

Prophet Isa' (as)

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Jesus is a prophet and messenger of Allah, and the Messiah. He was sent to guide the Children of Israel. In the Holy Qur'an, Jesus is described as a Messiah, born of a virgin, he performed miracles, he was accompanied by disciples, but he was rejected by the Jewish establishment. Jesus was raised unto heaven. The Holy Qur'an states that Jesus was not crucified, nor did he die on the cross, rather, he was saved by God. The Qur'an places Jesus amongst the greatest prophets and mentions him with various titles. The prophethood of Jesus is preceded by that of Yahya (John) and succeeded by Muhammad, the latter whom Jesus is reported to have prophesized by using the name Ahmad. The Qur'an rejects the Christian view of the divinity of Jesus as God incarnate. It denies Jesus as a deity in several verses, and also mentions that Jesus did not claim to be divine. Muslims believe that Jesus' original message was altered after him being raised alive unto heaven. The monotheism of Jesus is emphasized in the Qur'an. Like all prophets in Islam, Jesus is also called a Muslim, as he preached that his followers should adopt the 'straight path' (Sirat al-Mustaqim).

Islamic eschatology

Jesus will return in the second coming with Imam Mahdi to kill Dajjal (the false Messiah, or the Anti-Christ), after which Gog and Magog will be eliminated. The Mahdi (7 – 9 years) and Jesus (40 years) will rule the world, establish peace and justice, Jesus will die after a reign of 40 years.

Muslims believe that Jesus would be buried alongside Muhammad at the fourth reserved tomb of the Green Dome in Medina (**Allah knows best**).

The place where Jesus is believed to return, the Umayyad Mosque in Damascus, is highly esteemed by Muslims as the fourth holiest site of Islam. Jesus is widely venerated in Sufism, with numerous ascetic and mystic literatures being written and recited about the Islamic prophet. Islam's account of Jesus begins with a prologue narrated several times in the Qur'an which first describes the birth of his mother, Mary, and her service in the Jerusalem temple while under the care of the prophet Zechariah, who would become the father of Yahya (**John the Baptist**). The Qur'an's birth narrative of Jesus begins in chapter 19: 16 - 34 and chapter 3: 45 - 53.

Annunciation

Islam confirms the virgin birth of Jesus - similarly to the Gospel account and occurring in Bethlehem. The narrative of the virgin birth opens with an announcement to Mary by angel Gabriel while Mary is being raised in the Temple after having been pledged to God by her mother. Gabriel states she is honored over all women of all nations and has brought her glad tidings of a son. Gabriel declares the son will be named Jesus, the Messiah, proclaiming he will be called a great prophet. Mary, asking how she could conceive and have a child when no man had touched her, was answered by the angel that God can decree what He wills, and that it shall come to pass.

Overcome by the pain of childbirth, she was provided with a stream, from which she could drink, and a palm tree with ripe dates. After giving birth, Mary carried baby Jesus to the temple, she was asked by the temple elders about the child. Having been commanded by Gabriel to a vow of silence, she pointed towards the infant Jesus and the infant proclaims:

Jesus says, 'I am God's servant; He has given me the Book and made me a prophet. He has made me blessed wherever I am, and has enjoined upon me worship and alms, so long as I live; and to be dutiful to my mother; and has not made me oppressive, impious. Peace is on me today, and shall be on me the day I die, and shall be on me the day I shall be raised back to life.'

Jesus speaking from the cradle is one of six miracles attributed to him in the Qur'an, an account which is also found in the Syriac Infancy Gospel, a sixth-century work.

Birth narrative

A detailed account of the annunciation and birth of Jesus is provided in Surah 3 (**Al Imran**) and 19 (**Maryam**) of the Qur'an, where the story is narrated that God sent angel Gabriel to announce that Mary would shortly expect to bear a son, despite being a virgin. Some academics have noted that the account in Surah 19 is particularly close to that in the Christian Gospel of Luke. The annunciation to Mary is mentioned twice in the Qur'an, and in both instances, Mary is told that she was chosen by God to deliver a son. Archangel Gabriel, delivered the news in the Qur'an 3: 42 - 47, as he takes the form of a man (**Qur'an 19: 16 - 22**). The details of the conception are not

discussed, but when Mary asks how she can bear a son in view of her chastity, she is told that God creates what he wills, and that these things are easy for God.

8th-century Muslim historian Ibn Ishaq (704 - 767), wrote an account entitled *Kitab al-Mubtada (In the Beginning)*, reporting that Zakariya is Mary's guardian briefly, and after being incapable of maintaining her, he entrusts her to a carpenter named George. Secluded in a church, she is joined by a young man named Joseph, and so, they help one another fetching water and other tasks. The account of the birth of Jesus follows the Qur'an's narrative, adding that the birth occurred in Bethlehem beside a palm tree with a manger.

The 10th-century Persian scholar Al-Tabari (839 - 923), mentions envoys arriving from the king of Persia with gifts (*similar to the gifts of the Magi Jews from the east*) for the Messiah. A command was given to a man called Joseph to take Mary and the child to Egypt and later return to Nazareth.

Childhood

The Qur'an does not include the tradition of the flight into Egypt, though Sura 50 may conceivably allude to it: "And we made the son of Maryam and his mother a sign; and we made them abide in an elevated place, full of quiet and watered with springs." However, narratives similar to the narrative found in the Gospels and non-canonical sources circulated in later Islamic tradition, with some details and elaborations being added over the centuries by Islamic writers and historians. Some narratives have Jesus and family staying in

Egypt up to 12 years. Many moral stories and miraculous events of Jesus' youth are mentioned in Qisas al-Anbiya (**Stories of the Prophets**), books composed over the centuries about pre-Islamic prophets and heroes.

Al-Masudi wrote that Jesus as a boy studied the Jewish religion reading from the Psalms and found "traced in characters of light":

"You are my son and my beloved; I have chosen you for myself"

with Jesus then claiming:

"Today the word of God is fulfilled in the son of man."

During that period man close to God was called Son of God



The Jordan River, where Jesus was baptized by Yahya ibn Zakariya (John the Baptist).

Mission

It is generally agreed that Jesus spoke Aramaic, the common language of Judea in the first century A.D. and the region at-large. The first and earliest view of Jesus formulated in Islamic thought is that of a prophet – a human being chosen by God to present both a judgment upon humanity for worshipping idols and a challenge to turn to the one true God. From this basis, reflected upon all previous prophets through the lens of Muslim identity, Jesus is considered no more than a messenger repeating a repetitive message of the ages. The miracles of Jesus and the qur'anic titles attributed to Jesus demonstrate the power of God rather than the divinity of Jesus – the same power behind the message of all prophets.

Islamic traditions believe Jesus' mission was only to the people of Israel and his status as a prophet being confirmed by numerous miracles. A second early high image of Jesus is an end-time figure. This concept arises mostly from the hadith. Muslim tradition constructs a narrative similarly found in Christian theology, seeing Jesus arriving at the end of time and descending upon earth to fight the Antichrist ([Dajjal](#)). This narrative is understood to champion the cause of Islam, with some traditions narrating Jesus pointing to the primacy of Muhammad. Most traditions state Jesus will then die a natural death.

Preaching

Islamic concepts of Jesus' preaching is believed to have originated in Kufa, Iraq, under the Rashidun Caliphate where the earliest writers of Muslim tradition and scholarship was formulated. The concepts of Jesus and his preaching ministry developed in Kufa was adopted from the early ascetic

Christians of Egypt, who opposed official church bishopric appointments from Rome.

Miracles

The Qur'an attributes at least six miracles unto Jesus. These six miracles in the Qur'an are without detail unlike the Gospel and their non-canonical Gnostic sources, which include details. Over the centuries, these six miracle narratives have been elaborated through Hadith and poetry, with religious writings including some of the other miracles mentioned in the Gospel, non-canonical sources, and from lore.

Speaking from the cradle

Speaking from the cradle is mentioned in three places in the Qur'an: al-Imran (chapter 3: 41, 46), al-Maida (chapter 5: 109 – 110) and Maryam (chapter 19: 29 – 30). Part of the narrative has the infant Jesus defending his mother, Mary from the accusation of having given birth without a known husband. Jesus speaks as the angel Gabriel had mentioned at the annunciation:

Jesus proclaims that he is a servant of God, and has been given a book, and he is a prophet, and he is blessed wherever he may go, and he was blessed on the day he was born, and will be blessed on the day he dies, and will be blessed on the day he is raised back to life.

Although this particular narrative is not found in the Bible, the theme of speaking from the cradle is found in the non-canonical pre-Islamic Syriac Infancy Gospel. That source has Jesus declaring himself the Son of God, the Word, and affirming what the angel Gabriel had previously announced to Mary as detailed in the Gospel.

Creating birds from clay

The miracle story of creating birds from clay and breathing life into them when a child is mentioned in al-Imran ([chapter 3: 43, 49](#)) and al-Maida ([chapter 5: 109–110](#)). Although this miracle is not mentioned in the canonical Gospel, the same narrative is found in at least two pre-Islamic sources: the Infancy Gospel of Thomas and the Jewish Toledot Yeshu, with few variant details between the Qur'an and these two sources.

Healing the blind and the lepers

Similar to the New Testament, the Qur'an mentions Jesus healing the blind and the lepers in al-Imran ([chapter 3: 49](#)). Muslim scholar and judge al-Baydawi (death. 1286) wrote how it was recorded that many thousands of people came to Jesus to be healed, and that Jesus healed these diseases through prayer only.

Medieval scholar al-Tha'labi wrote about how these two particular diseases were beyond medical help, and Jesus' miracles were meant to be witnessed by others as clear signs of his message.

Raising the dead

Jesus is believed to have raised people from the dead, as mentioned in Al-Imran (chapter 3: 49). Three people are mentioned in detail in the Gospel (a daughter of Jairus, a widow's son at Nain, and Lazarus).

Prescience

Jesus was able to predict, or had foreknowledge, of what was hidden or unknown to others. One example is that Jesus would answer correctly any question asked. Another example is that Jesus knew what people had just eaten, as well as what they had stored in their homes.

Table of food from heaven

In the Qur'an, Al-Ma'idah (chapter 5: 112 - 115), the disciples said, 'O Jesus, son of Mary, can your Lord send down for us a table spread out with food? Jesus said, Fear God if you are believers.' They said, 'We want to eat of it, and reassure our hearts that you have spoken the truth to us, and be a witness to it.' Jesus, son of Mary, said, 'O God our Lord send down us a table spread with food from heaven for us, to be for us a festival, for the first of us and the last of us, and a sign from You: You are the best of providers.' God said, 'I am sending it down for you.'

In a record by the Sunni exegete Tabari, before the last supper, the threat of death made him anxious. Therefore, Jesus invited his disciples for the last supper. After the meal, he washed their hands and performed their ablutions, they wiped their hands on his clothing. Afterwards, Jesus replied to them: "I served you a meal and washed your hands in person, let it be an example for you. Since you consider me to be better than you, refrain from being arrogant with each other, rather expand yourselves to each other as I have expanded myself for you."

After instructing the disciples, Jesus foretells that one of them would reject him and another would betray him.

Other miracles

Many stories and narratives have been developed over the years about Jesus, containing certain inherent lessons or providing meaning due to the lack of detail in the Qur'an. Some narratives are similar in nature to the New Testament, while some portray Jesus in a very human manner. Besides some detailed summaries of miracles of Jesus mentioned by Muslim writers over the centuries, from adulthood (like walking on water – also found in the Gospel – and causing loaves of bread to come out from the ground), some other miracles from childhood include: explaining the Muslim creed fundamentals to a schoolmaster, revealing who the thieves were to a wealthy chief, filling empty jars with drinks, providing food and wine for a tyrannical king, while also proving to this king his power in raising a dead man from the dead, raising a child accidentally killed, and causing the garments from a single-colored vat to come out with various colors.

Healing a royal official's son

Al-Tabari (d. 923) reports a story of an adult Jesus' encounter with a certain king in the region and the healing of his son. The identity of the king is not mentioned, while legend suggests Philip the Tetrarch. The corresponding Bible reference is "the royal official's son."

Inherent wisdom

Another legendary miracle story is one regarding Jesus' childhood wisdom. This legend, reported through al-Tabari from ibn Ishaq, talks about Mary sending Jesus to a religious school and the teacher being astonished to find Jesus already knowing the information being taught / discussed.

Food in children's homes

Another story from al-Tabari tells of a young Jesus playing with the youths of his village and telling them what food their parents were preparing for them at home. According to the details of the narrative, some parents became annoyed and forbade their children to play with Jesus, suspecting he was a magician. As a result, the parents kept their children away from Jesus and gathered their children in a single house. One day, feeling lonely, Jesus went out looking for his friends, and coming upon this house he asked the parents where their children were. The parents lied, responding that the children were not there. After Jesus asks who, then, is in the house, the parents called Jesus

a pig. Jesus then says, "Let there be swine in this house", turning all the children into swine.

Over the centuries, Muslims writers have also referenced other miracles like casting out demons.

Revelation

God revealed a new scripture to Jesus, called the Injeel (**the Gospel**), while also declaring the truth of the previous revelations: al-Taurat (**the Torah**) and al-Zabur (**the Psalms**). The Qur'an speaks favorably of the Injeel, which it describes as a scripture that fills the hearts of its followers with piety.

Islamic exegesis claims that the biblical message has been distorted. This polemic effort has its origins in the medieval period with Abd al-Jabbar ibn Ahmad's writings. Regarding the Law of Moses, the Qur'an indicates that Jesus never abolished Jewish laws, but rather confirmed them, while making partial abrogation's only.

Paul purposefully corrupted the original teachings of Jesus. The 9th-century historian Saif ibn Umar asserted that certain rabbis persuaded Paul to deliberately misguide early Christians (**Originally Jews, who called themselves Christians**) by introducing what Ibn Hazm viewed as objectionable doctrines into Christianity.

According to Yusuf al-Qaradawi in his book, *The Lawful and the Prohibited in Islam*, the legal restrictions Jesus abrogated for Jews were those initially legislated by God as a punishment. Classical commentaries such as *Tafsir al-Jalalayn* specify they pertained to the consumption of fish and bird meat without spikes, or in general.

Disciples

The Qur'an states that Jesus was aided by a group of disciples, who believed in his message. While not naming the disciples, the Qur'an does give a few instances of Jesus preaching God's message to them.

Muslims view the disciples of Jesus as identical to the companions (*sahaba's*) of Muhammad.

According to Christianity, the names of the twelve disciples were Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Jude, Simon, and Judas.

The Qur'an mentions in chapter 3, verses 52 - 53, that the disciples submitted to the faith of Islam: When Jesus found unbelief on their part, he said: "Who will help me with the work of God?" The disciples said: "We are God's helper's: We believe in God, and bear witness that we are Muslims (*submission to the One true God*). Our Lord! we believe in what You have revealed, we will follow Your messenger; write us down among those who bear witness."

Qur'an Surah Al-Imran, verses: 52 - 53

The longest narrative involving Jesus' disciples is when Jesus performs the miracle of bringing a table of food from heaven at their request and provides further proof that his preaching is the true message.

Ascension haughty

An-Nisa's verse 157 is the primary verse of the Qur'an to refer to the event of Jesus' crucifixion. It says that Jesus was not killed, nor crucified, rather We made it appear as if they had.

They boasted, saying, "We killed the Messiah, Jesus, son of Mary, the messenger of God, but they killed him not, nor crucified him, it was made to appear to them, and those who differ therein are full of doubts, with no knowledge, they only guess, for sure they did not kill him."

Second Coming



The Minaret of Isa in the Umayyad Mosque, Damascus

According to Islamic tradition, having ascended to heaven and live up there for 2000+ years, Jesus will descend to earth shortly before Judgement Day, in the midst of wars fought against the dajjal (**false Messiah**) and his followers, to come to help the Mahdi (**maybe Elijah**) and his followers. Dressed in saffron robes with his head anointed, Jesus (**as**) will descend at a white minaret, in eastern Damascus, which is believed to be the Minaret of Isa in the Umayyad Mosque. He will then greet the Mahdi and pray behind him. Eventually, Jesus will kill the Dajjal at the Lod gate.

Afterwards, he will "break the cross, kill the pigs, and abolish the Jizya tax", according to a well-known Bukhari hadith. "The usual interpretation" of this prophecy is that being a Muslim, Jesus will put a stop to Christian worship of himself and in belief in his divinity, "symbolized by the cross". He will re-establish the Kosher/Halal dietary laws abandoned by Christianity; and because Jews and Christians will now all reject their former faith and accept Islam, there will be no more need for the jizya tax.

God, in response to Jesus' prayers, will kill Gog and Magog by sending a type of worm (**bacteria**) in the napes of their necks, and send large birds to carry their corpses from the land. After the death of the Mahdi, Jesus will assume world leadership. Peace and justice will be universal.

Also, according to tradition, Jesus will then marry, have children, and rule the world for forty years, after which he will die. Muslims will then perform the funeral prayer for him and then bury him at the Green Dome in the city of Medina in a grave left vacant beside Muhammad, Abu Bakr, and Umar respectively.

Example with Adam

The Qur'an emphasizes the creationism of Jesus, through his similitude with Adam in regard to the absence of human origin. Muhammad often used to compare the births of Adam and Jesus.

Precursor to Muhammad

In Islam, Jesus is believed to have been the precursor (**person that comes before another**) to prophet Muhammad. According to the Qur'an, the coming of Muhammad was predicted by Jesus in Surah As-Saff 61: 6. Through this verse, early Arab Muslims claimed legitimacy for their new faith in the existing religious traditions and the alleged predictions of Jesus.

Jesus prophesied Muhammad's coming. This perspective is based on a verse of the Qur'an wherein Jesus speaks of a messenger to appear after him named "Ahmad." Islam associates Ahmad with Muhammad, which refers to praiseworthiness. Muslims assert that evidence of Jesus' pronouncement is present also in the New Testament, citing the mention of the Paraclete whose coming is foretold in the Gospel of John.

Appearance

Based upon several Hadith narrations of Muhammad, Jesus can be physically described thus:

- A well-built man of medium/moderate/average height and stature with a broad chest.
- Straight, lank, and long hair that fell between his shoulders. It seems as though water is dribbling from his head, though it is not wet.