

# **The Story of Isa al-Masih**

**(Supposedly Jesus Christ)**

## **According to Islam**

**\*\*\*To avoid any unneeded controversy with your Muslim neighbors, do not throw this booklet in the garbage (dili pagbutang sa basura kining booklet). To dispose, burn it completely and burry the ashes privately. \*\*\***

## Introduction

This document presents the story of “Isa al Masih”, the character in the Quran that is supposed to be equivalent to Jesus Christ. Its purpose is to help Christians understand the true nature of Isa and from that be able to compare and contrast him to the true Biblical Jesus.

This account uses every single Ayah (verse) of the Quran that discusses the life, sayings, and acts of Isa and almost all of Ayahs (verses) that discuss “proper belief” in Isa, relative to Muhamad and Allah. I have omitted a very few Ayahs (verses) that have Isa’s name in them but only as one of a list of characters (e.g. Sura 6:82-86) used for rhetorical purposes and do not add anything meaningful to the narrative.

For the Hadiths, I have only used a few that are considered by Muslims of highest quality (Sahih or Mutawatirah), and which are clearly relevant statements on the life, words, and acts of Isa and were used by top Muslim scholars to help illuminate or link to the Quranic narrative. It must be noted that one cannot understand the Quran or most of the key points of the Islamic faith and practice without the Hadiths. But since they were written over 200-300 years after Muhammad, there is great debate, even within Islam about their quality and authority.

This account orders the narrative of the Quran and Hadiths in a way that approximates the chronology of the story, as done in the Gospels, rather than in the sequence of the Surah number (as you would read it in today’s Quran), or the sequence of chronological revelation by Muhammad. This is because this document was made to help Christians understand the character Isa.

The Quran can be a very confusing document to read. The Surahs (Chapters), for the most part, are ordered by size, largest to smallest. And even in a Surah, the topics discussed can jump around quite a bit. Thus, gathering a coherent narrative for direct reading using the most commonly used current version of the Quran (the 1924 Royal Cairo edition) can be exceedingly difficult. For clear reference purposes, I have listed the Sura (Chapter) and Ayah (Verse) number for each quote.

The majority Islamic theological position on the Quran is that it exists in eternity on gold plates with Allah, written in medieval Arabic. This Arabic is not easy to understand even by native Arab speakers today. Theologically there is no “translation” of the Quran. The Quran can only be the Quran in medieval Arabic. The English is generally referred to as the translation of the “meanings” of the Quran. Thus, there are a highly interpretive factors involved that often obscure the translators various strategies and approaches. This is quite different from the “formal” vs “functional” translation strategies of the Bible. This means that there can be significant variance in different Quranic translations in a way that would not be considered normative for Bible translation. Thus, it is quite possible to find translations that read very differently from what is here presented.

Furthermore, the Quranic text is often ambiguous as to the characters and events it is referring or alluding to. Thus, many Quranic translators, especially when producing texts that they intend for educated audiences, will add in various parenthetical notes to indicate the accepted interpretation of the person or event a specific text is referring too. Translators will mostly use the Hadith, Sunnah and historically accepted commentaries (Tafsiers) to guide them in this. In a very few places I have added my own note to help where context or flow of narrative might difficult to follow for a Christian. My notes have “\*” (asterix) on both sides. Also, in keeping with Christian traditions, I have made Isa’s words (which are supposedly Jesus’s words) in red color. This was done simply to make the text more familiar to read by Christians and in no way implies any authenticity or authority of these sayings.

For this narrative we are using the “Translation of the meanings of The Noble Qur’an in the English Language” published by the King Fahd Complex for the Printing of The Holy Qur’an in 1998 AD (1419 AH). We also used some of its quotations from Hadith. We also used Sunnah.com for some Hadith from Sahih al-Bukhari. Lastly, we used the well-respected commentary on the Hadith, Sharh as-Sunnah by Imam al-Barbahaaree as updated by Shaykh, Dr. Saalih al-Fawzan. We used this for a summary to more easily present the numerous eschatological Hadiths. This book is commonly used as an authoritative and high-quality summary of the Hadiths

because the Hadiths are many volumes long and can be very challenging to read and understand by the average person. The version we are using is produced by the Council of Senior Scholars of Saudi Arabia and Dar Makkah International. We also quoted a few places from the highly respected commentary Tafsir of Ibn Kathir.

It should also be noted that the name “Isa” is not an Arabization of the Hebrew **יְהוֹשֻׁעַ** (Yehoshua) or the Greek **Ἰησοῦς** (Iēsous). The English “Jesus” is a latinized-anglicized version of these. However, the meaning and origin of “Isa”, is not clearly understood. It might be an import of the Greek Iēsous, but this is not clear from historical and textual analysis.

Furthermore, the term “Masih” is not Arabic and its actual meaning in Arabic is not clear. It may be an import of the Greek **Μεσσίας** (Massias). Alternatively, Sharh as-Sunnah by Imam al-Barbahaaree says this:

*Isa was named ‘Masih’ (Messiah) because he touches (yamsah) the disabled and he becomes healed by Allah’s permission. This is from his miracles He would touch the blind, leper and lame and their illness would vanish due to his touch. Thus, he was named al-Masih meaning “al-Masih”. Sharah as-Sunnah Ch 22*

Imam al- Barbahaaree also says that the anti-Christ will be called “Masih” and the reason given is that he will have a superpower of speed given to him by Allah. Thus, from respected Islamic sources it appears that the term “Masih” refers to someone who was given special / miraculous powers by Allah, not relating in any way to the salvation and anointing concepts in the Bible.

While we recognize that there is much scholarly debate on the origin and history of the Quranic text and the narrative of Isa al-Masih in it, since in Islam it is commonly presented that “Isa al-Masih” is supposedly the same person as the Jesus Christ (Yehoshua Mashiyach / Iēsous Christos) for this narrative we will assume that “Isa” is the attempt by the Quran and Hadith to present an alternative narrative and character in place of the Biblical Jesus Christ.

Lastly, it should be noted that under Islamic law, as established by the Hadith that interprets Sura 9:29 and the “Pact of Ummar” (i.e. see Tafsir Ibn Kathir, 4:405-6), it is not permitted for Christians to teach each other about the Quran, lest by learning about the Quran, the Christian gains the ability to oppose it. Thus, this very document, which only quotes the Quran and Hadith can result in outrage by some Muslims. But as Christians we do not live in fear, because faith in the true Christ, the Son of God, drives away all fear.

## The Birth of Mary

(Sura 3) 33. Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of Imran above the 'Alamin (mankind and jinn) (of their times). 34. Offspring, one of the other, and Allah is All-Hearer, All-Knower.

35. (Remember) when the wife of 'Imran said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.

36. Then when she gave birth to her [the child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," - and Allah knew better what she brought forth, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaitan (Satan), the outcast." 37. So, her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he entered Al-Mihrdab 21 to (visit) her he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit.

## The Birth of John the Baptizer

(There are three similar narratives of the birth of "Yaha", who is supposed to represent John the Baptizer. All three are given here in series ordered by the order the Sura was revealed. Of note, Sura chapter order and revelation order are not the same thus Sura 3 was revealed AFTER Sura 19 and 21.

(Surah 19) 2. (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah). 3. When he called out his Lord (Allah), a call in secret.

4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been un-blest in my invocation to You, oh my Lord! 5. "And verily I fear my relatives after me, and my wife is barren. So

give me from Yourself an heir. 6. Who shall inherit me, and inherit (also) the posterity of Ya'qtlb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth.). And make him, my Lord, one with whom You are Well-Pleased!"

7. (Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahya (John). We have given that name to none before (him)."

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!" 10. [Zakariyya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect." 11. Then he came out to his people from *Al-Mihrab* (a praying place or a private room) and he told them by signs to glorify Allah's Praises in the morning and in the afternoon.

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(*Surah 21*) 89. And (remember) Zakariyya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." 90. So, We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

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(*Surah 3*) 38. At that time Zakariya (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." 39. Then the angels called him, while he was standing in prayer in *Al-Mihrab* (a praying place or a private room), (saying): "Allah gives you glad

tidings of Yahya (John), confirming (believing in) the word from Allah [i.e. the creation of Isa the Word from Allah ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."

Pentateuch

40. He said: "Oh my Lord! How can I have a son when I am very old, and my wife is barren?" (Allah) said: "Thus Allah does what He wills.

41. He said: "O my Lord! Make a sign for me." (Allah) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again) and glorify (Him) in the afternoon and in the morning."

### **Life of John the Baptizer**

*(Surah 19)* 12. (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child. 13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he [i.e. Yahya (John)] was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allah or to his parents). 15. And *Salam* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

### **Jesus' Conception**

*(Surah 3)* 42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamin (mankind and jinn) (of her lifetime)." 43. O Mary! "Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irka 'i (bow down) along with Ar-Raki'un (those who bow down)."

44. This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you

(Muhammad). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word ["Be!" - and he was! i.e. Isa the son of Maryam (Mary)] from Him, his name will be the Messiah Isa, the son of Maryam (Mary), held in honor in this world and in the Hereafter, and will be one of those who are near to Allah."

46. "He will speak to the people in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: "Be!" - and it is.

48. And He (Allah) will teach him [Isa ] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurat (Torah) and the Injeel (Gospel).

*(Surah 19)* 16. And mention in the Book (the Qur'an, oh Muhammad the story of Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibril (Gabriel)], and he appeared before her in the form of a man in all respects. 18. She said: "Verily! I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah."

19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?" 21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).! "

(*Surah 21*) 91. And she who guarded her private parts {فَرْج – farjahā comes from the root for slit or opening and is a euphemism for vulva/vagina of a woman} [Virgin Maryam (Mary)]: We breathed into her [through Our *Ruh* - Jibril (Gabriel)] and We made her and her son [Isa ] a sign for *Al- 'Alamin* (the mankind and jinn).

(*Surah 66*) 12. And Maryam (Mary), the daughter of Imran who guarded her private parts {فَرْج – farjahā: slit / vagina}. And through Our *Ruh* [i.e. Jibril (Gabriell)], We {supposedly Angel Jibril in human form} breathed into her private parts {فَرْج – farjahā: slit / vagina} and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: "Be!"- and he was; that is Isa , son of Maryam (Mary) as a Messenger of Allah], and (also believed in) His Scriptures, and Isa was of the *Qanitun* (i.e. obedient to Allah).

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**\*Note:** This is a good point to explain how different both the Quran’s story, its assumptions, are from the Bible, and the way modern Muslim telling of this story often seeks to hide the true nature of it. You may find many Quran English “translations” say he breathed into an opening in her garment or sleeve. This is also in a number of Tafsirs (commentaries on the Quran). This is primarily an attempt to reduce the embarrassment of these ayat. The word فَرْج (farjahā) is almost always used for a woman’s vagina, and in this context is clearly for that.

Furthermore, almost all early Quran commentators unashamedly interpreted it to be Angel Jibril, in human form, breathing into her vagina. Even those that say it means he breathed into an opening in her garment admit that the breath went into her vagina.

This is an example of how Quran translation is NOT the same as Bible translation. Accuracy is not always the goal. Competing goals like avoiding embarrassment to more effectively proclaim Islam are also drivers of how the Islamic scriptures are translated and how Muslims learn and tell stories like this. The more literal and somewhat direct language is used here to help the reader understand what this verse and the Hadith and Tafsir related to it are actually saying and how they are actually viewed by actual Muslim scholars as compared to how it is generally represented to western audiences.

Ibn Kathir’s Tafsir, one of the earliest and most respected commentaries on the Quran, interprets this verse as saying: “(And We breathed into it ( فيه {it} grammatically pointing to the earlier فَرْج {farjahā: slit / vagina}, through Our *Ruh*,) meaning, through the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment and that breath went into her womb through her فَرْج (farjahā: slit / vagina); this is how ‘Isa was conceived.” Ibn Kathir (and contemporaries of his) gets the addition of Jibril blowing thru an opening of her garment not from the Quran but from Hadith that were supposed to have been written down 200-400

years AFTER Muhamad and for which the earliest manuscripts available are 700 years after Muhamad. The Quran just says that Jibril blew into her vagina.

The highly respected 13<sup>th</sup> century Islamic scholar al-Qurtubi says in his Tafsir, "Some have said that the breath of Jibril came down into her womb, and from this she conceived. Some have said that it is not proper that this creation should be attributed to Jibril's breath, since the child would then become offspring of angels and of men. The reason for this is that Allah Most High, when he created Adam and took hold of the covenant of his progeny, He made some fluid in the backbones of the fathers and some in the wombs of the mothers; and whenever the two fluids come together, it becomes a child. But Allah Most High made both fluids in Maryam, some in her womb and some in her backbone. Jibril blew into it in order to arouse her desire, since a woman does not become pregnant if her desire is not aroused. And when her desire was stirred up from Jibril's breath, the fluid that was in her backbone dropped down into her womb, and two fluids mixed together, and she conceived from this. This is the word of the Most High..." (sunnah2.com/2196). Of note, this idea of male and female sexual discharges in the male backbone and in the female womb which are required be made and mixed for pregnancy is a clear and undisputed teaching of the Quran and Hadith. Al-Qurtubi is actually doing justice to the Quran and Hadith by harmonizing the Islamic biological proclamations with this narrative to help gain a wholistic understanding of these Quran verses.

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## Jesus' Birth

(*Surah 19*) 22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). 23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24. Then [the (*\*new born\**) babe] Isa cried out to her from below her, saying:  
**"Grieve not: your Lord has provided a water stream under you. 25. And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you. 26. So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day.'"**

(*Sahih al-Bukhari 3286*) Narrated Abu Huraira: The Prophet 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."

## Jesus' Childhood

(*Surah 19*) 27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed, you have brought a thing *Fariyy* (a mighty thing). 28. O Sister of Harun (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." 29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

30. "He [*Isa* *\*still a newborn baby\**] said: **"Verily I am a slave of Allah, He has given me the Scripture and made me a Prophet. 31. And He has made me blessed wheresoever I be, and has enjoined (*\*commanded\**) on me *Salat* (prayer), and *Zakat*, as long as I live. 32. And dutiful to my mother, and made me not arrogant, un-blest. 33. And *Salam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"**

(*Surah 4*) 156. And because of their (Jews) disbelief (*\*they were\**) ...uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse);

(*Surah 5*) 110. (Remember) when Allah will say (on the Day of Resurrection). "O *Isa* , son of Maryam (Mary)! Remember My Favor to you and to your mother when I supported you with *Ruh-ul-Qudus* [*Jibril* (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the *Taurat* (Torah) and the *Injeel* (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission.

## Jesus' Ministry

(*Surah 29*) 27. And We bestowed on him [*Ibrahim* (Abraham)], *Ishaq* (Isaac) and *Ya'qob* (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the *Taurat* (Torah) (to *Musa* - Moses), the *Injeel* (Gospel) (to *Isa* - Jesus), and the *Qur'an* (to Muhammad). all from the offspring of *Ibrahim*

(Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.

(*Surah 5*) 46. And in their footsteps, We sent Isa , son of Maryam (Mary), confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition (\*warning\*) for Al-Muttaqun (the pious).

(*Surah 3*) 49. And will make him [Isa ] a Messenger to the Children of Israel (saying): **"I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe. 50. And I have come confirming that which was before me of the Taurat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So, fear Allah and obey me. 51. Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path."**

116. And (remember) when Allah will say (on the Day of Resurrection): "O Isa , son of Maryam (Mary)! Did you say unto men: **'Worship me and my mother as two gods besides Allah?'** " He (\*Isa\*) will say: **"Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). 117. "Never did I say to them nothing except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to**

**all things.** (This is a great admonition and warning to the Christians of the whole world).

(*Surah 43*) 63. And when Isa came with (Our) clear Proofs, he said: **"I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore, fear Allah and obey me. 64. Verily, Allah! He is my Lord (God) and your Lord (God). So, worship Him (Alone). This is the (only) Straight Path (i.e. Allah's religion of true Islamic Monotheism)."** 65. But the sects from among themselves differed. So, woe to those who do wrong [by ascribing things to Isa that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!

(*Surah 61*) 6. And (remember) when Isa, son of Maryam (Mary), said: **"O Children of Israel! I am the Messenger of Allah unto you, confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.** But when he (Ahmad i.e. Muhammad) came to them with clear proofs, they (the Christians) said: "This is plain magic".

(*Surah 5*) 110b ... you (*\*Isa / Jesus\**) healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

112. (Remember) when Al-Hawdriyyiin (the disciples) said: "O Isa, son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" Isa said: **"Fear Allah, if you are indeed believers."**

113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

114. Isa , son of Maryam (Mary), said: **"O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers."**

115. Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamin (mankind and jinn)."

*(Surah 62) 14.* O you who believe! Be you helpers (in the Cause) of Allah as said Isa , son of Maryam (Mary), to the Hawariyyun (the disciples): **"Who are my helpers (in the Cause) of Allah?"** The Hawariyyun (the disciples) said: "We are Allah's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed, and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

*(Sahih Muslim 2368)* Abu Huraira reported a hadith from the Messenger of Allah: (and one of them was) that Allah's Messenger said Jesus son of Mary saw a person committing theft; thereupon Jesus said to him: **You committed theft.** He said: No. (I swear) By Him besides whom there is no god (I have not committed theft). Thereupon Jesus said: **I affirm my faith in Allah It is my own self that deceived me.**

*(Surah 3) 52.* Then when Isa came to know of their (*\*the Jews\**) disbelief, he said: **"Who will be my helpers in Allah's Cause?"** Al Hawariyyun (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)." 53. Our Lord! We believe in what You have sent down, and we follow the Messenger (Isa ); so write us down among those who bear witness (to the truth i.e. La ilaha illallah - none has the right to be worshipped but Allah).

54. And they (disbelievers) plotted [to kill Isa ], and Allah plotted also. And Allah is the Best of those who plot. And when I (Allah) revealed to Al-

Hawariyyun (the disciples) [of Isa ] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

## **Jesus Death (Faked Crucifixion)**

(*Surah 4*) 157. And because of their saying (in boast), "We killed Messiah Isa , son of Maryam (Mary), the Messenger of Allah," - **but they killed him not, nor crucified him, but the resemblance of Isa was put over another man** (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. Isa , son of Maryam (Mary)]

158. But Allah raised him [Isa ] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise. 159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him [Isa , son of Maryam (Mary), as only a Messenger of Allah and a human being before his [Isa or *\*even\** a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [Isa ] will be a witness against them.

## **Prophecy of Jesus Resurrection**

(*Surah 3*) 55. And (remember) when Allah said: "O Isa ! I will take you and raise you to Myself and clear you [of the forged statement that Isa is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, Isa , Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

## **The End Times and 2<sup>nd</sup> Coming of Jesus**

**(Surah 17) 104.** And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ [Isa , son of Maryam (Mary) on the earth], We shall bring you altogether as mixed crowd (gathered out of various *nations*).

**(Sahih Bukhari 4:159).** Narrated Abu Hurairah: Allah's Messenger said, "By Him in Whose Hand my soul is, surely [Isa ), the son of Maryam (Mary) will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'an (as a just ruler); he will break the cross (*\*commonly understood to mean destroy the church\**) and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This Jizyah tax will not be accepted by Isa and all mankind will be required to embrace Islam with no other alternative]. Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Hurairah added: "If you wish, you can recite (this Verse of the Qur'an): "And there is none of the people of the Scriptures (Jews and Christians) but must believe in him (i.e. Isa ) as a Messenger of Allah and a human [being] before his (Isa ) or a Jew's or Christian's) death, and on the Day of Resurrection, he [Isa ] will be a witness against them."

**(Sahih al-Bukhari 2926)** Narrated Abu Huraira: Allah's Messenger said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

**(Sharh as-Sunnah 22)** Among the fundamental principles of Ahl as-Sunnahwa al-jama'ah (*\*faithful believers - here likely meaning Sunni Muslims\**) is the belief in al-Masih-ud-Dajjal - the Pseudo Christ. He is a man from the children of Adam who will emerge from the Jews, and the Jews will follow him. He is al-Mahdi (i.e. the Messiah) whom the Jews are waiting for. This is because everyone claims (to have) an al-Mahdi. The Jews claim to have a Mahdi and their Mahdi is al-Masih-

ud-Dajjal - the Pseudo-Christ. The Shiah (*\*sect of Islam mostly in Iran\**) are waiting for the hidden Mahdi in the tunnel, as they claim; he is from the descendants of al-Husain.

The Ahl as-Sunnah wa al-Jamaah (*\*faithful believers - here likely meaning Sunni Muslims\**) are also waiting for al-Mahdi whom the Messenger of Allah informed of in authentic Hadith that are Mutawatirah (*\*the most reliable and authentic type of Hadith\**) in meaning. He is a man from the household of the Messenger of Allah and from the family of al-Hasan bin 'Ali. The Mahdi will emerge towards the end of time and the Muslims will pledge allegiance to him. He will fight in the way of Allah and fill the earth with justice and lead the Muslims in Salah. While they are like that, al-Masih-ud-Dajjal (the Pseudo-Christ) will emerge. The Muslims will continue to experience difficulty from him till 'Isa the son of Maryam descends.

Al-Masih-ud-Dajjal is named 'Masih' due to the speed of his movement on earth. This is because Allah will facilitate for him the means by which it will be possible for him to move very fast on the earth to cause harm, evil and tribulation. He is called ad-Dajjal (derived) from (the Arabic word) ad-Dajjal which means lie. This is because the word ad-Dajjal means one who exaggerates in telling lies. Because he is a notorious liar so much so that he will claim that he is Allah and as a result, people will be tested except those whom Allah will make steadfast. He will have a (false) Paradise and Fire with him.

He will perform wonderful things, Satanic wonders, not miracles. They are only satanic wonders. Allah will make it occur through him in order to test the slaves. So, his harm is severe.

Consequently, all the prophets have warned against him; and our Prophet, Muhammad has cautioned against him more than (any other prophet). He instructed us to seek refuge (in Allah) against his tribulation in our Salah during the last Tashahhud wherein we seek refuge in Allah.

His fitnah (*\*persecution\**) is the greatest fitnah that will ever occur on the surface of the earth -and Allah's refuge is sought. This is al- Masih-ud-Dajjal.

While he is in that state, having molested, hurt and afflicted the Muslims, Isa Ibn Maryam will descend from the Heaven. He will go after ad-Dajjal, kill him and relieve the Muslims of him. He (Isa) will take charge of affairs, establish justice on the earth, break the cross and kill the swine. No religion will remain except the religion of Islam. Judaism and Christianity as well as other religions of the disbelievers will be nullified, and no religion will remain except Islam. He will judge with the Shari'ah of Muhammad and will be his (*\*Muhammad's\**) follower, for there is no prophet after Muhammad.

# Appendix I

## Right Belief in Isa al-Masih according to the Quran

*A significant portion of the Quranic discussion regarding Isa al-Masih is not related to his life or words but is a polemic (argument) against the worship of Isa as the Son of God or as divine / God. While these ayahs do not tell the story of Isa, they are critical to the understanding of the true nature and character of Isa. Without them, the context of the identity of the Isa described in the story cannot be fully understood.*

**(Surah 3) 59.** Verily, the likeness of Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was. **60.** (This is) the truth from your Lord, so be not of those who doubt.

**61.** Then whoever disputes with you concerning him [Isa ] after (all this) knowledge that has come to you [i.e. Isa being a slave of Allah, and having no share in Divinity], say: (O Muhammad) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie." **62.** Verily! This is the true narrative [about the story of Isa], and La ilaha illallah (none has the right to be worshipped but Allah, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allah is the All-Mighty, the All-Wise. **63.** And if they turn away (and do not accept these true proofs and evidences), then surely, Allah is All-Aware of those who do mischief.

**64.** Say (O Muhammad): "O people of the Scripture (Jews and Christians), Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims."

**(Sura 4) 171.** O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah nothing but the truth. The Messiah Isa , son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)!"

Cease! (it is) better for you. For Allah is (the only) One Ilah (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.

(*Surah 5*) 72. Surely, they have disbelieved who say: "Allah is the Messiah [Isa ], son of Maryam (Mary)." But the Messiah [Isa ] said: "**O Children of Israel! Worship Allah, my Lord and your Lord.**" Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode And for the Zalimun (polytheists and wrong doers) there are no helpers. 73. Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. 75. The Messiah [Isa ], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the Words of Allah and His Books (See Verse 66: 12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Aydt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

(*Surah 17*) 111. And say: "All the praises and thanks be to Allah, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Wali* (helper, protector or supporter). And magnify Him with all magnificence, [*Allahu-Akbar* (Allah is the Most Great)]."

(*Surah 18*) 102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allah's Messengers, Isa , son of Maryam (Mary)] as *Auliya'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an

entertainment for the disbelievers (in the Oneness of Allah - Islamic Monotheism)

*(Surah 19)* 37. Then the sects differed [i.e. the Christians about Isa ], so woe unto the disbelievers [those who gave false witness by saying that Isa is the son of Allah] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

*(Surah 19)* 87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allah). 88. And they say: "The Most Gracious (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son [Isa ], and the pagan Arabs say that He has begotten daughters (angels and others.)]."  
89. Indeed, you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost tom, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son (or offspring or children) to the Most Gracious (Allah). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children).

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## Appendix II

### Document Notes

This document presents the story of “Isa al Masih”, the character in the Quran that is supposed to be equivalent to Jesus Christ. Its purpose is to help Christians understand the true nature of Isa and from that be able to compare and contrast him to the true Biblical Jesus.

This account uses every Ayah (verse) of the Quran that discusses the life, sayings, and acts of Isa and almost all of Ayahs (verses) that discuss “proper belief” in Isa, relative to Muhamad and Allah. I have omitted a very few Ayahs (verses) that have Isa’s name in them but do not add anything meaningful to

the narrative (e.g. Ayas that only list him as one of a list of characters, e.g. Sura 6:82-86).

For the Hadiths, I have only used a few from sources that are considered by Muslims of highest quality (Sahih or Mutawatirah), and which are clearly relevant statements on the life, words, and acts of Isa and were used by top Muslim scholars to help illuminate or link to the Quranic narrative. It must be noted that one cannot understand the Quran or most of the key points of the Islamic faith and practice without the Hadiths. But since they were written over 200-300 years after Muhammad (and surviving manuscripts are over 700 years after Muhammad), there is debate within Islam about the quality and authority of some.

This account orders the narrative of the Quran and Hadiths in a way that approximates the chronology of the story, as done in the Bible Gospels, rather than in the sequence of the Surah number, or the sequence of chronological revelation by Muhammad. This is because this document was made to help Christians understand the character “Isa”.

The Quran can be a very confusing document to read. The Surahs (Chapters), for the most part, are ordered by size, largest to smallest. And even in a Surah, the topics discussed can jump around quite a bit. Thus, observing a coherent narrative from direct reading using the most used present day version of the Quran (usually the 1924 Royal Cairo edition) can be exceedingly difficult. For reference purposes, I have listed the Sura (Chapter) and Ayah (Verse) number for each quote.

The majority Islamic theological position on the Quran is that it exists in eternity on tablets with Allah, written in medieval Arabic. This Arabic is not easy to understand even by native Arab speakers today. Theologically there is no “translation” of the Quran. The Quran can only be the Quran in medieval Arabic. The English is generally referred to as the translation of the “meanings” of the Quran. Thus, there are a highly interpretive factors involved that can obscure the translators various strategies and approaches. This is quite different from the “formal” vs “functional” translation strategies of the Bible. This means that there can be significant variance in different Quranic translations in a way that would generally not be considered normative for

Bible translation. Thus, it is quite possible to find translations that read very differently from what is here. See the notes on the conception of Jesus to get insight to an example of this.

Furthermore, the Quranic text is often ambiguous as to the characters and events it is referring or alluding to. Thus, often other documents, particularly the Hadith and Sunnah are used to infer these details. Many Quranic translators will add in various notes in parenthesis to indicate the accepted interpretation of the person or event a specific text is referring too but is not in the original Arabic. In the translations used for this document, the translators notes are in [] and () style brackets.

In a few places I have added my own note to help where context or flow of narrative might be difficult to follow for a Christian. My notes have “\*” or {} type brackets. Also, in keeping with Christian traditions, I have made Isa’s words (supposedly Jesus’s words) in red color. This was done simply to make the text more familiar to read by Christians and in no way implies any authenticity or authority of these sayings.

For this narrative we are primarily using the Quran of “Translation of the meanings of The Noble Qur’an in the English Language” published by the King Fahd Complex for the Printing of The Holy Qur’an in 1998 AD (1419 AH). We also used some of its quotations from Hadith that are presented in the notes as necessary to clarify the meaning of the text. We also used Sunnah.com and sunnah2.com for some Hadith from Sahih al-Bukhari. Lastly, we used the well-respected commentary on the Hadith, Sharh as-Sunnah by Imam al-Barbahaaree as updated by Shaykh, Dr. Saalih al-Fawzan. We used this for a summary to more easily present a summary of the numerous and very long eschatological Hadiths. That book is commonly used as an authoritative and high-quality summary of the Hadiths because the Hadiths are many volumes long and can be very challenging to read and understand by the average person. The version we are using is produced by the Council of Senior Scholars of Saudi Arabia and Dar Makkah International. We also quoted a few places from the highly respected commentary Tafsir of Ibn Kathir and al-Qurtubi.

Lastly, it should be noted that most Muslims do not, and indeed often cannot, read the Quran or Hadith. For the most part, there is no equivalent to the Christian “Bible Study Group” in Islam, and most Muslims do not understand Arabic, especially classical medieval Arabic. Their understanding of Islam comes from basic principles taught to them by their leadership. However, the narrative and worldview of the Quran deeply informs the framework by which they see the world. Therefore, while the average Muslim might not be able to quote or exegete the Suras as written here, and may not even actively follow those teachings regularly, its concepts forms the source of their worldview framework.

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## Appendix III

### Isa vs Jesus

It should also be noted that the name “Isa” is likely not an Arabization of the Hebrew **יְהוֹשֻׁעַ** (Yehoshua) or the Greek **Ἰησοῦς** (Iēsous). The English “Jesus” is a latinized-anglicized version of these. However, the meaning and origin of “Isa”, is not clearly understood. It might be an import of the Greek Iēsous, but this is not clear from historical and textual analysis.

Furthermore, the term “Masih” is not Arabic and its actual meaning in Arabic is not clear. It may be an Arabization of the Greek Μεσσίας (Massias). Alternatively, Sharh as-Sunnah by Imam al-Barbahaaree says this:

*Isa was named ‘Masih’ (Messiah) because he touches (yamsah) the disabled and he becomes healed by Allah's permission. This is from his miracles He would touch the blind, leper and lame and their illness would vanish due to his touch. Thus, he was named al- Masih meaning “al-Masih”. (Sharah as-Sunnah Ch 22)*

Imam al- Barbahaaree also says that the anti-Christ will be called “Masih”, and the reason given is that he will have a superpower of speed given to him by Allah. Thus, from respected Islamic sources it appears that the term “Masih” refers to someone who was given special / miraculous powers by Allah, not relating in any way to the salvation and anointing concepts in the Bible.

While we recognize that there is much scholarly debate on the origin and history of the Quranic text and the narrative of Isa al-Masih in it, since in Islam it is commonly presented that “Isa al-Masih” is supposedly the same person as the Jesus Christ (Yehoshua Mashiyach / Iēsous Christos) for this narrative we will accept the Islamic tradition that “Isa” is the attempt by the Quran and Hadith to present an alternative narrative and character in place of the Biblical one.

**\*\*\*To avoid any unneeded controversy with your Muslim neighbors, do not throw this booklet in the garbage (dili pagbutang sa basura kining booklet). To dispose, burn it completely and bury the ashes privately. \*\*\***