

Chapter 1 : The Story of Jesus and Mary in the Holy Quran (part 1 of 3): Mary - The Religion of Islam

Answer: The Qur'an speaks of Mary (called Miriam in Arabic) not only as the mother of Jesus, but as a righteous woman in her own right. There is even a chapter of the Qur'an named for her (the 19th chapter of the Qur'an). For more information about Muslim beliefs regarding Jesus, please visit the.

What was the sign of Jonah? They speak not before He speaks, and they act in all things by His Command. Be ye helpers of God: But We gave power to those who believed, against their enemies, and they became the ones that prevailed. And that is easy for God. Behold, verily in these things there are signs for those who consider! Woe to those whose hearts are hardened against celebrating the praises of God! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much that is now unnecessary: Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: For each period is a Book revealed. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabian peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organizations of the Muhammadan world which are one of the great forces with which Europe and the East have to reckon today - G. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body. Does thy religion of prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? I wish not, in opposition to you, to do that which I forbid you to do. I only desire your betterment to the best of my power; and my success in my task can only come from Allah. In Him I trust, and unto Him I look. They change the words from their right times and places: For them there is disgrace in this world, and in the Hereafter a heavy punishment". For such, their portion appointed must reach them from the Book of decrees: For Allah hath power over all things. Muslims are looking for redress for a century of humiliation and oppression that has been directed against them. Bright future Islamic revivalism is not a danger to the West. Muslims are seeking mainly to get responsible government in their countries. The future of relations between Islam and the non-Muslim world is bright with many positive possibilities. The main idea behind the Hajj is to learn how to let go of what we love in place of God. Not authentic Islam accepts all the major biblical prophets but explains their life and mission in a different way. Prophets are sinless but can make honest mistakes. However, Muslims do not accept the Bible as the word of God but do believe that it is based on what was once authentic revelation from God. The word Quran means The Reading. Smith Mecca Mecca is the place where, according to Muslim beliefs, the Prophet Abraham settled his second wife, Hagar, and her son, Ishmael, when God ordered Abraham to take them to the wilderness and leave them. At that time it was just a barren valley. Prayers Salat literally means a red-hot connection. When a person makes salat, he or she is establishing a hot-link to God. There are 5 daily prayers. Must pray The time for one of the daily prayers falls just after noon. Muslim students as well as those who have jobs must ask their school or employer for time to complete this religious duty. Some principals and supervisors are more understanding than others. Ablution The concept of washing before prayer is not a new one. The Bible provides numerous examples of its prophets, priests, and even Jesus washing before praying. Even though this practice has fallen into disuse in modern day Judaism and Christianity, it is nevertheless an integral part of their ancient religious roots which they neglected. Among them are the right to work and earn money, the right to financial support, the right to an education, the right to an inheritance, the right to being treated kindly, the right to vote and representation on a board, the right to a dowry, the right to keep their maiden name, the right to worship in a mosque, etc. Merciful Muhammad Muhammad forbade harming women, children, old people, laborers, people who are not fighting, prisoners, those who surrender, and plants farmlands and animals. He allowed Muslim soldiers to fight only the soldiers of the other side. It refers to the golden calf made by the freed slaves while Moses was attending a meeting with God on Mount Sinai. Islamic influence Great Christian theologians such as Thomas Aquinas and

Albert the Great were heavily influenced by the writings of three Muslim philosophers: Mary in The quran There is a Chapter in the Quran, named Maryam Mary , named in honour of Mary the mother of Jesus Christ, peace and blessings of Allah be upon them both; again, such an honour is not to be found given to Mary in the Christian Bible. Out of the 66 books of the Protestants and 73 of the Roman Catholics, not one is named after Mary or her son. You will find books named after Matthew, Mark, Luke, John, Peter, Paul and two score more obscure names, but not a single one is that of Mary! Jesus in the quran a Mary, the mother of Jesus, was a virtuous woman, and honored above the women of all nations. Standing offer In essence, it is an easy chance for the Jews to prove that the Quran is false - that it is not a divine revelation. All they have to do is organize themselves, treat the Muslims nicely for a few years and then say, "Now what does your holy book say about who are your best friends in the world - the Jews or the Christians? Look what we Jews have done for you! But, as always, the offer still stands open! Jesus Christ himself wrote nothing about Christianity. They are rather memoirs. The story of Mary, the mother of Jesus, is one of them. The text that is in bold is a translation of the meaning of the original Arabic text of the Holy Quran, the rest is a commentary by Abdullah Yousef Ali. We should not be dogmatic about any conjectures that we make. Zechariah prayed to his Lord, saying: Grant me from Thee a progeny that is pure, for Thou art He that heareth prayer! They are all interconnected. Zechariah prayed for no ordinary son. He and his wife were past the age of parenthood. Seeing the growth of Mary, he prayed for some child from Allah: Perhaps he had adoption in his mind. Did he want to adopt Mary? To his surprise, he is given a son in the flesh, ushered in by a special Sign. There the public ministry was the point stressed; here the beautiful relations between the son and the father. While he was standing in prayer in the chamber, the angels called unto him: As stated in 3: How shall I have son, seeing I am very old, and my wife is barren? Give me a Sign! Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning. Because he feared that his own family and relatives were going wrong, and he wanted to keep the lamp of Allah burning bright. He could not very well mention the fear about his colleagues who were his relations in public. But never am I unblest, O my Lord, in my prayer to Thee! His office was the Temple, and his relatives were his colleagues. But he found in them no true spirit of the service of Allah and man. He was filled with anxiety as to who would uphold the godly ideas he had in mind, which were strange to his worldly colleagues. If it had been, he would have prayed much earlier in his life, when he was a young man. He was too full of true piety to put merely selfish things into his prayers. But here was a public need, in the service of the Lord. He was too old, but could he perhaps adopt a child-who would be an heir "as from Allah? It is doubtful whether Zechariah had any worldly property. But he had character and virtue, as a man of God, and this he wanted to transmit to his heir as his most precious possession. It was almost the most precious possession of the posterity of Jacob. Could his heir, like him, try and renew it? His prayer was answered: We give thee good news of a son. His name shall be Yahya, on none by that name have We conferred distinction before. The Arabic form Yahya suggests "Life". The Hebrew form is Johanan, which means "Jehovah has been Gracious". Hamana in verse 13 below. It does not mean that the name was given for the first time, for we read of a Johanan the son of Careah in II Kings, It means that Allah had, for the first time, called one of His elect by that name. How shall I have a son, when my wife is barren and I have grown quite decrepit from old age? I did indeed create thee before, when thou hadst been nothing!

The birth of Mary is narrated in the Quran with references to her father as well as her mother. Mary's father is called blog.quintoapp.com is the equivalent of Joachim in Christian tradition.

What does the Holy Quran say about Jesus peace be upon him Most of the following was gathered from the foot notes of the Holy Quran that I have. It is translated and documented by Minister Abdullah Yusuf Ali. Muslims do not believe that Jesus is God, nor they believe that God ever chose to come down to earth in a form of a man to die for our sins to purify us and forgive us. According to Islam, Jesus never died on the cross, nor ever wanted to die on the cross, nor ever was born to die on the cross. Muslims believe that Jesus was sentenced to death, and people thought that he got executed on the cross. The Holy Quran rejects this idea, and claims that it is a false one. Islam is specially strong in guarding the reputation of women. Slanderers of women are bound to bring four witnesses in support of their accusation, and if they fail to produce four witnesses, they are be flogged with eighty stripes and debarred forever from being competent witnesses. Let us look at verse It is not profitable to discuss the many doubts and conjectures among the early Christians sects and among Muslims theologians. The Orthodox-Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and conversed, and ate with his disciples, and was afterwards taken up bodily to heaven. This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam. But some of the early Christian sects did not believe that Christ was killed on the cross. The Basilidans believed that someone else was substituted for him. The Docetate held that Christ never had a real physical or natural body, but only an apparent or phantom body, and that his crucifixion was only apparent, not real. The Marcionite Gospel about A. The Gospel of St. Barnabas supported the theory of substitution on the Cross. The Quranic teaching is that Christ was not crucified nor killed by the Jews, not with standing certain apparent circumstances which produced that illusion in the minds of some of his enemies; that disputations, doubts, and conjectures on such matters are vain; and that he was taken up to Allah Almighty. Let us look at verse 3: 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. Jesus was charged by the Jews with blasphemy as claiming to be God or the son of God. The Christians except a few early sects which were annihilated by persecution, and the modern sect of Unitarians , adopted the substance of the claim, and made it the cornerstone of their faith. Allah Almighty clears Jesus of such a charge or claim. All of the controversies about dogma and faith will disappear when we appear before Allah. He will judge not by what we profess but what we are. Nay Allah raised him up Unto Himself Some people hold that Jesus did not die the usual human death, but still lives in the body in heaven, which is the generally accepted Muslim view. Another hold that he did die but not when he was supposed to be crucified, and that is being "raised up" unto Allah means that instead of being disgraced as a malefactor, as the Jews intended, he was on the contrary honoured by Allah Almighty as His Messenger. Let us also look at verse Peace and salutation To Moses and Aaron! Thus indeed do We reward Those who do right. They are considered his messengers. But must believe in him Jesus Before his death There will be a final death before the final Resurrection, but all will have believed before that final death. He Jesus will be a witness Against them. Let us look at verse 4: On that day those who reject faith and disobey the Messenger will wish that the earth Were made one with them: But never will they hide A single fact from Allah! Allah Almighty sent to nations and tribes prophets and messengers to direct those people from the darkness of Satan, to the light of Allah Almighty. If it is said that he was born without a human father, Adam was also so born. Indeed Adam was born without either a human father or mother. As far as our physical bodies are concerned, they are mere dust. The greatness of Jesus arose from the Divine command "Be", for after that he was. He also was a great spiritual leader. Commit no excesses in your religion: It will be better for you: For Allah is One God: Far Exalted is He above Having a son. To Him Allah Belong all things in the heavens And on earth. And enough

Is Allah as a Disposer of affairs. Those who disdain His worship and are arrogant, He will gather them all Together unto Himself Jesus to answer. Commit no excesses in your religion The Jewish excesses in the direction of formalism, radicalism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah; in some cases venerates Mary almost to idolatry; attributes a physical son to Allah; and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell forever. But as selfishness and egotism got hold of man, certain differences sprang up between individuals, races, and nations, and in His infinite Mercy He sent them messengers and messages to suit their varying mentality, to test them by His gifts, and stir them up to emulation in virtue and piety. When men began to diverge from one another, Allah made their very differences subserve the higher ends by increasing their emulation in virtue and piety, and thus pointing back to the ultimate Unity and Reality. His life and his mission were more limited than in the case of some other Messengers, through we must pay equal honour to him as a prophet from Allah. The doctrine of Trinity, equality with Allah, and sonship, are repudiated as blasphemies. Allah is independent of all needs and has no need of a son to manage His affairs. To serve and worship Allah Does the Noble Quran in Verse Here is what Noble Verse The Noble Quran does not in anyway support this theory!. We Muslims believe that Jesus was born from a Noble Virgin; Mary the Virgin, preached the word of GOD to the people of Israel, raised to Allah Almighty alive even though he might have been put on the cross, but never actually died , will come back to earth again to fight the army of Satan and then die a natural death and then be raised again back to life from death as we all do in the Day of Judgement. Some Muslim scholars say that Jesus not being crucified in Noble Verse 4: There are some Christian sects such as the Basilidans, the Docetate and the Marcionite do not believe that Jesus was put on the cross. The more important point is that Jesus never died according to Islam. There is a similar Verse to The Noble Quran,

Chapter 3 : What Muslims and the Quran Say About Jesus, Christmas and the Virgin Birth

Three chapters of the Quran are named after their reference to Jesus: the third chapter of Quran, 'The Family of Imran,' is named after the father of Mary; the fifth chapter, 'The Table,' is likely named after the last supper.

See this page in: His father Abdullah was of the tribe of Qureyshi, and died before Muhammad was born. As a lad, Muhammad traveled to Syria with his uncle on merchant caravans. Years later, he made the same journey while working for a wealthy widow named Khadijah. He later married her and, even though he was 15 years younger than she was, they had a good marriage. Muhammad soon gained rank among the notables of Mecca. The Meccans claimed to be descendants of Abraham Ibrahim. As one who abhorred evil, Muhammad detested those who disobeyed the Scriptures. He was familiar with the teachings of the Jewish and Christian holy book the Bible perhaps in reading it himself, if he was literate, or in learning of it through oral means via storytelling. He was very upset with the hypocrisy among the people: He believed that Allah had revealed the Torah and the gospels the Injil. HE has sent down to thee the Book containing the truth and fulfilling that which precedes it; and HE has sent down the Torah Law of Moses and the Gospel of Jesus before this, as a guidance to the people; and HE has sent down the Discrimination judgement between right and wrong. HE chose him and guided him to a straight path. And WE bestowed on him good in this world, and in the Hereafter he will surely be among the righteous. Whenever Zachariah visited her in the chamber, he found with her provisions. And remember thy Lord much and glorify HIM in the evening and in the early morning. And thou was not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor was thou with them when they disputed with one another. HE creates what HE pleases. This is a statement of the truth concerning which they entertain doubt. He did not mean that Jesus was not the Messiah. Muhammad knew that one could be a messenger and not be a Messiah but as The Messiah, one is also a messenger. Jesus was both a messenger and The Messiah that Allah had promised! What is a Messiah? A Messiah is always known as "a Saviour a liberator and a deliverer. The prophets of the Torah foretold of His coming. The Messiah The Saviour of the world! Dear friend, that is the most profound truth! And it is truth that cannot be denied. Jesus is the one and only Messiah. He is the Saviour. He is the Messiah of the Muslims, the Jews, and the Gentiles. Millions throughout the world of every nation and creed accept Him as Saviour. Many have followed false Messiahs and had their lives ended in death. They were sincere, but they were sincerely wrong. Had they only accepted the indisputable claim that Jesus is the Messiah, they would have found the peace that they were looking for, and the eternal life that God has promised to all who will accept Jesus as Messiah the Saviour of the world. Yes, Isah Al Masih loves you! The Messiah that Muhammad wrote about to forgive you and to be your Saviour your Liberator your Deliverer from sin. History tells us that He was crucified and died on a cross. History tells us that three days later there was an empty tomb. History, and hundreds of eye witnesses, tell us that He rose from the dead. But sadly many also reject the love and forgiveness God has offered in Jesus. Allah has given you a free will. YOU must make a choice. You cannot be neutral. Investigate for yourself the claims of Muhammad, the prophecies in the Torah, and the life of Jesus written in the Bible. The prophecies that were fulfilled by His birth, life, death and resurrection. You can choose to believe the Messiah, Jesus, who said He would, and did, rise from the dead. Allah gave Jesus, born miraculously through Mary Maryam, Sura 3: The Bible teaches how we can know where we will spend eternity. Answer Learn more about Jesus Christ. What did he claim? Was he resurrected from the dead?

Chapter 4 : Jesus in Islam - Wikipedia

The following three part series consists entirely of verses from the Holy Quran about Mary (Mother of Jesus) including her birth, childhood, personal qualities, and the miraculous birth of Jesus.

Al-Rahman The following article is posted on quran-islam. The article was written by sister W. Attempts were made to contact sister W. These were added to convey various reservations on a number of issues in the article. Al-Rahman By sister W. They are used together as a pair and separately individually throughout the Quran extensively to describe or refer to Him in various contexts. The context of usage of these names in the Quran clearly defines their meaning. It is also important that their usage in "Al-Fatiha", in verses 1 and 3, points out the fact that they are, in fact, a pair - as well as indicating the significance of being a pair. Derivatives of this word are mainly in reference to "raheem" or "merciful", and words of the same "family" of meaning, such as "rahma" or "mercy", but the name "Al-Rahman" stands alone in its meaning, different than "Raheem" or "Merciful", but leading students of Arabic conclude that its name may be largely similar to "Al-Raheem". But the shared root indelibly links these two names - as a pair. What is wrong with a pair of opposites? The entire creation is based on it! As mentioned above, we are explaining the meaning of this name with the word "The Almighty", which is by far the closest English expression to the meaning of this name. Almost invariably, English translators and explainers use an expression that is a variant of "Merciful" to express the name Al-Rahman glory to His name in the highest. Irving uses the word "Mercy-giver" which maintains some of the sense of a relationship between the two words, but still misses the point, to name some examples. All base their interpretation on the very same mistake made by Arabic-speaking interpreters, who presume that because both words appear to have the same root, "rahm", which sounds very close to "rahim" or "womb", then both names must have a similar meaning. Other translators, not knowing what to do with the two names "Al-Rahman" and "Al-Raheem" used any two names of the following selection Most Merciful - All Merciful - Entirely Merciful - Ever Merciful, not realising that they all denote the same meaning! None base their interpretation on examination of usage in the Quran: Usage, not etymology and certainly not dictionaries, is always the ultimate determining factor in Quranic word-meanings, and this is no exception. How a name, or any word, is used in the Quran should be our determining factor in deciding what is the meaning of that name or word. This procedure is even more relevant when researching a name mentioned so often, and given such importance and prominence, as the name Al-Rahman glory to Him in the highest. When one examines every single reference to this great attribute-name in the Quran, one finds with unvarying consistency that all point to one clear and unwavering and undeniable meaning, and that is referring to the power and authority and all-encompassing might of Allah, glory to Him in the highest! The name encompasses the meaning of all the attributes that are exclusively His as The Almighty! Say, "Call upon Allah, or call upon the Almighty. Notice also that the name Al-Rahman cannot be used in a possessive form like rabb Lord or the English word "God" e. That is also true, of course, for the great name Allah glory to His name in the highest. These two names stand alone: A person cannot say "my" in front of either the name Allah or the name Al-Rahman. Also, when the two names, Al-Rahman and Al-Raheem, are invoked together in succession in the Quran, their usage clearly declares the ultimate Authority and Power of Allah, glory to Him refer to 2: Therefore, we shall examine the Quran directly and see which meaning in fact is most suitable for the name Al-Rahman, according to how this name is used in His own message to us. Sura 19 is the Sura in which the name Al-Rahman is mentioned most frequently 16 times. In verse 18 of this Sura, Maryam Mary says: I seek refuge in Al-Rahman from you, that you may be reverent. She is asking for protection from the Most Powerful, the Almighty, not mercy from "the Beneficent"! She is asking for protection from Al-Rahman against the "intruder" in order also to frighten the "intruder", for which situation the appellation "the Merciful" or "The Most Gracious" would hardly instill fear, and hence be unsuitable. Obviously, Maryam knew the meaning of the name Al-Rahman and we are shown here by Al-Rahman himself who, according to I fear that punishment from Al-Rahman may afflict you and that you would be an ally of the devil. Abraham wanted to warn his father and scare him of a great punishment from God. Abraham chose the name Al-Rahman knowing that

great punishment is more appropriate to scare his father when associated to an Almighty rather a Most Merciful. This again sheds great light on the true meaning of the name Al-Rahman. It is within the bounds of the Almighty, His authority and power to afflict punishment, but it is not within the definition of "mercy" or "beneficence" or "graciousness" to afflict punishment or cause torture. No, He is the Creator, alone, and there is none like Him, and all others and all else are creatures, categorically different, and all are utterly and completely subjected to His authority and are His worshippers: These ayat mention that the mountains, the heavens and the earth all prostrate in awe and worship of Al-Rahman. They vividly describe how this blasphemy invokes His wrath. Is this the description of "The Beneficent" or "Most Gracious"? Do these ayat describe a benevolent benefactor as in "beneficent" or a generous host as in "gracious" , "graciously" accommodating His "guests" or the recipients of His largesse, or a kind-hearted ruler forgiving His subjects, or do they describe none but the Almighty? In reality, it is one of the facts having highest priority in the Quran, that Allah glory to Him in the highest is both the Almighty and the All-Merciful and, in His relationship to His creatures, these attributes are in exact equivalent proportion on the most profound level. Just as the name Al-Raheem the All-Merciful is mentioned in the Quran in reference to Allah exactly twice as many times as the mentioning of the name Al-Rahman The Almighty 57 times , so His power, being the "heavier" element, is balanced with twice as much mercy, such that His mercy "is as wide as everything" or encompasses all that exists 7: In every instance of the usage of the name Al-Rahman in the Quran, the only appropriate interpretation is expressed in the name The Almighty. In another clear example, we have the description in The concept of mercy is irrelevant here: Note translations of the Towrah Torah of Moosa Moses use the word "Mercy-seat"; could this not be a mis-translation of the name Al-Rahman as "Mercy" and Al-aarsh throne as "seat"? Misconceptions also have begun deeper in history than we may think. In the beginning of Sura 20, which in a sense completes the description of Al-Rahman in Sura 19, even the approach to the name Al-Rahman in this Sura is preceded by fear verse 3: Then the source of the Quran is clearly declared verse 4: Verse 5 declares His authority not His mercy or beneficence as Al-Rahman, glory to Him in the highest. Verse 6 declares His ownership of to Him belongs the heavens, the earth, and all that is between them, and what is within the earth, inclusive, and verse 7 declares His complete omniscience. This sequence is culminated in verse 8, where the "Power-Statement" or la illaha ila Allah there is no god but Allah is given. This specific statement is of great power and significance, to the point where its declaration is considered equivalent to the declaration of ones Islamic faith, called the shahada. Its use in the Quran is always with power and most emphatic. The cumulative effect of these words and their relationship to the name Al-Rahman emphasises and powerfully demonstrates to us the obvious fact that this name refers to none other than the Almighty! There are many appropriate places to invoke His mercy, His benevolence, and His grace, but this is not one of them! Furthermore, this portion of Although alhhusna is often translated as "beautiful" it actually means the infinitive of "good" both in the aesthetic sense beautiful and in the general sense. In the general sense, one of the attributes of "goodness" in a name is its appropriateness. Notice that in the Quran, He repeatedly ends many ayat with a pair of names, showing us appropriate attributes to the issue or story revealed in that ayat. Again, it is as if the important point for us to know is His particular attribute, as if He is telling us about Himself, first and foremost. The fact that His names are the culminating fact revealed by these 8 ayat would indicate that these 8 ayat are telling us something directly about the meaning of the name Al-Rahman, which was also referred to in Specifically, they show the appropriateness of this great name to the most graphic description of His power and authority, the power and authority which solely belongs to The Almighty! This entire sequence also emphasises the power and authority and devastating wrath of the Almighty! In order to conduct your own study if this great attribute-name, we have listed below all references to the name Al-Rahman for you to investigate and see how consistently the name refers to the attribute of omnipotence, and those attributes which are derived from omnipotence, but not the attribute of mercy or "beneficence" or "graciousness". Also note that the name Al-Rahman glory to His name in the highest is not derived from an adjective that can refer to anything or anyone else than the Almighty. The Sura named Al-Rahman is one of the most powerful in the Quran, describing in vivid details His creation in this world and the next, that creation being clear evidence of His power and supremacy as the Creator. In that Sura, this name

is mentioned only once, in the first verse, and in fact, forms the entire ayat. This fact alone emphasises the importance of this name. The very next ayat mentions that He Al-Rahman teaches us the Quran, then the following ayat mention that He created humankind, and taught humankind to distinguish between things including right from wrong. His creation of the sun and moon and the heavens, and the prostration of the stars and the trees, all are mentioned and all show His great and ultimate power over all things as The Almighty. He also includes a warning in this first set of ayat in this Sura to people not to be inequitable in weighing i. Creation, teaching the imparting of knowledge requires that first there be that knowledge, and then the power and authority to communicate it , subjecting all creation to Him, and warning against wrong actions, are all acts of The Almighty. The very refrain in this Sura challenges humans and jinn to deny any of His marvels, and does not offer mercy for those who deny them. Is this the description of a "gracious" host or is the appropriate name for this set of acts "merciful" - or is it most appropriately understood to be the description of The Almighty, the All-Powerful, the All-Knowing, the Ultimate Avenger, the Supreme Power, The Creator, glory to Him in the highest? Yes, He is also the All-Merciful - but we must first fear His power and authority before we can be eligible for consideration for His mercy! Do you not see that the name Al-Rahman is always invariably mentioned before the name Al-Raheem? Do you not see that both attributes are described separately and very frequently in the Quran, to show us that these two opposite complementary attributes, absolute power and absolute mercy, are and can only be His alone, and this dynamic and extreme attribute of possessing the ultimate and absolute of the most basic of all opposites is, in fact, the very "seat" or modus operandi of His power? This is not conjecture. Will you not use your minds? These are all references to the name Al-Rahman in the Quran: In all of these instances, the name Al-Rahman means The Almighty. It is not accurate to say that the words Almighty and Merciful are opposites. The two words speak of totally different attributes of God. The opposite of anything is that which presents the other extreme of it, or that which lacks the attribute of the first. For example the opposite of hot is cold, this is because hot contains heat while cold lacks heat. Also the opposite of long is short, and so on. It follows that the opposite of Merciful would be ruthless he who lacks mercy and not Almighty. Similarly, the opposite of Almighty would be feeble or word to that effect , and not Merciful. The claim that the two words Almighty and Merciful are opposites indirectly leads to the possibility that to be Almighty would mean lack of mercy, or that to be Merciful is lack of might! This is obviously not true. Therefore, and when we speak of the two names Al-Rahman and Al-Raheem, a better way to describe them would be contrasting names rather than opposite names. The inclination to quantise the Quran is not recommended.

Chapter 5 : Mary in Islam - Wikipedia

Mary in The quran There is a Chapter in the Quran, named Maryam (Mary), named in honour of Mary the mother of Jesus Christ, peace and blessings of Allah be upon them both; again, such an honour is not to be found given to Mary in the Christian Bible.

This issue had to be dealt with in our evidence since the defendants had pleaded that Lahore Ahmadis are kafir because they reject the virgin birth of Jesus, and believe that he was conceived by Mary in wedlock through her husband. This Section shows that Hazrat Mirza Ghulam Ahmad himself believed in the virgin birth, as do the defendants, and therefore this argument cannot be used against him. As regards the Lahore Ahmadiyya view, it must be pointed out that belief in the virgin birth of Jesus is by no means a fundamental of the Islamic faith, nor is it conclusively proven from the Holy Quran. It is shown here that Hazrat Mirza gave his followers freedom to deduce from the Quran that Jesus had a father. He told enquirers that his own belief on this issue was purely personal, based on following the majority Muslim view, rather than on any specific Divine guidance. The Section then gives detailed arguments from the Quran and Hadith to show the grounds for believing that Jesus had a father. It goes on to quote the views of many Muslim scholars who either did not accept the virgin birth, or considered it permissible in Islam to reject this belief. Then the opinions held by prominent followers of Hazrat Mirza are given, also showing that it is by no means essential to believe in the virgin birth. Whichever view of the birth of Jesus a person takes, it does not affect his faith or practice of Islam in any way. Some believe that he was born without the agency of a father, while others hold that he did have a father. This is not an issue of faith but an issue of history. Accepting Jesus as a prophet is what is required of a Muslim in terms of faith. As regards our Imam, Hazrat Mirza Ghulam Ahmad, he personally believed that Jesus was born without the agency of a father. And the secret in creating Jesus and John in this manner was the manifestation of a great sign. And the first thing He [God] did to bring this about was the creation of Jesus without a father through the manifestation of Divine power only. The reply is that this was done by the same God who, according to the Arya Samaj teachings, creates millions of people in the beginning of every new creation, just as vegetables grow out of the earth. If, according to the Vedic teachings, God has created the world millions of times, nay times without number, in this manner, and there was no need that men and women should unite together in order that a child should be born, where is the harm if Jesus Christ was born similarly? By order of Hazrat Mirza, the following reply was sent: He says that if the Almighty God were to reveal something to him about this, you would certainly be informed. Yours humbly, Abdul Karim, Qadian, 23 September. Hence Hazrat Mirza replied that God had not disclosed anything to him about the birth of Jesus. If God were to reveal something, he would let him know. Hazrat Mirza was also a great research scholar. Apart from expressing his personal beliefs on this point, he also wrote about the Law of Creation in a general context as follows: After that, the second law took effect, by which human beings are created from sperm. If you follow this chain to its origin, then mankind will prove to have descended from Adam and his wife. To draw a parallel between that era and the circumstances of the present times is not correct; for instance, no child is now born without a mother and a father. When refuting certain exaggerated beliefs about Jesus, Hazrat Mirza made the following points for the purposes of argument: As the question of the birth of Jesus is not decided conclusively in the Holy Quran, but ambiguously, when people read this scripture some draw one conclusion and some take the opposite view. Hazrat Mirza undoubtedly held the belief personally that Jesus was born without the agency of a father, but he gave his followers freedom in interpreting the Quran. This is why they had the best understanding of the Holy Book. As a result of this freedom, some even differed with Hazrat Mirza himself on some points. In his life-time, some of his followers held the belief that Jesus had a father for instance, his right-hand man and successor Hazrat Maulana Nur-ud-Din, for whose views see Hazrat Mirza always showed tolerance and broadmindedness, as shown by the following recorded incident: At first, the Shaikh sahib, out of respect for Hazrat Mirza, remained silent. But upon Hazrat Mirza repeating the question, he mentioned the arguments from the Quran that he knew. Hearing the arguments, Hazrat Mirza said: Arguments from Holy Quran and Hadith I. It is a manifestation of His Divine power, and

only He knows how the creation was originated in the beginning. After that, the second means of creation began, by which God created everything from a pair. These laws have been referred to in the Holy Quran as follows. Thus does He cause you to spread. Surely We have created you from a male and female. He is created of water pouring forth, coming from between the back and the ribs. No human child can be born contrary to this law of pairs. This is the first ground for holding that the birth of Jesus in fact took place under the law of pairs, as is the case with other human beings, and he was not born without a father. Let alone the question of a human individual being born without a mother or father, if it is supposed for the sake of argument that God could have a son, even that could not happen without the law of pairs, as the Holy Quran says: As God has clearly laid down in the Holy Quran His law of creation by pairs, unless He equally clearly states that He created Jesus, or some other individual, in contradiction to this law in a novel manner, one must accept that the means by which God brought about his birth were all according to the law of pairs. The issue here is not the unlimited power of God, as to whether He can create a human being without a father, for He has the power to create a human being even without a single parent. The question is only whether it can be proved from the Holy Quran and authentic Traditions of the Holy Prophet Muhammad that God caused Jesus to be born without a father. When God Himself explains a law of creation through pairs, then unless He also says that He demonstrated His power by going against that law in a specific case, we cannot take any event as infringing that law. Our community does not give any importance to this particular issue of the birth of Jesus ; nonetheless, it is the duty of every Muslim to make known his sincerely and honestly drawn conclusions from the Holy Quran. As with other prophets, the prophethood of Jesus too must be acknowledged by a Muslim. The details of how and where he was born, where he spent his life, and where he died, are not constituents of faith. These are historical questions, knowledge of which can be acquired by research. In fact, modern research about Jesus has progressed so much that matters previously unknown are no longer secrets. Muslims and Christians have written hundreds of books on these topics. At the outset 3: At the beginning of the chapter, God has mentioned the spiritual blessings of the Holy Prophet Muhammad, that only those who follow the Holy Prophet shall be loved by God. In support of this claim, the example of Mary, the mother of Jesus, is cited to show how in former times an Israelite woman attained nearness to God by following a prophet. Then the Holy Quran mentions the spiritual favours Mary received due to her following of her prophet. In the history of Mary recorded here, the Holy Quran has given three main points of guidance to Muslims. Firstly, the Holy Prophet Muhammad is commanded to announce to people: It is conveyed in this verse that those who follow the Holy Prophet shall become the lovers and the beloved of God. To prove this assertion, the Quran adds that if you study the histories of the great prophets, such as Noah, Abraham and Moses, you find that amongst their followers there arose many men and women who were loved by God, who were spoken to by Him and guided by Him at every step. The example given is that of Mary. The verses point to her purity of character and devotion to God, even during her childhood and youth. Due to her piety and righteousness, angels used to descend upon her and guide her by disclosing news of the future. The Muslims are told that if they too want angels to descend upon them, and God to speak to them and guide them at every step, like Mary, they should become pure and devoted to worship. And if they follow the Holy Prophet Muhammad perfectly, God would give them the spiritual blessings He bestowed upon Mary. This is one reason for the Quran to give the history of Mary at this point. When God gave Mary, before her marriage, the news of the birth to her of a great son, this revelation which gave her comfort, and increased her faith, was used by the Jews to level all sorts of false allegations against her. We give below a translation of the Urdu rendering of verses 6: We guided them all to the right way, and had guided Noah before Abraham. Thus do We reward the doers of good for their good. And of their fathers and descendants and brothers, many did We guide aright. We elevated them and guided them to the right path. Had Jesus been born without a father, he could not have been mentioned amongst the prophets whose ancestors are referred to. The whole world can err in interpreting a particular point of the Holy Quran, but the Holy Prophet cannot. So the verdict that the Holy Prophet gave on the birth of Jesus, during his discussion with the visiting Christian delegation from Najran, must be considered by a Muslim to be the most correct in this matter. This discussion is recorded as follows: It consisted of sixty mounted men, of whom fourteen were their prominent men. One of them was called

al-Aqib, who was their leader and whose real name was Abdul Masih. A third was Abu Haritha ibn Alqamah, who was their religious head. He was in charge of their schools, and was the most respected of them. He had mastered all their literature, thus acquiring a deep knowledge of their faith. The Roman [Byzantine] emperors held him in high honour and had built churches in his name. These people came for an audience with the Holy Prophet. The Holy Prophet asked them to adopt Islam. They replied that they were already following Islam. He told them that they were wrong because they believed God to have a son, and that their worship of the cross and eating the flesh of swine was contrary to Islam. The Christian leaders replied that if Jesus was not the son of God, then who was his father? Thus they continued to debate with the Holy Prophet about Jesus. Eventually, the Holy Prophet asked them: And he used to eat food, drink water, and answer the call of nature? Had the Holy Prophet believed that Jesus was born of a virgin, he could not have given this reply. When Mary was born, her mother prayed to God thus: Rather, she knew that on growing up Mary would marry and have children. So she prayed not only for Mary but also for her offspring.

What is the status of Mother Mary in Islam? Dr. Zakir Naik.

Mariam, upon whom be peace. She has a prominent, significant, and revered role in the Quran and Islam. The story of the Blessed Mary is a truly beautiful one. She descended from the family of Amram, the father of Moses. Her parents were Anne and Joachim Imran in Arabic. They were both very pious, religious people. Anne was also immensely caring and motherly. She loved children, and both Anne and Imran yearned for a child. They were both very old, but by the grace of God, Anne conceived. They were both utterly overjoyed. Anne dedicated her unborn child to be a muharrar – a person freed from all worldly affairs and specially committed to the service of God. Anne realized her baby would need a father to raise her child. She was expecting a boy, who she believed would grow into a prophet. However, God sent her a girl. She prayed to God for refuge for her child. Lots were drawn to decide who would care for the child between several men. Zachariah had no children of his own. Many men tried to cheat and draw the lots in their direction, as they wanted to raise Mary, but the wind repeatedly drew it towards Zachariah. Zachariah was very good to Mary, who grew into an extremely righteous, gentle woman. She was so pious that she was given her own special section of the temple in which she was brought up to worship God and study her religion. She dedicated her days to God. God would provide Mary with food. When Zachariah would come to feed her, he would find that she already had provisions. At first he assumed that someone else in the temple had given it to her, but soon after he realized that the food was unseasonable. He asked Mary where it had come from. She replied that it was from God. Whilst Mary was in her temple, the Angel Gabriel came to her. He informed her that she would be giving birth to Jesus. Mary was a pious woman, and she was entirely chaste, so naturally she asked how this would happen. Mary went to a remote place, usually described as an island, as the time of labor drew closer. She was alone – Joseph was not with her, as he is in other tellings of the story. According to the Quran, Mary is completely alone. This gives her more of an honor. She was not only alone while giving birth, she also later endured the stigma of being a single mother. In that place and in that time, this was an extremely difficult thing. She had no one except God, and according to the Quran, she put her full and complete trust in Him, despite the enormity of the task. Mary, despite being Blessed, was as human as any of us, and she suffered the pangs of labor. She was comforted with food and water. She only had to shake the tree she lay under, and food would be provided to her. She eventually gave birth to Jesus, and returned to her home. Homecoming was not easy for Mary. Her people immediately accused her of being unchaste. They said that she was born of good people who she had shamed. Mary did not reply to them, but instead she pointed to the baby Jesus. The people mocked her, asking her how she could expect an infant to reply. Jesus, though he was only a baby, spoke to them. Immediately this shows that Jesus was a human as well, just as his mother was. Mary then brought up her son for the duration of her life. Mary was a great woman, not only for her story but for who she was. She was chosen by God to give birth to one of the most important figures in mankind. She was always kind, gentle, sweet, and pious. In Islam, she is very highly regarded. She has a chapter in the Quran entirely dedicated to her, and is seen as one of the most important women. Furthermore, the Prophet Muhammad, peace and blessings be upon him, said that the best women of humankind are four: In summary, Mary is one of the most revered women in history and in Islam. She was one of the greatest people in the history of humankind. The angels said to Mary: He has truly chosen you above all women.

Chapter 7 : How is Jesus Described in the Quran? | About Islam

In fact, Mary is the only woman referred by her first name in the Quran. This is an honourable status granted by the Quran only to few, mostly to the Prophets, Messengers and Angels. 5.

An offspring, like one another in righteousness. Every time Zechariah entered upon her in the prayer room, he found her supplied with food. Indeed, God provides for whom He wills, without limit. You were not with them when they cast lots with their pens to decide which of them should take care of Mary, nor were you with them when they disputed. And He will teach him the Book and wisdom and the Torah and the Gospel. I make for you out of clay the likeness of a bird, then breathe into it, and it becomes a bird by the permission of God. And I heal the blind and the leper, and I bring the dead to life by the permission of God. And I inform you of what you eat and what you store in your houses. Surely, there is a sign for you in that, if you are believers. And I have come confirming the Torah that was revealed before me, and to allow you some of what was forbidden to you. And I have come to you with a proof from your Lord, so fear God and obey me. Indeed, God is my Lord and your Lord, so worship Him. This is the straight path. And she placed a screen to seclude herself from them. Then We sent to her Our angel Gabriel, and he took the form of a well-created man before her. And We will make him a sign to people and a mercy from Us. And it is a matter already decided. And the pains of childbirth drove her to the trunk of a palm tree. Your Lord has provided a stream under you. So eat and drink and be happy. He has given me the Scripture and made me a prophet. And has made me kind to my mother, and did not make me arrogant or miserable. And peace be upon me the day I was born, and the day I will die, and the day I will be raised alive. And she believed in the words of her Lord, and His scriptures, and she was of the devout ones. Jesus is also a sign that God is well able to resurrect all people after their death, since the one who creates from nothing is quite able to bring back to life. A prophet is one who receives revelations from God through Angel Gabriel. And so was Jesus created by the Word of God. If the unusual birth of Jesus makes him divine, then Adam deserves more of that divinity because Jesus at least had one parent, while Adam had none. As Adam is not divine, so is Jesus not divine, but both are humble servants of God.

The story of Mary and Jesus is best described in the Quran in chapters 3 and Mary: A Precocious Girlhood The story starts with Mary, who was blessed as a child with God's protection.

Following is a chart that lists the verses in the Quran that teach about Jesus. There are many other verses that mention him, but they are largely repetitive. The English version used is the Usuf Ali Translation of It is a matter so decreed. We breathed into her of Our spirit, and We made her and her son a sign for all peoples. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride? He hath given me revelation and made me a prophet. 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. Commit no excesses in your religion: Nor say of Allah aught but the truth. Glory be to Him: To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. His mother was a woman of truth. They had both to eat their daily food. See how Allah doth make His signs clear to them; yet see in what ways they are deluded away from the truth! And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends. 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. We sent him the Gospel: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: We commanded only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their due reward, but many of them are rebellious transgressors. That is a saying from their mouth; in this they but imitate what the unbelievers of old used to say. He hath given me revelation and made me a prophet" Glory be to Him! As We did from thee: We took from them a solemn covenant: We granted Our favour to him, and We made him an example to the Children of Israel. Isa is the Quranic word for Jesus 2. Marium is the Quranic word for Mary.

Chapter 9 : The Story of Mary in Brief - The Religion of Islam

Virgin Mary nurtured by a palm tree, as described in the Quran. The Quran speaks of the virgin birth of Jesus many times. The Quran also states that Jesus was created when Allah breathed on Mary while her body was chaste.

My Lord, my bones are weakened, and my head flares with hoariness, and I have never been unsuccessful in my prayer to Thee, my Lord. We have not made before anyone his equal. My Lord, how shall I have a son, and my wife is barren, and I have reached extreme old age? So it will be. It is easy to Me, and indeed I created thee before, when thou wast nothing. My Lord, give me a sign. Thy sign is that thou speak not to people three nights, being in sound health. Glorify Allah morning and evening. And We granted him wisdom when a child, And he was dutiful, When she drew aside from her family to an eastern place; Then We sent to her Our spirit and it appeared to her as a well-made man. I flee for refuge from thee to the Beneficent, if thou art one guarding against evil. I am only bearer of a message of thy Lord: That I will give thee a pure boy. How can I have a son and no mortal has yet touched me, nor have I been unchaste? It is easy to Me; and that We may make him a sign to men and a mercy from Us. And it is a matter decreed. Oh, would that I had died before this, and had been a thing quite forgotten! Grieve not, surely thy Lord has provided a stream beneath thee. Then if thou seest any mortal, say: Surely I have vowed a fast to the Beneficent, so I will not speak to any man today. O Mary, thou hast indeed brought a strange thing! How should we speak to one who is a child in the cradle? I am indeed a servant of Allah. He has given me the Book and made me a prophet: Glory be to Him! This is the right path. And they are now in negligence and they believe not. Surely he was a truthful man, a prophet. O my sire, why worshippingst thou that which hears not, nor sees, nor can it avail thee aught? Surely the devil is disobedient to the Beneficent. Dislikest thou my gods, O Abraham? If thou desist not, I will certainly drive thee away. And leave me for a time. Peace be to thee! I shall pray my Lord to forgive thee. Surely He is ever Kind to me. Maybe I shall not remain unblessed in calling upon my Lord. And each of them We made a prophet. Surely he was one purified, and was a messenger, a prophet. Surely he was truthful in promise, and he was a messenger, a prophet. Surely he was a truthful man, a prophet, When the messages of the Beneficent were recited to them, they fell down in submission, weeping. Surely His promise ever comes to pass. And they have their sustenance therein, morning and evening. To Him belongs what is before us and what is behind us and what is between these, and thy Lord is never forgetful. Knowest thou any one equal to Him? When I am dead, shall I truly be brought forth alive? We shall certainly gather them together and the devils, then shall We bring them around hell on their knees. This is an unavoidable decree of thy Lord. Which of the two parties is better in position and better in assembly? As for him who is in error, the Beneficent will prolong his length of days; until they see what they were threatened with, either the punishment or the Hour. Then they will know who is worse in position and weaker in forces. And deeds that endure, the good deeds, are, with thy Lord, better in recompense and yield better return. I shall certainly be given wealth and children? We write down what he says, and We shall lengthen to him the length of the chastisement, They will soon deny their worshipping them, and be their adversaries. We only number out to them a number of days. The Beneficent has taken to Himself a son. Canst thou see anyone of them or hear a sound of them?