂMAH. (2015). Exegesis of The Holy Qur’ân Commentary and Reflections. (surah 2 verse 75).

<https://islamiconlineibrary.com/wp-content/uploads/2023/07/Exegesis-Commentary.pdf>

“(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.

Maududi explains that Jesus taught the same fundamental religion that had previously been conveyed by Moses and the other prophets. He argues that this continuity is also reflected in the existing Gospel accounts. In the Sermon on the Mount, Jesus stated that his mission was not to abolish the Law or the teachings of the prophets, but to fulfil them (Matthew 5:17). Similarly, when asked to identify the greatest commandment, Jesus emphasized complete devotion to God and love for one’s neighbour, explaining that the Law and the prophetic teachings rested upon these two principles (Matthew 22:37–40). He also instructed his followers to respect the legitimate teachings associated with the authority of Moses, while warning them not to imitate religious leaders whose conduct contradicted their words (Matthew 23:2–3).

According to Maududi, Jesus’ mission involved removing restrictive innovations that had gradually become attached to the original divinely revealed law. Such additions arose from popular superstitions, excessive legal technicalities, extreme forms of religious asceticism, and the influence of foreign communities and cultures. Jesus therefore sought to distinguish authentic divine commandments from human-made rules. His judgments concerning what was lawful and unlawful were to be based upon God’s revelation rather than upon customs, interpretations, or prohibitions invented by human beings (Maududi).

References:

Maududi, Abul Ala (2010). Tafhim ul Quran. (note 24, 25 and 26). [1]<https://www.englishtafsir.com/Quran/27/index.html>

3:51 It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.

“It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.”

Qur'an 3:48–51 describes the knowledge, prophetic mission, and central teachings granted to Jesus. Allah would teach him scripture, wisdom, the Torah, and the Gospel and appoint him as a messenger to the Children of Israel. To demonstrate the truth of his prophethood, Jesus would perform several miracles by Allah's permission. These signs were intended to provide sufficient evidence for those who were sincerely willing to believe.

Jesus would also confirm the truth of the Torah that had been revealed before him. At the same time, he would make lawful certain things that had previously been prohibited under the Mosaic law. This indicates that some earlier legal restrictions would be abrogated through the new religious law revealed to Jesus. His status as a divinely appointed prophet, supported by clear signs from Allah, provided the authority for these changes.

After establishing the truth of his mission, Jesus called upon the Children of Israel to remain conscious of Allah, obey the divine commandments, and follow his teachings. The essence of his message was expressed in the declaration that Allah was both his Lord and their Lord. He therefore instructed them to worship Allah alone.

This statement summarizes the two essential foundations of religion: correct belief and righteous action. Recognizing Allah as the only Lord represents the foundation of faith, while worshipping and obeying Him represents the foundation of conduct. Together, these principles constitute the straight path, which leads individuals toward salvation, spiritual perfection, and closeness to Allah (*Ma'ariful Qur'an*).

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 pg. 73-74).
English – Maariful Quran : Mufti Muhammad Shafi (r.a) : Free
Download, Borrow, and Streaming : Internet Archive

3:52-53 The Diciples

When Jesus found Unbelief on their part He said: “Who will be My helpers to (the work of) Allah?” Said the disciples: “We are Allah’s helpers: We believe in Allah, and do thou bear witness that we are Muslims. “Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness.”

Jesus was born with the qualities and signs that had previously been foretold. As a messenger sent to the Children of Israel, he presented his teachings and supported his claim to prophethood with divinely granted miracles. Nevertheless, many among the Children of Israel continued to reject his message and eventually displayed open hostility toward him. Qur’an 3:52 identifies the first individuals who accepted and supported Jesus and presents the beliefs they declared before him. Their commitment was reaffirmed in the following verse through a prayer addressed to Allah.

The Arabic term *ḥawāriyyūn*, commonly translated as “disciples,” is the plural of *ḥawārī*. It is derived from the word *ḥawar*, which literally refers to whiteness or purity. In Islamic terminology, the title was given to the sincere followers and companions of Jesus. Several explanations have been offered for this designation. It may refer to the purity and sincerity of their hearts, their complete devotion to Jesus’ mission, or their white clothing. In a similar manner, the followers of Prophet Muhammad are known as the *Ṣaḥābah*, or Companions.

Some Qur’anic commentators maintain that Jesus had 12 disciples. The term *ḥawārī* may also be used more generally to describe a sincere helper or supporter. This meaning is reflected in a prophetic narration in which Muhammad stated that every prophet had a devoted helper and identified al-Zubayr as his own *ḥawārī* (al-Qurṭubī).

Qur'an 3:52 further indicates that Jesus called for supporters in the cause of Allah only after recognizing the growing hostility of those who rejected his message. He did not begin his mission by first establishing an organized group of followers. Instead, he initially carried out the responsibility entrusted to him independently, relying upon Allah and remaining committed to his prophetic duty. When circumstances required additional support, a group of sincere believers gathered around him.

This account demonstrates that a meaningful religious or moral mission requires courage, determination, and reliance upon Allah. A person committed to a worthy cause must be prepared to begin the work faithfully, even without immediate assistance, while trusting that appropriate support will emerge when it is genuinely needed (*Ma'ariful Qur'an*).

References:

Shafi, Muhammad (2008). *Maariful Quran*. (Vol .2 surah 3 pg. 74-75). English – *Maariful Quran* : Mufti Muhammad Shafi (r.a) : Free Download, Borrow, and Streaming : Internet Archive

3:54 And the best of planners is Allah

And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.

Jewish conspiracies against Jesus Christ

The commentator explains that opposition from influential social and religious leaders was a recurring feature in the missions of many prophets. When prophets received little support from the leaders of their communities, they often directed their message toward ordinary and disadvantaged people, among whom they found sincere followers. As the number of believers increased, established leaders frequently regarded the prophetic message as a threat to their religious authority, social influence, and existing institutions. They therefore attempted to obstruct the prophets through accusations, political pressure, and organized conspiracies.

According to this interpretation, certain Jewish religious leaders and scholars opposed Jesus because they believed that his teachings threatened their authority. They accused Jesus and his disciples of disregarding ancestral traditions and undermining the reputation of respected community leaders. Such allegations were intended to turn public opinion against Jesus and those who followed him.

Some opponents also questioned Jesus on controversial religious and political matters in an effort to obtain statements that could be used to accuse him of disbelief, apostasy, or rebellion. The Pharisees and Sadducees are described as being particularly active in these efforts. They interpreted some of Jesus' parables and teachings as evidence that he had departed from accepted religious beliefs and therefore deserved punishment.

The opponents of Jesus also attempted to persuade the Roman authorities, who governed Palestine at the time, that he represented a political threat. For example, they questioned him about paying

taxes to Caesar, hoping that his response could be presented as encouragement to resist Roman rule. However, Jesus answered such questions carefully, preventing them from obtaining clear evidence against him. They also accused him of presenting himself as the king of the Jews and attempted to interpret some of his figurative statements as expressions of political rebellion.

The commentary further states that Judas, one of the 12 disciples, was bribed to reveal Jesus' location and assist in his arrest. Although the Gospel accounts discuss these events in detail, the Qur'an refers to the conspiracies against Jesus only briefly. For this reason, the commentator recommends treating these accounts as background explanations rather than expanding them beyond the Qur'an's concise references.

This phase of opposition is also connected with a broader pattern in prophetic history. When hostility reached an extreme level, a prophet might separate himself from his people, openly declare his position before his opponents, and undertake *hijrah*, or migration. Such migration could take different forms depending on the circumstances surrounding the prophetic mission

References:

Islahi, Amin Ahsan. Pondering Over The Qur'an: Surah Ali Imran (pp. 132-133). Islamic Book Trust. Kindle Edition.

3:55 Raising up of Jesus Christ to the heaven

Behold! Allah said: “O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

Raising up of Jesus Christ to the heaven is a kind of *hijrah*

Qur'an 3:55 states that Allah would take Jesus, raise him to Himself, purify him from the accusations of those who rejected him, and grant superiority to his sincere followers over the disbelievers until the Day of Resurrection. The verse further emphasizes that all people will ultimately return to Allah, who will judge the matters over which they disagreed.

According to the commentary, Jesus' elevation to heaven may be understood as a unique form of *hijrah*, or divinely authorized migration. The statement that Allah would purify Jesus from those who disbelieved indicates that he would be separated from a corrupt and hostile society and placed among Allah's righteous servants. This interpretation reflects a recurring pattern in prophetic history: prophets remain among their people as long as there is reasonable hope that the community will accept their message. When rejection develops into a determined plan to kill the prophet, Allah permits or commands him to withdraw from that society.

The departure of a prophet is described as having serious consequences for those who reject him. Just as a body deteriorates after the soul has departed, a community that expels or attempts to destroy its prophet gradually loses its moral and spiritual vitality. The prophet and his faithful companions leave behind the corrupt environment and establish a healthier community in which their faith, character, and collective strength can develop. Their

opponents, by contrast, lose the righteous individuals who might otherwise have contributed to their reform and consequently move closer to humiliation and destruction.

From this perspective, Jesus' elevation was not merely a rescue from his enemies but also the beginning of divine victory. As other messengers received promises of success following their migrations, Jesus was similarly assured that those who genuinely followed him would ultimately prevail over those who rejected his message. Final judgment concerning the religious disagreements surrounding Jesus, however, belongs to Allah and will take place when all people return to Him.

The commentary also connects Jesus' departure with the Gospel of John, in which Jesus informs his disciples that his departure is necessary before the coming of the "Comforter" or "Spirit of truth." This future figure is described as guiding people toward truth, speaking according to what he receives, clarifying matters of sin and judgment, and honouring Jesus (John 16:7–14). Within the interpretive framework presented here, this passage is understood as Jesus' announcement of a later prophet who would continue the mission of divine guidance after his departure

The reason why Jesus will return in the end times:

The Second Coming of Jesus: Qur'an, Hadith, and Biblical Prophecies

Prophet Muhammad ﷺ is the final prophet, and the Qur'an is the last revelation from Allah. No new prophet or scripture will ever come after him, and Islam is the complete religion until the Day of Judgment. The Qur'an itself does not explicitly mention the return of Jesus (إِسَّا هِيلَع), but it does hint at it. Allah says: "There is none of the People of the Book but will surely believe in him before his death, and on the Day of Resurrection he will be a

witness against them” (Qur’an 4:159). Also: “And indeed, he [Jesus] will be a sign for the Hour” (Qur’an 43:61). Muslims rely not only on the Qur’an but also on the authentic sayings of the Prophet ﷺ (Hadith), which clearly describe the return of Jesus. The Prophet ﷺ said: “There is no prophet between me and him, that is, Jesus. He will descend. When you see him, recognize him...” (Sunan Abi Dawud 4324; Sahih Muslim 155). The Bible also records prophecies: in the Old Testament, “For to us a child is born... and the government will be on his shoulders” (Isaiah 9:6–7), and “Behold, with the clouds of heaven came one like a son of man... and his dominion is an everlasting dominion” (Daniel 7:13–14). Jesus himself foretold in the New Testament: “For the Son of Man is going to come in his Father’s glory with his angels” (Matthew 16:27).

When Jesus returns, he will not come as a new prophet with new revelation, but as a follower of Prophet Muhammad ﷺ. The Hadith explain: “By the One in Whose hand is my soul, the son of Mary will soon descend among you as a just judge. He will break the cross, kill the pigs, and abolish the jizya, and wealth will be so abundant that no one will accept it” (Sahih al-Bukhari 2222; Sahih Muslim 155). Another Hadith says: “How will you be when the son of Mary descends among you and your imam is from among you?” (Sahih al-Bukhari 3448; Sahih Muslim 156). This proves he comes as a follower of Muhammad ﷺ, not as an independent prophet. Similarly, the Bible mentions his glorious return: “Immediately after the distress of those days... they will see the Son of Man coming on the clouds of heaven, with power and great glory” (Matthew 24:29–30), and “Look, he is coming with the clouds, and every eye will see him” (Revelation 1:7). The Old Testament prophesies his just rule: “He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares” (Isaiah 2:4).

The reason Jesus must return is to fulfill the promises of Allah and the prophecies about the Messiah. The Jews rejected Jesus as the Messiah because they expected a king who would establish God's law on earth. Christians claimed he was crucified, but Islam clarifies: "They did not kill him, nor did they crucify him, but it was made to appear so to them... rather, Allah raised him up to Himself" (Qur'an 4:157–158). Because Jesus was raised alive, he must return to complete his mission. He will rule for forty years as a just leader, establishing Tawhīd worldwide (Sunan Abi Dawud 4324). The Qur'an confirms God's promise: "Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise" (Qur'an 3:9). The New Testament echoes this mission: "They will see the Son of Man coming in clouds with great power and glory. And he will send out the angels and gather his elect" (Mark 13:26–27). The Old Testament also speaks of God's eternal kingdom: "In the days of those kings, the God of heaven will set up a kingdom that will never be destroyed... it will crush all those kingdoms and bring them to an end, but it will itself endure forever" (Daniel 2:44). These combined prophecies confirm that Jesus' return is necessary to fulfill God's word and establish His justice on earth.

Muslims believe in the second coming of Prophet 'Īsā (Jesus, peace be upon him) because it is clearly mentioned in the Qur'an and Sunnah. While all prophets were eventually accepted by their followers as messengers of God, 'Īsā (peace be upon him) was different—many of his followers mistakenly believed he claimed divinity or was the "Son of God." The Qur'an explains that on the Day of Judgment, 'Īsā (peace be upon him) will testify that he never told people to worship him or his mother, but only to worship Allah, his Lord and their Lord. This shows that his return is not to bring a new religion or message, but to correct this misunderstanding and confirm that he was a servant and messenger of Allah, not divine himself.

The Qur'an also makes it clear that Islam is the final religion and Prophet Muhammad (peace be upon him) is the last messenger, so no new laws will be revealed. Instead, when 'Īsā (peace be upon him) returns, he will live as a follower of Prophet Muhammad's message, showing Christians and others that he never taught people to worship him. His return will expose false beliefs, "break the cross" (end false claims about his divinity), and lead people back to worshipping Allah alone. Even in the Bible, there is a reference to this in Matthew 7:21–23, where Jesus says that on the Day of Judgment many will say, "Lord, Lord, have we not prophesied in your name? ... and done many wonderful works?" but he will reply, "I never knew you; depart from me, you workers of lawlessness."

The Prophecy:

Here Jesus says that on the Day of Judgment many will claim they prophesied, cast out demons, and did mighty works in his name, but he will declare to them: "I never knew you; depart from me, you workers of lawlessness."

This prophecy points to his second coming, when he will reject those who wrongly worshiped him instead of God. Therefore, the logic and need for his return is to establish truth, remove false beliefs, and confirm his true role as a prophet and messenger of Allah.

In Islamic teachings, the end times include the emergence of the Dajjāl (the Antichrist), a false messiah who will spread corruption, deception, and misguidance across the earth. He will perform extraordinary feats to confuse people, claiming divinity and leading many astray. At this critical moment, Allah will send back Prophet 'Īsā (Jesus, peace be upon him), who never died but was

raised up and will return before the Day of Judgment. Allah says: “Rather, Allah raised him up to Himself. And Allah is Exalted in Might and Wise” (Qur’an 4:158). He also says: “There is none of the People of the Book but will surely believe in him before his death, and on the Day of Resurrection he will be a witness against them” (Qur’an 4:159), and: “And indeed, he [Jesus] will be a sign for the Hour” (Qur’an 43:61).

Jesus will descend near a white minaret in Damascus, wearing garments dyed with saffron, and will pray behind the Mahdī to show his humility. The Prophet ﷺ said: “There is no prophet between me and him, that is, Jesus. He will descend. When you see him, recognize him: a man of medium height, reddish fair, wearing two garments dyed with saffron, with his head looking as if it is dripping though it is not wet. He will fight the people for Islam, break the cross, kill the swine, abolish the jizya (false religious dominance), and Allah will cause all religions to perish except Islam. He will destroy the Dajjāl and will live on earth for forty years, then die, and the Muslims will pray over him” (Sunan Abi Dawud 4324; Sahih al-Bukhari 3448; Sahih Muslim 155). Most importantly, he will confront the Dajjāl and kill him at the gate of Ludd (near present-day Lod in Palestine) as mentioned in Sahih Muslim (Hadith 2937). Afterward, Jesus will rule with peace and justice, uniting humanity under the worship of the One God until the end approaches.

Why Jesus Will Kill the Dajjāl – Context of the Jews

One of the key reasons why Jesus himself, and not another prophet or leader, will be the one to kill the Dajjāl, is because much of the Dajjāl’s deception will center on claiming to be the awaited Messiah of the Jews. According to authentic hadith, the Dajjāl will appear among the Jews and many of them will follow him, believing he is their promised savior. The Prophet ﷺ said: •

“Seventy thousand Jews from Isfahan, wearing Persian shawls, will follow the Dajjāl” (Sahih Muslim, Hadith 2944). This shows the false messianic claim of the Dajjāl: he will attempt to fulfill the expectations of the Jews who rejected Jesus as the Messiah. For this reason, Allah decreed that the true Messiah, Jesus son of Mary, must return and personally kill him, thereby proving once and for all that Jesus was indeed the true Messiah, not divine, and certainly the one the Jews denied. The Qur’an also highlights how some of the Children of Israel rejected and disbelieved in Jesus, even plotting against him: • “And [for] their saying, ‘Indeed, we have killed the Messiah, Jesus, the son of Mary, the Messenger of Allah.’ And they did not kill him, nor did they crucify him; but it was made to appear so to them...” (Qur’an 4:157). Because they rejected him in life, Allah will send him back to vindicate the truth and remove the deception of the false messiah. When Jesus kills the Dajjāl, the truth will become undeniable, and as the Qur’an says: “There is none of the People of the Book but will surely believe in him before his death” (Qur’an 4:159). Thus, Jesus’ killing of the Dajjāl serves a divine purpose:

1. To expose the Dajjāl’s false messianic claim.
2. To make the Jews (and Christians who deified him) realize the true status of Jesus as a Messenger of Allah and the real Messiah.
3. To unite humanity under pure monotheism before the final Hour

46:9 Muhammad, like Jesus, was the messenger of God

Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."

"Think not that I am come to destroy the law, or the Prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." (Matthew 5: 17-20)

Said Jesus the son of Mary: “O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us – for the first and the last of us – a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs).”

Qur'an 5:114 records Jesus' prayer asking Allah to send down a table of food from heaven. He requested that this event become a source of celebration for both the earlier and later members of his community, a divine sign, and a means of sustenance. His prayer concludes by recognizing Allah as the supreme provider.

The commentary emphasizes that Jesus consistently prayed to God and depended upon Him for guidance and assistance. Although the Gospel accounts sometimes record Jesus addressing God as “Father,” this expression is interpreted as metaphorical rather than biological. Similar language appears elsewhere in the Bible to describe a close spiritual relationship with God and is not necessarily understood as a claim of literal divine sonship. For example, Luke 3:38 refers to Adam as a son of God, demonstrating that such terminology may be used figuratively.

Acts 2:22 portrays Jesus as a human being whose mission was confirmed by God through miracles and signs. Similarly, John 11:41–42 presents Jesus thanking God for answering his prayer. These passages are interpreted as evidence that Jesus regarded himself as dependent upon God rather than as God Himself.

The conduct of Jesus' disciples is also presented as supporting this understanding. They interacted with him as a teacher and messenger: they ate with him, asked him questions, occasionally doubted him, and did not always follow his instructions. According to the commentary, such behaviour would be difficult to reconcile with the belief that they regarded Jesus as the omnipotent Creator and sovereign Lord of the universe.

Qur'an 5:75 further emphasizes the humanity of Jesus and Mary by noting that both consumed food. Their need for nourishment

demonstrated their physical dependence and human nature. Within the Qur'anic perspective, Jesus and Mary were exceptionally honoured servants of Allah, but neither possessed divinity

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 829). Unknown. Kindle Edition.

5:116 The Ultimate Testimony of Jesus before God Almighty

And behold! Allah will say: “O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah’?” He will say: “Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden.

Luke 4:8:

Jesus answered, “It is written: ‘Worship the Lord your God and serve him only.’

John 5:19:

Jesus gave them this answer: “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.

John 19:30:

When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit

John 20:17:

Jesus said, “Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

John 5:37:

And the Father who sent me has himself testified concerning me.
You have never heard his voice nor seen his form,

John 4:24:

God is spirit, and his worshipers must worship in the Spirit and in truth.”

John 1:18:

No one has ever seen God, but the one and only Son, who is himself God and (Some manuscripts but the only Son, who) is in closest relationship with the Father, has made him known.

5:117 Jesus' own testimony before the One God

“Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.

Narrated Ibn 'Abbas: Allah's Messenger (ﷺ) delivered a sermon and said, “O people! You will be gathered before Allah barefooted, naked and not circumcised.” Then (quoting Qur'an) he said:— “As We began the first creation, We shall repeat it. A promise We have undertaken: Truly we shall do it..” (21.104) The Prophet (ﷺ) then said, “The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet (ﷺ) Jesus) said: And I was a witness over them while I dwelt amongst them. When You took me up. You were the Watcher over them and You are a Witness to all things.' (5.117) Then it will be said, “These people have continued to be apostates since you left them.”

References:

Reference : [3]Sahih al-Bukhari 4625 In-book reference : Book 65, Hadith 147 USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 149 (deprecated numbering scheme)

5:46 And in their footsteps We sent Jesus the son of Mary

And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah.

Qur'an 5:46 states that Allah sent Jesus, son of Mary, following the earlier prophets. Jesus confirmed the Torah that had been revealed before him, and Allah granted him the Gospel, which contained divine guidance and spiritual illumination. The Gospel also confirmed the earlier revelation and served as both guidance and instruction for those who remained conscious of Allah.

The phrase "in their footsteps" refers to Jesus following the succession of prophets mentioned in Qur'an 5:44, all of whom submitted themselves to Allah. The verse separately describes both Jesus and the Gospel as confirming the Torah. Jesus is similarly identified as a confirmer of the Torah in Qur'an 3:50 and 61:6, while John the Baptist is described as confirming a divine word in Qur'an 3:39.

Jesus' confirmation of the Torah indicates that he upheld its valid teachings and legal rulings, except for those provisions that were specifically modified or abrogated through the Gospel. This understanding is consistent with Qur'an 3:50, in which Jesus states that part of what had previously been prohibited to the Israelites would be made lawful through his mission.

Like the Torah in the preceding verse, the Gospel is characterized as containing "guidance and light." These expressions indicate its role in directing people toward correct belief, righteous conduct, and spiritual understanding. The Qur'an is likewise described as a divine light in several passages, including Qur'an 5:15, 7:157, and 64:8. The verse therefore emphasizes the continuity of divine revelation while recognizing the distinct guidance entrusted to Jesus and contained in the Gospel (*The Study Quran*, n.d.).

References:

Nasr, Hossein (2015). Study Quran.
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5:72 They do blaspheme who say: “Allah is Christ the son of Mary”

They do blaspheme who say: “Allah is Christ the son of Mary.” But said Christ: “O Children of Israel! worship Allah, my Lord and your Lord.” Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.

Jesus (peace be upon him) according to the New Testament Bible

Concept of God in Christianity according to Jesus:

“My Father is Greater than I” (John 14:28)

“My Father is Greater than all” (John 10:29)

“...I cast out devils by the spirit of God...” (Matthew 12:28)

“....I with the finger of God cast out devils....” (Luke 11:20)

“I can of mine own self do nothing : as I hear, I judge; and my judgment is just; because I seek not my own will, but the will of the Father, which hath sent me.” (John 5:30)

Jesus Christ (peace be upon him) – he came to fulfill the law:

“Think not that I am come to destroy the law, or the Prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.”(Matthew 5: 17-20)

God sent Jesus (pbuh):

“... and the word which ye hear is not mine, but the Father’s which has sent me.” (John 14:24)

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent. ” (John 17:3)

Jesus refuted even a remote suggestion of his divinity:

“And, behold, one came and said unto him, “Good master, what good thing shall I do, that I may have eternal life?”

And he said unto him, “Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter in to life, keep the commandments.” (Matthew 5:17-20)

Jesus (pbuh) of Nazareth – a man and prophet approved of God:

“Ye men of Israel, hear these words: Jesus of Nazareth, A man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.” (Acts 2:22)

God is One according to Jesus (pbuh):

“Hear, O Israel: The Lord our God is One Lord.” (Mark 12:29)

Jesus proclaimed of a Prophet to come after him: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” (John 14:16)

“But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:26)

“But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you.” (John 16: 7-14)

Did Jesus foretell of Muhammad?

Quran 61:6:

And [mention] when Jesus, the son of Mary, said, “O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.” But when he came to them with clear evidences, they said, “This is obvious magic.”

Qur'an 61:6 states that Jesus announced to the Children of Israel that he was a messenger of Allah who confirmed the Torah and brought good news of a later messenger named Ahmad. The verse further explains that when this messenger came with clear evidence, some people rejected his message and described it as evident magic.

According to the commentary in *The Holy Qur'an in Today's English*, the name *Ahmad* is derived from an Arabic root associated with praise, while *Muhammad* means “one who is greatly praised.” Islamic tradition also reports that Prophet Muhammad referred to himself by the name Ahmad. From this perspective, Ahmad and Muhammad are understood as related names referring to the same individual.

The commentary considers whether traces of Jesus' prediction may be found in the New Testament. Because Jesus primarily spoke Aramaic while the Gospel accounts were later recorded in Greek, the author argues that translation and transmission may have affected the wording of his original statements. John 14:16 describes Jesus as promising that another helper would come after him. The Greek term *allos*, meaning “another of the same kind,” is interpreted by the commentator as potentially referring to a person who would continue Jesus' religious mission.

Christian theology generally identifies this promised figure as the Holy Spirit. The commentary, however, presents an Islamic

interpretation based on the understanding that Jesus was a human prophet rather than a divine person. Accordingly, the one who followed him would also be a divinely guided human messenger. The Greek word *paraklētos*, commonly translated as “advocate,” “helper,” or “comforter,” is compared with a similar Greek term associated with the meaning “highly praised.” Muslim writers have sometimes connected this meaning with the names Ahmad and Muhammad.

John 16:7–14 is also interpreted within this framework. In this passage, Jesus describes the future guide as one who would not speak independently but would communicate what he received and disclose future events. The commentary compares this description with the Qur’anic portrayal of Muhammad as a messenger who conveyed revelation rather than speaking according to personal desire. Qur’an 53:3, for example, states that he did not speak from his own inclination, while repeated commands such as *qul*, meaning “say,” instructed him to communicate the words revealed to him.

The commentator therefore argues that the promised figure described in John is more consistent with a human messenger who receives and transmits divine instruction than with an equal person within the divine Trinity. Muhammad is presented as having completed the succession of revealed guidance, confirmed the truth of Jesus’ prophetic mission, and conveyed teachings concerning the final judgment and the end of time.

Islamic tradition further records that Muhammad described himself as the fulfilment of Abraham’s prayer and the good news announced by Jesus. A related narration states that Muhammad’s mother experienced a significant dream before his birth, similar to accounts associated with the mothers of earlier prophets. Within the Islamic interpretive tradition, these reports, together with Qur’an 61:6, are understood as evidence that Jesus foretold the coming of Prophet Muhammad (*The Holy Qur’an in Today’s English* Note 2370).

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 827). Unknown. Kindle Edition.

Islamic interpretation of the phrase 'Son of God' as applied to Jesus (peace be upon him)

The following excerpt is my personal opinion and no one is obliged to follow: In the Quran and Bible both, Jesus (peace be upon him) is described as:

(1) 'the word of Allah':

[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]. (Quran 3:45)

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (The Bible, John 1:14, New Revised Standard Version)

'According to these references, Jesus (peace be upon him) was created miraculously without a father and the reasoning behind such a miracle is described by Allah as 'a word (command) of Allah'). This concept is further explained in the following two verses:

Verily, in the sight of God, the nature of Jesus is as the nature of Adam, whom He created out of dust and then said unto him, "Be" – and he is (Quran 3:59)

Muhammad Asad, explaining this verse, writes:

Lit., “The parable of Jesus is as the parable of Adam...”, etc. The expression *mathal* (rendered above as “nature”) is often metaphorically employed to denote the state or condition (of a person or a thing), and is in this sense – as the commentators have pointed out -synonymous with *sifah* (the “quality” or “nature” of a thing). As is evident from the sequence, the above passage is part of an argument against the Christian doctrine of the divinity of Jesus. The Qur’an stresses here, as in many other places, the fact that Jesus, like Adam – by which name, in this context, the whole human race is meant – was only a mortal “created out of dust”, i.e., out of substances, both organic and inorganic, which are found in their elementary forms on and in the earth. Cf. also 18:37, 22:5, 30:20, 35:11, 40:67, where the Qur’an speaks of all human beings as “created out of dust”. That “Adam” stands here for the human race is clearly implied in the use of the present tense in the last word of this sentence.

Quran 3:47: 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.

The following commentary of this verse is taken from “Exposition of the Quran” by Ghulam Ahmad Pervez pg. 117: ‘Mary was surprised to here this tidings about the birth of a son and said, “How can I have a son when no man has touched me?” The answer was the same that had been given to Zachariah (3:39), namely that the child would be born in accordance with Allah’s law of creation. Moreover, when He takes a decision about something, the initiation of the process starts forthwith.’

(2) ‘the spirit of Allah’:

O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, “Three”; desist – it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. (Quran 4:171)

And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants). (Quran 66:12)

And (remember) her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples. (Quran 21:91)

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord. (The Bible, Isaiah 11:1-3, New Revised Standard Version)

According to [1]Islam for Christians,

'As for Jesus being a spirit from Allah, the Arabic word “Ruh” has various interpretations. According to the Muslim exegetes, it may be interpreted as a breath let out by Angel Gabriel within the womb of Mary. According to this interpretation, this breath is

called “Ruh” for a breath is nothing but a “Rih” (wind). According to a second interpretation, “Ruh” stands for life. According to a third interpretation, “Ruh” refers to mercy. According to a fourth interpretation, “Ruh” means a soul. According to a fifth interpretation, “spirit” refers to Angel Gabriel rather than Jesus. Accordingly, the following verse: “The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a spirit [created at a command] from Him” means that Jesus was a word directed to Mary by Allah and then by Angel Gabriel as the Holy Spirit.’

“Thus, according to the above references, Jesus (peace be upon him) was ‘the word of Allah’ and ‘the spirit of Allah’; in other words, he was created by God miraculously without a father. It is in this sense that the Bible refers to Jesus as ‘the Son of God’, the idea being metaphorical and Jesus thus being ‘the metaphorical Son of God’ as he was created without a father.”

“Another interpretation of this comparison between Jesus (peace be upon him) and Adan can be with regards to the historical first Prophet Adam (peace be upon him). As historical Adam was the first prophet sent to the Banu Adam (the children of Adam or fully developed human beings), his status was a unique prototype of all human prophets. It is an Islamic principle that the creation of prophets is a miracle and that Allah Himself intervenes to create them. Adam, being divinely raised as the first prophet, guided the Banu Adam (the original human community) from disorder to perfect order. Thus he became an answer to the skeptical angels in 2:30 (will you create on the Earth one who will spread corruption and shed blood?). In this way, prophet Adam was the first example of prophetic order, a miracle never seen before in the history of the Earth. By saying Jesus is like Adam is to say that the creation and guidance of the first prophet was a miracle; similarly the creation and guidance of Jesus was a miracle. In other words, Jesus is a human prophet created miraculously like Adam, the first prophet.”

In the Bible, in Romans 8:14 it is mentioned:

For those who are led by the Spirit of God are the children of God
(Romans 8:14, New International Version)

In the Quran, in Surah 112 Verse 3, it is mentioned:

He begetteth not, nor is He begotten (The Holy Quran, 112:3)

Yahiya Emerick comments,

“Jesus often prayed to God, Whom he affectionately called his ‘Father.’ Jesus never said in his own words that he was the biological son of God, and the Bible is replete with metaphorical references to God as a ‘Father’ in the Old Testament. The Jews never took it to mean that God was their father. Acts 2:22 clearly states, from the pen of an early Christian, that the disciples understood Jesus to be a man chosen by God. John 11:41-42 attests to Jesus’ appreciation for God answering his prayers. (Luke 3:38 even calls Adam the son of God!) Finally, just by pure logic, if any of the disciples really believed that Jesus was God in the flesh, God, the Creator of the stars, planets and sun, the giver of life and death and holder of Paradise, the dread Lord of Moses and Abraham, then none of them would have done anything else than flatten their faces on the ground and await their god’s good pleasure and command. They wouldn’t have caroused with him, laughed with him, questioned him, doubted him, passed bread around with him or disobeyed him in any command. Verse 5:75 of the Qur’an clearly makes the case by mentioning that Jesus and his mother had to eat every day. They were human beings, very special ones, but certainly not a god and his mother.” (The Holy Quran in Today’s English, p. 829)

As for the statement in the Bible:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16, King James Version)”

The word 'begotten' in this verse is not found in many manuscripts of the New Testament. In fact, the authors of the New Revised Standard Version have not even included this word in their translation. They translate this verse as follows:

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.” (John 3:16)

Quran 19:34-35: 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.

Quran 2:117: Originator of the heavens and the earth. When He decrees a matter, He only says to it, “Be,” and it is.

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Jesus and the Clay Bird

Quran 3:49:

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.

Qur'an 3:49 describes several miracles that Jesus presented to the Children of Israel as evidence of his prophetic mission. Among these signs, Jesus formed the likeness of a bird from clay, breathed into it, and, by Allah's permission, it became a living bird. The verse repeatedly emphasizes that Jesus performed such miracles only through the authority and permission of Allah. Other signs included healing those born blind, curing people affected by leprosy, restoring the dead to life, and revealing information about what people ate and stored in their homes.

According to the commentary in *The Holy Qur'an in Today's English*, the account of the clay bird has been interpreted in two principal ways. The first interpretation understands the event literally as a physical miracle through which Jesus brought a clay bird to life by Allah's permission. This extraordinary act served as visible evidence of his prophethood for those who witnessed it.

The second interpretation treats the clay bird as a metaphor for the spiritual condition of the Children of Israel. According to this reading, the community had become spiritually lifeless and was compared to an inanimate bird. Jesus' teachings and reformative mission breathed new spiritual life into the community by restoring religious understanding and devotion.

The commentary also notes that a similar account appears in the *Infancy Gospel of Thomas*, an early noncanonical Christian text commonly dated to approximately the second century. In this narrative, the young Jesus shapes birds from clay on the Sabbath. After being criticized for performing this act on a day of rest, he commands the clay birds to depart, and they become living sparrows and fly away. Those who witness the event are astonished and report it to their religious leaders. A comparable story is also found in another early Christian infancy narrative known as *The First Gospel of the Infancy of Jesus Christ*. These accounts demonstrate that traditions concerning Jesus and the clay birds circulated within some early Christian communities, although such writings were not ultimately included in the canonical New Testament (*The Holy Qur'an in Today's English*, n.d., Note 295).

References:

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Jesus' prayer for his followers and the Muslim Ummah in the New Testament

John 17: 6-19 (NIV Translation):

6 “I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. 7 Now they know that everything you have given me comes from you. 8 For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. 9 I pray for them. I am not praying for the world, but for those you have given me, for they are yours. 10 All I have is yours, and all you have is mine. And glory has come to me through them. 11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. 12 While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. 13 “I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. 14 I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. 15 My prayer is not that you take them out of the world but that you protect them from the evil one. 16 They are not of the world, even as I am not of it. 17 Sanctify them by the truth; your word is truth. 18 As you sent me into the world, I have sent them into the world. 19 For them I sanctify myself, that they too may be truly sanctified.

John 17:20-26 (NIV translation):

20 “My prayer is not for them alone. I pray also for those who will believe in me through their message, 21 that all of them may be

one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. 22 I have given them the glory that you gave me, that they may be one as we are one— 23 I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

24 “Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

25 “Righteous Father, though the world does not know you, I know you, and they know that you have sent me. 26 I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.” (New International Version)

Qur’anic commentary on Unitarian Christian Scriptural References:

1. God Is One / The Father Is God

Qur’anic commentary: This accords closely with the Qur’anic doctrine of tawḥīd: God is one, unique, and without partner. The Qur’an repeatedly states that there is no deity except Allah (Qur’an 2:163; 3:18; 20:8) and summarizes divine unity in Sūrat al-Ikhlāṣ: Allah is One, self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). From a Qur’anic perspective, statements identifying the one God as the Father are read as affirmations of the one Creator, while the Qur’an does not use “Father” as a divine title and rejects divine sonship.

Deuteronomy 6:4

“Hear, O Israel: The LORD our God is one LORD.”

Qur’anic commentary on Deuteronomy 6:4: In relation to Deuteronomy 6:4, the doctrine of tawḥīd affirms God as one, unique, and without any partner. The Qur’an repeatedly declares that no deity exists except Allah (Qur’an 2:163; 3:18; 20:8), while Sūrat al-Ikhlāṣ summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur’an neither uses “Father” as a divine title nor accepts divine sonship.

Mark 12:28–34

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the

second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.”

Qur’anic commentary on Mark 12:28–34: Read alongside Mark 12:28–34, the doctrine of tawḥīd affirms God as one, unique, and without any partner. The Qur’an repeatedly declares that no deity exists except Allah (Qur’an 2:163; 3:18; 20:8), while Sūrat al-Iklāṣ summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4).

References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur’an neither uses “Father” as a divine title nor accepts divine sonship.

John 17:1–3

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Qur’anic commentary on John 17:1–3: The wording distinguishing “the only true God” from Jesus as the one sent has a particularly close conceptual parallel to Qur’an 4:171, where Jesus is called Allah’s messenger, and to 5:72, where Jesus directs worship to Allah alone.

1 Corinthians 8:4–6

“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Qur’anic commentary on 1 Corinthians 8:4–6: The expression “one God, the Father” resembles the Qur’anic insistence on one supreme God, though the Qur’an does not call Allah “Father.” Qur’an 112:1–4 instead stresses divine oneness and denies begetting.

Ephesians 4:4–6

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”

Qur’anic commentary on Ephesians 4:4–6: From an Islamic reading of Ephesians 4:4–6, the doctrine of tawḥīd affirms God as one, unique, and without any partner. The Qur’an repeatedly declares that no deity exists except Allah (Qur’an 2:163; 3:18; 20:8), while Sūrat al-Ikhlāṣ summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur’an neither uses “Father” as a divine title nor accepts divine sonship.

1 Timothy 2:5

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

Qur’anic commentary on 1 Timothy 2:5: In relation to 1 Timothy 2:5, the Qur’an affirms both the oneness of God and the humanity of Jesus, yet it does not accept that access to God

requires Jesus as a unique mediator. Qur'an 2:186 instead presents Allah as directly near to those who call upon Him.

James 2:19

“Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”

Qur'anic commentary on James 2:19: When compared with James 2:19, the doctrine of tawḥīd affirms God as one, unique, and without any partner. The Qur'an repeatedly declares that no deity exists except Allah (Qur'an 2:163; 3:18; 20:8), while Sūrat al-Ikhlāṣ summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur'an neither uses “Father” as a divine title nor accepts divine sonship.

Qur'anic commentary on Jude 25: With respect to Jude 25, the doctrine of tawḥīd affirms God as one, unique, and without any partner. The Qur'an repeatedly declares that no deity exists except Allah (Qur'an 2:163; 3:18; 20:8), while Sūrat al-Ikhlāṣ summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur'an neither uses “Father” as a divine title nor accepts divine sonship.

2. Jesus Distinguishes Himself From God

Qur'anic commentary: The Qur'an likewise distinguishes Jesus from God. Jesus is the Messiah, a messenger of Allah, His word conveyed to Mary, and a spirit from Him, but believers are warned not to say “Three” and are told that Allah is one God (Qur'an 4:171). Jesus is portrayed as directing worship to Allah: “Allah is my Lord and your Lord, so worship Him” (Qur'an 3:51; 19:36). Thus the distinction between the sender and the sent messenger fits Qur'anic Christology.

John 8:40

“But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.”

Qur’anic commentary on John 8:40: In relation to John 8:40, the Qur’an clearly distinguishes Jesus from Allah. Jesus is described as the Messiah, Allah’s messenger, His word conveyed to Mary, and a spirit from Him, while believers are warned against saying “Three” and are reminded that Allah is one God (Qur’an 4:171). Jesus is also portrayed as directing worship to Allah alone: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36). The distinction between the sender and the messenger therefore accords with Qur’anic Christology.

John 14:1

“Let not your heart be troubled: ye believe in God, believe also in me.”

Qur’anic commentary on John 14:1: Read alongside John 14:1, the Qur’an clearly distinguishes Jesus from Allah. Jesus is described as the Messiah, Allah’s messenger, His word conveyed to Mary, and a spirit from Him, while believers are warned against saying “Three” and are reminded that Allah is one God (Qur’an 4:171). Jesus is also portrayed as directing worship to Allah alone: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36). The distinction between the sender and the messenger therefore accords with Qur’anic Christology.

John 17:3

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Qur’anic commentary on John 17:3: From an Islamic reading of John 17:3, the Qur’an clearly distinguishes Jesus from Allah. Jesus is described as the Messiah, Allah’s messenger, His word conveyed to Mary, and a spirit from Him, while believers are warned against saying “Three” and are reminded that Allah is one God (Qur’an 4:171). Jesus is also portrayed as directing worship to

Allah alone: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36). The distinction between the sender and the messenger therefore accords with Qur’anic Christology.

John 20:17

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

Qur’anic commentary on John 20:17: In relation to John 20:17, Jesus’ reference to “my God, and your God” closely matches the Qur’anic wording attributed to him: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36).

Revelation 3:12

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

Qur’anic commentary on Revelation 3:12: When compared with Revelation 3:12, the Qur’an clearly distinguishes Jesus from Allah. Jesus is described as the Messiah, Allah’s messenger, His word conveyed to Mary, and a spirit from Him, while believers are warned against saying “Three” and are reminded that Allah is one God (Qur’an 4:171). Jesus is also portrayed as directing worship to Allah alone: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36). The distinction between the sender and the messenger therefore accords with Qur’anic Christology.

3. Jesus Has a God

Qur’anic commentary: This theme strongly parallels the Qur’an. Jesus declares Allah to be both his Lord and the Lord of others (Qur’an 3:51; 5:72; 19:36). In Qur’anic theology, having a Lord and worshipping Him marks Jesus as God’s servant and messenger rather than God Himself. The Qur’an therefore treats devotion to the one God as central to Jesus’ own message.

Matthew 27:46

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say, My God, my God, why hast thou forsaken me?”

Qur’anic commentary on Matthew 27:46: In relation to Matthew 27:46, Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

Mark 15:34

“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?”

Qur’anic commentary on Mark 15:34: Read alongside Mark 15:34, Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

John 20:17

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

Qur’anic commentary on John 20:17: Read alongside John 20:17, Jesus’ reference to “my God, and your God” closely matches the Qur’anic wording attributed to him: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36).

Romans 15:6

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

Qur’anic commentary on Romans 15:6: From an Islamic reading of Romans 15:6, Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject

to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

2 Corinthians 1:3

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.”

Qur’anic commentary on 2 Corinthians 1:3: When compared with 2 Corinthians 1:3, Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

2 Corinthians 11:31

“The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.”

Qur’anic commentary on 2 Corinthians 11:31: With respect to 2 Corinthians 11:31, Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

Ephesians 1:3

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

Qur’anic commentary on Ephesians 1:3: Viewed through the Qur’an, Ephesians 1:3 Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

Ephesians 1:17

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.”

Qur’anic commentary on Ephesians 1:17: A Qur’anic comparison with Ephesians 1:17 shows that Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

1 Peter 1:3

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

Qur’anic commentary on 1 Peter 1:3: In the Qur’anic view of this passage, Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

Revelation 1:6

“And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

Qur’anic commentary on Revelation 1:6: Against the Qur’anic background, Revelation 1:6 Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

Revelation 3:2

“Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.”

Qur’anic commentary on Revelation 3:2: The Qur’anic parallel to Revelation 3:2 is that Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

Revelation 3:12

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

Qur’anic commentary on Revelation 3:12: For this passage, the Qur’anic position is that Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

4. Jesus Is Subordinate to the Father

Qur'anic commentary: The Qur'an presents Jesus as completely dependent upon and obedient to Allah. His miracles occur only "by Allah's permission" (Qur'an 3:49; 5:110), and he says that he taught people only what Allah commanded him to say (Qur'an 5:117). This supports the idea of delegated mission and authority. The Qur'an, however, speaks of Allah rather than a divine Father-Son relationship.

Matthew 20:23

"And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

Qur'anic commentary on Matthew 20:23: In relation to Matthew 20:23, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only "by Allah's permission" (Qur'an 3:49; 5:110), and Qur'an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur'an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

Mark 10:40

"But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

Qur'anic commentary on Mark 10:40: Read alongside Mark 10:40, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only "by Allah's permission" (Qur'an 3:49; 5:110), and Qur'an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur'an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

John 5:19

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do."

Qur'anic commentary on John 5:19: From an Islamic reading of John 5:19, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

John 5:30

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

Qur'anic commentary on John 5:30: When compared with John 5:30, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

John 6:38

“For I came down from heaven, not to do mine own will, but the will of him that sent me.”

Qur'anic commentary on John 6:38: With respect to John 6:38, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

John 7:16

“Jesus answered them, and said, My doctrine is not mine, but his that sent me.”

Qur’anic commentary on John 7:16: Viewed through the Qur’an, John 7:16 Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

John 8:28–29

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.”

Qur’anic commentary on John 8:28–29: A Qur’anic comparison with John 8:28–29 shows that Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

John 12:49–50

“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

Qur’anic commentary on John 12:49–50: In the Qur’anic view of this passage, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

John 14:28

“Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.”

Qur’anic commentary on John 14:28: The statement that the Father is greater than Jesus is naturally read in Islam as consistent with Allah’s absolute supremacy over every messenger. Qur’an 4:172 identifies the Messiah as Allah’s servant.

1 Corinthians 11:3

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.”

Qur’anic commentary on 1 Corinthians 11:3: Against the Qur’anic background, 1 Corinthians 11:3 Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

1 Corinthians 15:24–28

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

Qur’anic commentary on 1 Corinthians 15:24–28: The final subjection of the Son to God is particularly compatible with Qur’anic insistence that Jesus remains Allah’s servant. The Qur’an

does not present this exact eschatological sequence, but Qur'an 5:116–118 portrays Jesus before Allah in complete submission.

5. Jesus Does Not Know Everything the Father Knows

Qur'anic commentary: The Qur'an reserves exhaustive knowledge of the unseen for Allah. It states that none in the heavens and earth knows the unseen except Allah

(Qur'an 27:65), while messengers receive only what Allah chooses to disclose (Qur'an 72:26–27). Jesus himself is shown disclaiming independent knowledge when he says that Allah knows what is within him whereas he does not know what is within Allah (Qur'an 5:116). This fits a Qur'anic distinction between God's unlimited knowledge and a messenger's received knowledge.

Matthew 24:36

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

Qur'anic commentary on Matthew 24:36: The Qur'anic principle is that knowledge of the Hour belongs to Allah (Qur'an 7:187; 31:34). This makes the Father-only knowledge claimed here broadly compatible with Qur'anic divine omniscience.

Mark 13:32

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

Qur'anic commentary on Mark 13:32: This is especially comparable to Qur'an 5:116, where Jesus acknowledges the asymmetry of knowledge between himself and Allah, and to 27:65, which reserves knowledge of the unseen to Allah.

6. Jesus Receives Authority From God

Qur'anic commentary: The Qur'an repeatedly depicts Jesus' powers as gifts from Allah rather than independent divine attributes. Allah taught him the Book, wisdom, Torah, and Gospel and enabled his extraordinary signs “by My permission” (Qur'an

3:48–49; 5:110). In Qur’anic terms, received authority demonstrates prophetic honor and divine support while maintaining the absolute sovereignty of Allah.

Matthew 28:18

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

Qur’anic commentary on Matthew 28:18: The phrase “is given unto me” is important from a Qur’anic standpoint because it depicts authority as received. Qur’an 5:110 repeatedly attributes Jesus’ extraordinary capacities to Allah’s permission.

John 3:35

“The Father loveth the Son, and hath given all things into his hand.”

Qur’anic commentary on John 3:35: In relation to John 3:35, the Qur’an treats Jesus’ abilities and authority as bestowed by Allah, not as independent divine attributes. Allah teaches him the Book, wisdom, the Torah, and the Gospel and enables his remarkable signs “by My permission” (Qur’an 3:48–49; 5:110).

Authority received in this way signifies prophetic honor and divine support while preserving Allah’s absolute sovereignty.

John 5:22

“For the Father judgeth no man, but hath committed all judgment unto the Son.”

Qur’anic commentary on John 5:22: Read alongside John 5:22, the Qur’an treats Jesus’ abilities and authority as bestowed by Allah, not as independent divine attributes. Allah teaches him the Book, wisdom, the Torah, and the Gospel and enables his remarkable signs “by My permission” (Qur’an 3:48–49; 5:110). Authority received in this way signifies prophetic honor and divine support while preserving Allah’s absolute sovereignty.

John 5:26–27

“For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.”

Qur’anic commentary on John 5:26–27: From an Islamic reading of John 5:26–27, the Qur’an treats Jesus’ abilities and authority as bestowed by Allah, not as independent divine attributes. Allah teaches him the Book, wisdom, the Torah, and the Gospel and enables his remarkable signs “by My permission” (Qur’an 3:48–49; 5:110). Authority received in this way signifies prophetic honor and divine support while preserving Allah’s absolute sovereignty.

Acts 2:36

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Qur’anic commentary on Acts 2:36: In relation to Acts 2:36, the wording that God “made” Jesus Lord and Christ points to a status conferred by God. The Qur’an likewise affirms Jesus as the Messiah (3:45; 4:171), but understands that title within strict monotheism.

Philippians 2:9–11

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Qur’anic commentary on Philippians 2:9–11: The Qur’an can affirm that Allah exalts and honors His messengers, but Islamic theology does not interpret universal bowing or the title “Lord” as making Jesus divine. Worship belongs to Allah alone (Qur’an 4:36; 5:72).

Revelation 2:26–27

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”

Qur’anic commentary on Revelation 2:26–27: When compared with Revelation 2:26–27, the Qur’an treats Jesus’ abilities and authority as bestowed by Allah, not as independent divine attributes. Allah teaches him the Book, wisdom, the Torah, and the Gospel and enables his remarkable signs “by My permission” (Qur’an 3:48–49; 5:110). Authority received in this way signifies prophetic honor and divine support while preserving Allah’s absolute sovereignty.

7. Jesus Is God’s Servant

Qur’anic commentary: This is one of the clearest Qur’anic descriptions of Jesus. In the cradle Jesus says, “Indeed, I am the servant of Allah; He has given me the Scripture and made me a prophet” (Qur’an 19:30). Qur’an 4:172 also says that the Messiah would never disdain to be a servant of Allah. Therefore the servant-language here closely matches the Qur’an’s own Christology.

Matthew 12:18

“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.”

Qur’anic commentary on Matthew 12:18: The servant -and-chosen language is strikingly close to Qur’an 19:30, where Jesus identifies himself as the servant of Allah and a prophet.

Acts 3:13

“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.”

Qur’anic commentary on Acts 3:13: In relation to Acts 3:13, God’s glorification of Jesus is compatible with the Qur’anic honoring of him as Messiah, a word from Allah, and a distinguished messenger (3:45; 4:171), without identifying Jesus himself as God.

Acts 3:26

“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Qur’anic commentary on Acts 3:26: In relation to Acts 3:26, being raised or sent by God for blessing and guidance is consistent with Jesus’ mission in the Qur’an, although the Qur’anic account of his raising differs from Acts regarding death and crucifixion.

Acts 4:27

“For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.”

Qur’anic commentary on Acts 4:27: In relation to Acts 4:27, language of anointing, choosing, and servanthood fits the Qur’anic designation of Jesus as Messiah and his self-description as Allah’s servant and prophet (19:30).

Acts 4:30

“By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.” The Greek word translated “child” in these KJV passages can also be rendered “servant.”

Qur’anic commentary on Acts 4:30: In relation to Acts 4:30, miraculous works carried out through a servant appointed by God correspond to Qur’an 3:49 and 5:110, where Jesus’ signs take place only by divine permission.

8. Jesus Is a Man

Qur’anic commentary: The Qur’an emphasizes Jesus’ genuine humanity while affirming his miraculous birth and prophetic status. Jesus and his mother are described as both eating food (Qur’an 5:75), and Jesus is compared with Adam in that both were created by Allah’s command (Qur’an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet, not as God incarnate.

John 8:40

“But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.”

Qur’anic commentary on John 8:40: In relation to John 8:40, the Qur’an stresses Jesus’ real humanity while also affirming his miraculous birth and prophetic rank. Jesus and Mary are both described as eating food (Qur’an 5:75), and Jesus is compared with Adam as one created by Allah’s command (Qur’an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet rather than God incarnate.

Acts 2:22

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.”

Qur’anic commentary on Acts 2:22: In relation to Acts 2:22, describing Jesus as a man through whom God performed signs closely parallels Qur’an 3:49 and 5:110, where his miracles occur only with Allah’s permission.

Acts 17:31

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

Qur'anic commentary on Acts 17:31: Read alongside Acts 17:31, the Qur'an stresses Jesus' real humanity while also affirming his miraculous birth and prophetic rank. Jesus and Mary are both described as eating food (Qur'an 5:75), and Jesus is compared with Adam as one created by Allah's command (Qur'an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet rather than God incarnate.

Romans 5:15

“But not as the offence, so also is the free gift . For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.”

Qur'anic commentary on Romans 5:15: From an Islamic reading of Romans 5:15, the Qur'an stresses Jesus' real humanity while also affirming his miraculous birth and prophetic rank. Jesus and Mary are both described as eating food (Qur'an 5:75), and Jesus is compared with Adam as one created by Allah's command (Qur'an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet rather than God incarnate.

1 Corinthians 15:21

“For since by man came death, by man came also the resurrection of the dead.”

Qur'anic commentary on 1 Corinthians 15:21: When compared with 1 Corinthians 15:21, the Qur'an stresses Jesus' real humanity while also affirming his miraculous birth and prophetic rank. Jesus and Mary are both described as eating food (Qur'an 5:75), and Jesus is compared with Adam as one created by Allah's command (Qur'an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet rather than God incarnate.

1 Timothy 2:5

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

Qur’anic commentary on 1 Timothy 2:5: Read alongside 1 Timothy 2:5, the statement that there is one God and that Jesus is human is consistent with the Qur’an. The difference concerns mediation: Qur’an 2:186 portrays Allah as immediately responsive to those who call upon Him rather than requiring a unique intermediary.

9. Jesus Is the Messiah/Christ and Son of God

Qur’anic commentary: The Qur’an explicitly affirms Jesus as al-Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs,

however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

Matthew 16:16

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”

Qur’anic commentary on Matthew 16:16: The Qur’an fully affirms the title “Messiah” (Qur’an 3:45; 4:171), but rejects interpreting “Son of God” as literal or divine sonship (Qur’an 112:3; 19:88–93).

John 20:30–31

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

Qur’anic commentary on John 20:30–31: Islam accepts Jesus as Messiah and a divinely authorized sign, but does not accept divine sonship. Qur’an 3:45 calls him the Messiah while 4:171 commands strict monotheism.

Acts 2:36

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Qur’anic commentary on Acts 2:36: Read alongside Acts 2:36, God’s act of making Jesus Lord and Christ can be read as indicating bestowed rank rather than independent deity. The Qur’an recognizes Jesus as Messiah (3:45; 4:171) while maintaining uncompromising divine oneness.

Acts 5:42

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”

Qur’anic commentary on Acts 5:42: The Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

Acts 9:20

“And straightway he preached Christ in the synagogues, that he is the Son of God.”

Qur’anic commentary on Acts 9:20: In connection with Acts 9:20, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

Acts 9:22

“But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.”

Qur’anic commentary on Acts 9:22: In connection with Acts 9:22, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

Acts 17:3

“Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.”

Qur’anic commentary on Acts 17:3: In connection with Acts 17:3, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

Acts 18:5

“And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.”

Qur’anic commentary on Acts 18:5: In connection with Acts 18:5, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an

19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

Acts 18:28

“For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.”

Qur’anic commentary on Acts 18:28: In connection with Acts 18:28, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that

expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

1 John 4:15

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”

Qur’anic commentary on 1 John 4:15: In connection with 1 John 4:15, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

1 John 5:1

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.”

Qur’anic commentary on 1 John 5:1: In connection with 1 John 5:1, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes

divine sonship: Allah neither begets nor is begotten (Qur'an 112:3), and the Qur'an rejects attributing a son to Him (Qur'an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

1 John 5:5

“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

Qur'anic commentary on 1 John 5:5: In connection with 1 John 5:5, the Qur'an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur'an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur'an 112:3), and the Qur'an rejects attributing a son to Him (Qur'an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

10. God Raised Jesus From the Dead

Qur'anic commentary: There is an important agreement and an equally important difference. The Qur'an says that Allah raised Jesus to Himself (Qur'an 4:158), so divine exaltation is affirmed. But Qur'an 4:157 states that Jesus was not killed or crucified as his opponents claimed. Consequently, the Qur'an does not affirm the New Testament formulation that God raised Jesus from the dead; it presents his raising as deliverance from his enemies rather than resurrection after crucifixion.

Acts 2:24

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”

Qur'anic commentary on Acts 2:24: In relation to Acts 2:24, the Qur'anic difference is decisive: Qur'an 4:157–158 states that Jesus was neither killed nor crucified by his opponents but was raised by Allah. Islam therefore affirms his raising while not affirming resurrection after a crucifixion death.

Acts 2:32

“This Jesus hath God raised up, whereof we all are witnesses.”

Qur’anic commentary on Acts 2:32: In relation to Acts 2:32, Qur’an 4:158 affirms that Allah raised Jesus, but not as a raising “from the dead,” because 4:157 denies that his enemies killed him.

Acts 3:15

“And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

Qur’anic commentary on Acts 3:15: In relation to Acts 3:15, the sequence of death followed by resurrection conflicts with Qur’an 4:157–158. The point of agreement is that Jesus’ deliverance and exaltation ultimately come from God.

Acts 4:10

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.”

Qur’anic commentary on Acts 4:10: The Qur’an differs from the crucifixion -and-resurrection framework here. It states that Jesus was not killed or crucified and that Allah raised him (4:157–158).

Acts 5:30

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.”

Qur’anic commentary on Acts 5:30: In relation to Acts 5:30, Islam does not accept that Jesus was first slain and then raised. Qur’an 4:157–158 instead says that his opponents failed to kill him and that Allah raised him to Himself.

Acts 10:40

“Him God raised up the third day, and shewed him openly.”

Qur’anic commentary on Acts 10:40: In relation to Acts 10:40, the Qur’an affirms that Allah raised Jesus, but it does not affirm a resurrection on the third day after death; Qur’an 4:157–158 presents a different account.

Acts 13:30

“But God raised him from the dead.”

Qur’anic commentary on Acts 13:30: The phrase “from the dead” is where the Qur’an disagrees. Qur’an 4:157–158 affirms that Allah raised Jesus while denying that he was killed.

Romans 10:9

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

Qur’anic commentary on Romans 10:9: This Christian salvation formula depends on resurrection from death, which is not the Qur’anic account of Jesus. Qur’anic salvation is tied to faith in Allah, His messengers, righteous obedience, and divine mercy, while Jesus is affirmed as Messiah and messenger.

Galatians 1:1

“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)”

Qur’anic commentary on Galatians 1:1: The Qur’an can affirm that Allah raised and exalted Jesus, but not that this occurred after Jesus had been killed; Qur’an 4:157–158 provides a different account.

1 Peter 1:21

“Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

Qur’anic commentary on 1 Peter 1:21: The Qur’an shares the principle that glory and deliverance come from God, yet it does not

accept resurrection after crucifixion. It says Allah raised Jesus without his enemies killing him (4:157–158).

11. Jesus Prays to God

Qur’anic commentary: Although the Qur’an does not narrate all of these Gospel prayer scenes, it portrays Jesus as a worshipper and servant of Allah. Jesus says, “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36), and in the Last Judgment scene he addresses Allah with complete submission and acknowledges that he taught only what Allah commanded him (Qur’an 5:116–118). Prayer to God therefore fits the Qur’anic portrayal of Jesus as a devoted prophet.

Matthew 26:39

“And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”

Qur’anic commentary on Matthew 26:39: The distinction between Jesus’ will and God’s will, with Jesus submitting to God, strongly resembles the Qur’anic ideal of a prophet surrendering to Allah. The Qur’an itself does not narrate Gethsemane.

Matthew 26:42

“He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”

Qur’anic commentary on Matthew 26:42: “Thy will be done” expresses submission, the basic meaning of islām. Still, the Qur’an does not reproduce this Gethsemane episode and denies the successful killing/crucifixion of Jesus (4:157).

Mark 14:36

“And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”

Qur’anic commentary on Mark 14:36: The prayer depicts Jesus appealing to a higher divine will. Qur’anic theology likewise presents Jesus as Allah’s servant, though it does not narrate this scene.

Luke 6:12

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”

Qur’anic commentary on Luke 6:12: Extended prayer to God is consistent with prophetic worship in the Qur’an. Jesus’ Qur’anic message centers on worship of Allah, his Lord and the people’s Lord (19:36).

Luke 22:42

“Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”

Qur’anic commentary on Luke 22:42: The language of submitting one’s will to God is thoroughly compatible with Qur’anic servanthood. The surrounding passion narrative, however, is not accepted in the same form by the Qur’an.

John 11:41–42

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.”

Qur’anic commentary on John 11:41–42: Jesus thanking God for hearing him supports a Qur’anic picture in which miracles depend on Allah. Qur’an 3:49 and 5:110 repeatedly add “by Allah’s permission” to Jesus’ miracles.

John 17:1

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also

may glorify thee.” Throughout John 17 Jesus continues praying to and addressing the Father.

Qur’anic commentary on John 17:1: In relation to John 17:1, the Qur’an does not recount every Gospel scene of Jesus praying, but it consistently presents him as Allah’s worshipper and servant. Jesus says, “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36), and in Qur’an 5:116–118 he addresses Allah in complete submission and says he taught only what he was commanded. Prayer to God therefore fits the Qur’anic portrait of Jesus as a devoted prophet.

Hebrews 5:7

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.”

Qur’anic commentary on Hebrews 5:7: Prayer and dependence on the One who can save fit Qur’anic prophetic servanthood. The Qur’an does not endorse every detail of Hebrews’ passion theology but does portray Allah as the one who saved and raised Jesus (4:157–158).

12. Jesus Was Tempted

Qur’anic commentary: The Qur’an does not contain a direct parallel to the Gospel account of Satan tempting Jesus in the wilderness, so this point should not be presented as an explicit Qur’anic teaching about Jesus. More generally, the Qur’an describes Satan as seeking to mislead human beings while admitting that he has no authority over Allah’s sincere servants (Qur’an 15:39–42; 38:82–83). The Qur’anic emphasis is therefore on prophetic servanthood and divine protection, not on this specific temptation narrative.

Matthew 4:1

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.”

Matthew 4:2–11 continues with the temptations and Jesus' responses.

Qur'anic commentary on Matthew 4:1: In relation to Matthew 4:1, the Qur'an gives no direct counterpart to the Gospel story of Satan tempting Jesus in the wilderness, so the episode should not be presented as an explicit Qur'anic teaching about him. More generally, the Qur'an depicts Satan as attempting to mislead humanity while lacking authority over Allah's sincere servants (Qur'an 15:39–42; 38:82–83). Its emphasis is therefore on prophetic servanthood and divine protection rather than this particular temptation narrative.

Mark 1:13

“And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.”

Qur'anic commentary on Mark 1:13: Read alongside Mark 1:13, the Qur'an gives no direct counterpart to the Gospel story of Satan tempting Jesus in the wilderness, so the episode should not be presented as an explicit Qur'anic teaching about him. More generally, the Qur'an depicts Satan as attempting to mislead humanity while lacking authority over Allah's sincere servants (Qur'an 15:39–42; 38:82–83). Its emphasis is therefore on prophetic servanthood and divine protection rather than this particular temptation narrative.

Luke 4:1–2

“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil.”

Luke 4:3–13 continues the account of the temptations.

Qur'anic commentary on Luke 4:1–2: From an Islamic reading of Luke 4:1–2, the Qur'an gives no direct counterpart to the Gospel story of Satan tempting Jesus in the wilderness, so the episode should not be presented as an explicit Qur'anic teaching about him.

More generally, the Qur'an depicts Satan as attempting to mislead humanity while lacking authority over Allah's sincere servants (Qur'an 15:39–42; 38:82–83). Its emphasis is therefore on prophetic servanthood and divine protection rather than this particular temptation narrative.

Hebrews 4:15

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Unitarians frequently compare these statements with:

Qur'anic commentary on Hebrews 4:15: When compared with Hebrews 4:15, the Qur'an gives no direct counterpart to the Gospel story of Satan tempting Jesus in the wilderness, so the episode should not be presented as an explicit Qur'anic teaching about him. More generally, the Qur'an depicts Satan as attempting to mislead humanity while lacking authority over Allah's sincere servants (Qur'an 15:39–42; 38:82–83). Its emphasis is therefore on prophetic servanthood and divine protection rather than this particular temptation narrative.

James 1:13

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.”

Qur'anic commentary on James 1:13: The Qur'an does not formulate this exact philosophical contrast, but it consistently treats Allah as sovereign over Satan rather

than subject to him. Since the Qur'an does not identify Jesus as God, the Gospel temptation accounts do not create the same theological tension within Islamic Christology.

13. God Is Immortal and Invisible

Qur'anic commentary: These descriptions closely fit Qur'anic theology. Allah is “the Ever -Living who does not die” (Qur'an 25:58), nothing is comparable to Him (42:11), and vision does not

encompass Him (6:103). By contrast, Jesus is a created messenger who lived a human life. The Qur'an thus maintains an absolute Creator-creature distinction.

John 1:18

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

Qur'anic commentary on John 1:18: Qur'an 6: 103 likewise says that vision does not encompass Allah, while 42:11 declares that nothing is like Him. Islam therefore does not identify the visible human Jesus with the unseen Creator.

1 Timothy 1:17

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.”

Qur'anic commentary on 1 Timothy 1:17: These descriptions closely fit Qur'anic theology. Allah is “the Ever -Living who does not die” (Qur'an 25:58), nothing is comparable to Him (42:11), and vision does not encompass Him (6:103). By contrast, Jesus is a created messenger who lived a human life. The Qur'an thus maintains an absolute Creator -creature distinction.

1 Timothy 6:15–16

“Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.” Unitarians contrast these descriptions with Jesus' visible human life, suffering, and death.

Qur'anic commentary on 1 Timothy 6:15–16: Allah's unique, incomparable transcendence closely resembles Qur'an 42:11, while His undying life is stated in Qur'an 25:58.

14. Jesus Is Mediator Between God and Humanity

Qur’anic commentary: The Qur’an agrees that Jesus is a messenger who leads people toward God, but it does not teach that humanity must approach Allah through Jesus as a necessary mediator. Allah says that He is near and answers the caller directly (Qur’an 2:186). Intercession belongs to Allah and occurs only by His

permission (Qur’an 2:255; 39:44). From a Qur’anic perspective, Jesus is an honored messenger, not an indispensable ontological mediator between God and humanity.

1 Timothy 2:5

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

Qur’anic commentary on 1 Timothy 2:5: From an Islamic reading of 1 Timothy 2:5, Qur’anic teaching supports the confession of one God and Jesus’ human status, but it diverges from the claim that Jesus is the necessary sole mediator between humanity and God. In Qur’an 2:186, Allah is described as near and directly answering those who call.

Hebrews 7:25

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”

Qur’anic commentary on Hebrews 7:25: The Qur’an permits intercession only by Allah’s permission, but it does not make access to God dependent on approaching through Jesus. Allah directly answers those who call upon Him (2:186).

Hebrews 9:24

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

Qur’anic commentary on Hebrews 9:24: The Qur’an does not teach this heavenly -priestly mediation system. Jesus is a prophet

and Messiah, while intercession remains under Allah's exclusive authority and permission (2:255; 39:44).

15. Peter's Preaching Distinguishes God and Jesus

Qur'anic commentary: The repeated distinction between God as the source of authority and Jesus as the one sent, empowered, anointed, or exalted has strong parallels in the Qur'an. Allah sends Jesus, supports him with the Holy Spirit, grants him signs, and enables his miracles by divine permission (Qur'an 2:87; 3:49; 5:110). Where these Acts passages speak of resurrection after death, however, the Qur'an differs because it denies that Jesus was killed or crucified (4:157–158).

Acts 2:22

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.”

Qur'anic commentary on Acts 2:22: Read alongside Acts 2:22, the portrayal of Jesus as a human agent through whom God works signs resembles Qur'an 3:49 and 5:110, which attribute his miracles to Allah's permission.

Acts 2:24

“Whom God hath raised up, having loosed the pains of death.”

Qur'anic commentary on Acts 2:24: Read alongside Acts 2:24, the Qur'anic difference is decisive: Qur'an 4:157–158 states that Jesus was neither killed nor crucified by his opponents but was raised by Allah. Islam therefore affirms his raising while not affirming resurrection after a crucifixion death.

Acts 2:32

“This Jesus hath God raised up, whereof we all are witnesses.”

Qur’anic commentary on Acts 2:32: Read alongside Acts 2:32, Qur’an 4:158 affirms that Allah raised Jesus, but not as a raising “from the dead,” because 4:157 denies that his enemies killed him.

Acts 2:33

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

Qur’anic commentary on Acts 2:33: Receiving from the Father and being exalted by God fit the Qur’anic principle of delegated honor and power. Qur’an 5:110 similarly attributes Jesus’ support and signs to Allah.

Acts 2:36

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Qur’anic commentary on Acts 2:36: From an Islamic reading of Acts 2:36, the phrase emphasizes that Jesus’ status is granted by God. Qur’an 3:45 and 4:171 also call Jesus the Messiah, yet place his messiahship firmly within tawḥīd.

Acts 3:13

“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus.”

Qur’anic commentary on Acts 3:13: Read alongside Acts 3:13, God’s glorification of Jesus is compatible with the Qur’anic honoring of him as Messiah, a word from Allah, and a distinguished messenger (3:45; 4:171), without identifying Jesus himself as God.

Acts 3:15

“And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

Qur’anic commentary on Acts 3:15: Read alongside Acts 3:15, the sequence of death followed by resurrection conflicts with Qur’an 4:157–158. The point of agreement is that Jesus’ deliverance and exaltation ultimately come from God.

Acts 3:26

“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Qur’anic commentary on Acts 3:26: Read alongside Acts 3:26, being raised or sent by God for blessing and guidance is consistent with Jesus’ mission in the Qur’an, although the Qur’anic account of his raising differs from Acts regarding death and crucifixion.

Acts 4:24

“And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is.”

Qur’anic commentary on Acts 4:24: The prayer to the Creator of heaven and earth closely matches Qur’anic descriptions of Allah as the sole Creator and Lord (Qur’an 2:21–22; 39:62).

Acts 4:27

“For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.”

Qur’anic commentary on Acts 4:27: Read alongside Acts 4:27, language of anointing, choosing, and servanthood fits the Qur’anic designation of Jesus as Messiah and his self-description as Allah’s servant and prophet (19:30).

Acts 4:30

“By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.”

Qur’anic commentary on Acts 4:30: Read alongside Acts 4:30, miraculous works carried out through a servant appointed by God

correspond to Qur'an 3:49 and 5:110, where Jesus' signs take place only by divine permission.

Acts 5:30

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.”

Qur'anic commentary on Acts 5:30: Read alongside Acts 5:30, Islam does not accept that Jesus was first slain and then raised. Qur'an 4:157–158 instead says that his opponents failed to kill him and that Allah raised him to Himself.

Acts 5:31

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

Qur'anic commentary on Acts 5:31: Exaltation by God fits the Qur'anic distinction between the exalted messenger and the God who exalts him. Qur'an 4:158 explicitly says Allah raised Jesus to Himself.

Acts 5:32

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”

Qur'anic commentary on Acts 5:32: The Holy Spirit is presented in the Qur'an as a means of divine support: Allah strengthened Jesus with the Holy Spirit (2:87; 5:110). Islamic theology does not identify the Holy Spirit as a coequal person of God.

Acts 10:38

“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”

Qur'anic commentary on Acts 10:38: The ideas of divine anointing, spiritual support, power, and “God was with him” strongly resemble Qur'an 2:87 and 5:110, where Allah supports Jesus with the Holy Spirit.

Acts 10:40

“Him God raised up the third day, and shewed him openly.”

Qur’anic commentary on Acts 10:40: Read alongside Acts 10:40, the Qur’an affirms that Allah raised Jesus, but it does not affirm a resurrection on the third day after death; Qur’an 4:157–158 presents a different account.

Acts 10:42

“And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.”

Qur’anic commentary on Acts 10:42: The Qur’an teaches a final judgment belonging ultimately to Allah. It honors Jesus but does not present him as the independently sovereign judge; all authority remains Allah’s.

16. Paul Distinguishes the One God and the One Lord

Qur’anic commentary: The Qur’an agrees with the fundamental confession that there is only one God and distinguishes Jesus from Him. Qur’an 4:171 calls Jesus the Messiah and messenger of Allah while commanding believers not to say “Three,” and Qur’an 5:72 presents Jesus himself as saying, “Worship Allah, my Lord and your Lord.” Islamic interpretation therefore reads the God/Jesus distinction in a strictly monotheistic way, while not adopting later Christian definitions of Jesus’ lordship as divine identity.

1 Corinthians 8:6

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Qur’anic commentary on 1 Corinthians 8:6: In relation to 1 Corinthians 8:6, the Qur’an affirms that there is only one God and clearly distinguishes Jesus from Him. Qur’an 4:171 identifies Jesus as Messiah and messenger while warning against saying “Three,” and Qur’an 5:72 portrays Jesus telling people to worship Allah,

“my Lord and your Lord.” Islamic interpretation thus reads the distinction between God and Jesus through strict monotheism rather than later Christian definitions of Jesus’ lordship as divine identity.

1 Timothy 2:5

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

Qur’anic commentary on 1 Timothy 2:5: When compared with 1 Timothy 2:5, Islamic theology agrees that God is one and that Jesus is human, while rejecting the idea that a unique mediator is required for people to reach God. Qur’an 2:186 emphasizes Allah’s direct nearness to the supplicant.

17. Jesus Inherits or Receives Things From God

Qur’anic commentary: In Qur’anic theology, whatever Jesus possesses—knowledge, revelation, signs, prophetic office, honor—comes from Allah. Allah teaches and empowers Jesus (Qur’an 3:48–49; 5:110). Receiving, being given, or being appointed therefore fits the Qur’anic concept of a dependent messenger. The Qur’an does not, however, reproduce the precise heavenly inheritance imagery of Hebrews or Revelation.

Hebrews 1:2

“Hath in these last days spoken unto us by his Son , whom he hath appointed heir of all things, by whom also he made the worlds.”

Qur’anic commentary on Hebrews 1:2: The Qur’an agrees that Jesus receives revelation and appointment from God, but does not affirm the same “heir of all things” or creation-through-the- Son theology. It states that Allah alone is Creator of all things (Qur’an 39:62).

Hebrews 1:4

“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”

Qur’anic commentary on Hebrews 1:4: Receiving a superior name or rank can be read as bestowed honor. Qur’anic theology likewise views prophetic rank as granted by Allah, not as evidence that the recipient is divine.

Philippians 2:9

“Wherefore God also hath highly exalted him, and given him a name which is above every name.”

Qur’anic commentary on Philippians 2:9: In Qur’anic theology, whatever Jesus possesses —knowledge, revelation, signs, prophetic office, honor —comes from Allah. Allah teaches and empowers Jesus (Qur’an 3:48–49; 5:110). Receiving, being given, or being appointed therefore fits the Qur’anic concept of a dependent messenger. The Qur’an does not, however, reproduce the precise heavenly inheritance imagery of Hebrews or Revelation.

Revelation 5:7

“And he came and took the book out of the right hand of him that sat upon the throne.”

Qur’anic commentary on Revelation 5:7: The imagery depicts a distinction between the one enthroned and the one who receives from Him. That distinction can be compared with Qur’anic Creator-messenger distinction, although the Qur’an does not reproduce Revelation’s throne vision.

18. Jesus Is Subject to God in the End

Qur’anic commentary: The Qur’an presents Jesus as eternally subordinate to Allah in the sense of being His servant and messenger. In the Last Judgment scene Jesus speaks before Allah as a servant accountable to his Lord and denies having instructed people to worship himself or his mother (Qur’an 5:116–118). The detailed Pauline end-time sequence in 1 Corinthians 15 is not found in the Qur’an, but the final supremacy of God and Jesus’ servanthood are fully consistent with Qur’anic theology.

1 Corinthians 15:24–28

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

Qur’anic commentary on 1 Corinthians 15:24–28: In connection with 1 Corinthians 15:24–28, the final subjection of the Son to God is particularly compatible with Qur’anic insistence that Jesus remains Allah’s servant. The Qur’an does not present this exact eschatological sequence, but Qur’an 5:116–118 portrays Jesus before Allah in complete submission.

Particularly Important Unitarian Passages

Qur’anic commentary: These passages concentrate themes that most closely resemble Qur’anic Christology: one supreme God, Jesus as the Messiah and messenger, Jesus as a man empowered by God, and Jesus addressing God as his God. The closest Qur’anic summaries are 4:171, 5:72–75, 19:30–36, and 112:1–4. The major Qur’anic qualification remains that Jesus’ crucifixion and resurrection from death are not accepted in the New Testament form (4:157–158).

John 17:3

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Qur’anic commentary on John 17:3: In relation to John 17:3, these passages gather several themes that strongly resemble Qur’anic Christology: one supreme God, Jesus as Messiah and messenger, Jesus as a man empowered by God, and Jesus addressing God as his own God. Key Qur’anic summaries include

4:171, 5:72–75, 19:30–36, and 112:1–4. The major qualification is that the Qur'an does not accept the New Testament account of Jesus' crucifixion and resurrection from death (4:157–158).

1 Corinthians 8:6

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Qur'anic commentary on 1 Corinthians 8:6: Read alongside 1 Corinthians 8:6, these passages gather several themes that strongly resemble Qur'anic Christology: one supreme God, Jesus as Messiah and messenger, Jesus as a man empowered by God, and Jesus addressing God as his own God. Key Qur'anic summaries include 4:171, 5:72–75, 19:30–36, and 112:1–4. The major qualification is that the Qur'an does not accept the New Testament account of Jesus' crucifixion and resurrection from death (4:157–158).

1 Timothy 2:5

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

Qur'anic commentary on 1 Timothy 2:5: With respect to 1 Timothy 2:5, the Qur'an affirms both the oneness of God and the humanity of Jesus, yet it does not accept that access to God requires Jesus as a unique mediator. Qur'an 2:186 instead presents Allah as directly near to those who call upon Him.

Acts 2:22

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.”

Qur'anic commentary on Acts 2:22: From an Islamic reading of Acts 2:22, describing Jesus as a man through whom God

performed signs closely parallels Qur'an 3:49 and 5:110, where his miracles occur only with Allah's permission.

Acts 2:36

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Qur'anic commentary on Acts 2:36: When compared with Acts 2:36, the wording that God “made” Jesus Lord and Christ points to a status conferred by God. The Qur'an likewise affirms Jesus as the Messiah (3:45; 4:171), but understands that title within strict monotheism.

John 20:17

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

Qur'anic commentary on John 20:17: From an Islamic reading of John 20:17, Jesus' reference to “my God, and your God” closely matches the Qur'anic wording attributed to him: “Allah is my Lord and your Lord, so worship Him” (Qur'an 3:51; 19:36)

Who Is the Paraclete Prophesied by Jesus?

The author of *What Did Jesus Really Say?* argues that the Paraclete promised by Jesus in the Gospel of John should be understood as Prophet Muhammad rather than the Holy Spirit. This interpretation is based on a comparison between the characteristics attributed to the Paraclete in the New Testament and the Islamic understanding of Muhammad's prophetic mission (*What Did Jesus Really Say?*, n.d., pp. 199–209).

Muhammad's Testimony Concerning Jesus

The author begins with 1 John 4:1–3, which advises believers to examine those claiming spiritual inspiration and describes acknowledgment of Jesus' genuine humanity as a sign of truth. According to the author, Muhammad satisfies this criterion because the Qur'an recognizes Jesus as the Messiah, affirms his miraculous birth, honours his mother, and confirms the miracles he performed by Allah's permission. Islam also requires Muslims to believe in Jesus as a righteous prophet and messenger of God.

The author therefore maintains that Muhammad did not reject or dishonour Jesus. Instead, he affirmed Jesus' prophetic mission and called humanity back to what Muslims regard as Jesus' original monotheistic teachings. From this perspective, Muhammad fulfilled the Johannine description of the promised figure who would testify concerning and glorify Jesus.

The Paraclete Passages in John

The Gospel of John contains several passages in which Jesus promises the coming of another Paraclete after his departure. The promised figure is described as one who would remain with the believers, testify concerning Jesus, teach and remind them of religious truths, guide them toward complete truth, communicate what he received, disclose future matters, and correct the world regarding sin, righteousness, and judgment.

The Greek term *paraklētos* is commonly translated as “advocate,” “helper,” “counsellor,” or “comforter.” Traditional Christian

theology identifies this figure as the Holy Spirit, especially because John 14:26 explicitly uses that description. The author, however, argues that the collective characteristics found in the Johannine passages correspond more closely to a human prophet.

A Figure Who Hears and Speaks

John 16:13 states that the promised guide would not speak independently but would communicate what he heard. The author interprets the Greek verbs associated with hearing and speaking literally, arguing that they imply a being capable of receiving and verbally transmitting a message.

This description is compared with the Islamic account of revelation. Muhammad received the Qur'an through the Angel Gabriel and recited what was communicated to him. Qur'an 53:3–4 similarly states that Muhammad did not speak from personal desire and that his message was revelation conveyed to him. The author therefore argues that Muhammad fulfilled the prediction that the coming guide would speak only what he received from God.

The Holy Spirit Was Already Present

The author further argues that the Paraclete could not have been the Holy Spirit because Jesus reportedly stated that the promised figure would come only after his departure. Biblical passages, however, describe the Spirit of God as active long before and during Jesus' ministry. The Spirit is associated with earlier prophets, Moses, Saul, John the Baptist, Mary, Elizabeth, Zechariah, Simeon, Jesus, and the disciples.

John 20:21–22 also describes Jesus giving the Holy Spirit to his disciples while he was still present with them. According to the author, these accounts create difficulty for the interpretation that the Paraclete's arrival depended entirely upon Jesus' departure. He therefore concludes that the promised figure must have been someone whose mission began after Jesus.

Jesus as a Paraclete

The same Greek term *paraklētos* is applied to Jesus in 1 John 2:1, where it is generally translated as “advocate.” The author considers this significant because Jesus promised “another” Paraclete. Since Jesus himself was a human prophet and messenger, the author argues that another Paraclete should likewise be understood as another human messenger rather than a divine spirit.

The Greek word *allos*, translated as “another,” is interpreted as referring to another of the same general kind. The author contrasts it with *heteros*, which may refer to something of a different kind. On this basis, the promised Paraclete is understood as a prophet similar in function to Jesus.

Paraklētos and Periklytos

The author also discusses the argument that the original expression may have been related to the Greek word *periklytos*, meaning “praised,” “admirable,” or “renowned.” This meaning resembles the Arabic names *Muhammad* and *Ahmad*, both of which are connected with praise.

According to this interpretation, textual transmission or translation may have caused an expression meaning “the praised one” to be replaced by or confused with *paraklētos*. The author acknowledges that this argument depends upon textual and linguistic reconstruction but presents it as additional support for identifying the promised figure with Muhammad.

The work also refers to Abdul-Ahad Dawud’s discussion in *Muhammad in the Bible*, which questions whether *paraklētos* is most accurately understood as “comforter.” Dawud argues that other Greek terms more directly convey consolation, advocacy, or mediation. His linguistic analysis is presented as support for reconsidering the conventional translation and interpretation of the passage.

The Use of Masculine Pronouns

The promised guide is repeatedly described with masculine pronouns in John 16. The author interprets this grammatical feature

as evidence that the passage refers to a male individual rather than an impersonal spiritual power.

However, this argument should be understood within the author's interpretive framework. In Greek, the grammatical gender of a pronoun may be influenced by the gender of the noun to which it refers. Nevertheless, the author considers the repeated use of personal and masculine language consistent with the expectation of a human messenger.

Guidance Into Complete Truth

Jesus is reported as telling his disciples that he still had many matters to explain but that they were not yet able to receive them. The coming Spirit of truth would subsequently guide them into complete truth and teach them what remained necessary.

The author interprets these statements as an indication that Jesus' historical mission did not deliver the final and comprehensive system of religious law intended for humanity. The Gospels frequently portray the disciples as misunderstanding Jesus or possessing limited faith. From the author's perspective, their lack of readiness explains why additional teachings were reserved for a later messenger.

Muhammad is therefore presented as the prophet who completed this guidance. Islamic teachings addressed religious, moral, personal, and social matters such as intoxicants, gambling, inheritance, modesty, economic conduct, worship, and communal law. The author argues that Islam's comprehensive religious and legal system corresponds to the promise that the coming guide would lead humanity into complete truth.

Glorifying and Testifying Concerning Jesus

The Paraclete is also described as one who would testify concerning and glorify Jesus. According to the author, Muhammad clearly fulfilled this characteristic. The Qur'an repeatedly honours Jesus, identifies him as the Messiah and a word from Allah,

confirms his miraculous birth, and defends Mary against accusations of immorality.

Islamic belief also requires Muslims to respect Jesus and accept his prophetic mission. The author contrasts this with historical accusations made against Jesus and Mary by some of Jesus' opponents. Muhammad's message is therefore portrayed as restoring the honour of Jesus and his mother and correcting later misunderstandings concerning them.

Correcting Ideas About Sin, Righteousness, and Judgment

John states that the coming Paraclete would correct the world concerning sin, righteousness, and judgment. The author connects this prediction with Islamic teachings about individual moral responsibility.

Islam rejects the belief that human beings inherit another person's guilt or that one person automatically bears the sins of another. It teaches that each person is accountable for his or her own beliefs and actions. Salvation, in this framework, is connected with faith, repentance, divine mercy, and righteous conduct rather than inherited sin or the transfer of guilt to another person.

The author therefore argues that Muhammad corrected what the Islamic tradition considers later theological misunderstandings concerning original sin, atonement, righteousness, and divine judgment. In Islam, every person will ultimately be judged individually and justly by Allah.

Remaining With Believers Forever

Jesus states that the Paraclete would remain with believers forever. The author interprets this language symbolically rather than as a claim that the promised person would remain physically alive. Biblical passages similarly speak of believers possessing eternal life, although they eventually experience physical death.

Accordingly, a prophet may be said to remain with later generations through his revelation, teachings, and religious community. Muhammad continues to influence Muslims through

the Qur'an and the Sunnah. Because Islam regards him as the final prophet and the Qur'an as the completed revelation, the author connects the continuing presence of his teachings with the promise that the Paraclete would remain forever.

Qur'an 33:40 identifies Muhammad as the Seal of the Prophets, while Qur'an 5:3 describes the religion as completed. The author interprets these verses as confirmation that no additional prophet would be required after Muhammad.

Revealing Future Events

The promised figure would also announce matters that were to come. The author argues that Muhammad fulfilled this description through predictions contained in the Qur'an and Islamic tradition.

One example is the prediction in Qur'an 30:1–6 that the Byzantine Romans, after suffering a severe defeat, would regain victory within a limited number of years. The author explains that the Persian victory initially pleased the pagan Quraysh because they identified more closely with the Persians, while the Muslims sympathized with the Christian Byzantines as People of the Book.

The subsequent Byzantine recovery is presented as the fulfilment of the Qur'anic prediction. This recovery occurred during the same general period in which the Muslims achieved an important victory at the Battle of Badr. The author treats this and other predictions as evidence that Muhammad fulfilled the description of one who would disclose future events.

Conclusion

The author concludes that Muhammad corresponds to the characteristics attributed to the Paraclete in the Gospel of John. He came after Jesus, received and communicated revelation, testified to Jesus' truthfulness, defended the honour of Jesus and Mary, delivered extensive religious guidance, addressed matters of sin and judgment, predicted future events, and established teachings that continue through the Qur'an and Sunnah.

This conclusion represents an Islamic interpretation of the Paraclete passages. Mainstream Christian theology interprets the Paraclete as the Holy Spirit, while the author of *What Did Jesus Really Say?* argues that the passages are more consistently understood as a prophecy concerning the coming of Prophet Muhammad (*What Did Jesus Really Say?* pp. 199–209).