

The Holy Qur'an, Translation & commentary by Abdullah Yusuf Ali. King Fahd.

Surat 2: Ayat 87 (as S2:87)

S2:87. We gave Moses the Book and followed him up with a succession of messengers; we gave Jesus the son of Mary clear signs and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride? Some ye called impostors, and others ye slay!

S2:116. They say: Allah hath begotten a son. Glory be to Him - Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.¹¹⁹

119. It is a derogation from the glory of Allah, in fact it is blasphemy to say that Allah begets sons, like a man or an animal. The Christian doctrine is here emphatically repudiated. If words have any meaning, it would mean an attribution to Allah of a material nature, and of the lower animal functions of sex.

S2:135-136. They say: become Jews or Christians if ye would be guided to salvation. Say thou: Nay! I would rather the religion of Abraham the true, and he joined not gods with Allah. Say ye: we believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the tribes, and that given to Moses and Jesus, and that given to all Prophets from their Lord. We make no difference between one and another of them, and we submit to Allah.

S2:253. Those messengers we endowed with gifts, some above others.²⁸⁹ To some of them Allah spoke; others He raised to degrees of honor; to Jesus the son of Mary We gave clear signs, and strengthened him with the Holy Spirit.^{292-A} If Allah had so willed, succeeding generations would not have fought among each other, after clear signs had come to them but they chose to wrangle some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah does what He wills.

289. Different gifts and different modes of procedure are prescribed to Allah's Messengers in different ages, and perhaps their degrees are different though it is not for us mortals, with our imperfect knowledge, to make any difference between one and another of Allah's Messengers. As this winds up the argument about fighting, three illustrations are given from the past, how it affected Allah's Messengers. To Moses Allah spoke directly: he led his men for forty years through the wilderness, mainly fighting against the unbelief of his own people; he organized them to fight with the sword for Palestine, but was raised to Allah's mercy before his enterprise ripened, and it fell to Joshua to carry out his plan. David was chosen by Allah. He overthrew the greatest warrior of his time, became a king, a Prophet and waged successful wars. Jesus was "strengthened with the holy spirit": he was given no weapons to fight, and his mission was of a more limited character. In Muhammad's mission these and other characters were combined. Gentler than Jesus, he organized on a vaster scale than Moses, and from Madinah he ruled and gave laws, and the Quran has a vaster scope than the Scriptures before.

292-A. Holy spirit, according to commentators signifies Gabriel.

S3:3 It is He Who sent down to thee step by step, in truth, the Book, confirming what went before it; and He sent down the Torah of Moses and the Gospel of Jesus.

S3:45-52. Behold! the angels said: O Mary! Allah giveth thee glad tidings of a word from Him: his name will be Christ Jesus, the son of Mary, held in honor in this world and the hereafter and of the company of those nearest to Allah. He shall speak to the people in childhood and in maturity. And he shall be of the company of the righteous. She said: O my Lord! How shall I have a son when no man hath touched me? He said: even so, Allah creates what He wills: when He hath decreed a matter, He but saith to it be, and it is! And Allah will teach him the Book and Wisdom, the Torah and the Gospel, and appoint him a Messenger to the children of Israel, with this message: I have come to you, with a sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird. And breathe into it, and it becomes a bird by Allah's leave; and I heal those born blind, and the lepers. And I bring the dead into life by Allah's leave. And I declare to you what ye eat, and what ye store in your houses. Surely therein is a sign for you if ye did believe; I have come to you to attest the Torah which was before me. And to make lawful to you part of what was before forbidden to you; I have come to you with a sign from your Lord. So fear Allah, and obey me. It is Allah Who is my Lord and your Lord; then worship Him. This is a way that is straight. When Jesus found unbelief on their part He said: who will be my helpers to the work of Allah? Said the disciples: we are Allah's helpers we believe in Allah, and do thou bear witness that we are Muslims.

S3:55. Behold! Allah said: O Jesus! I will take thee and raise thee to Myself and clear thee of the falsehoods³⁹⁵ 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.

395. Jesus was charged by the Jews with blasphemy as claiming to be Allah or the son of Allah. The Christians...adopted the substance of the claim, and made it the cornerstone of their faith. Allah clears Jesus of such a charge or claim.

S3:59-60. The similitude of Jesus before Allah is as that of Adam.³⁹⁸ He created him from dust, then said to him: "Be" and he was. The truth comes from thy Lord alone; so be not of those who doubt.³⁹⁹

398. After a description of the high position which Jesus occupies as a prophet, we have a repudiation of the dogma that he was Allah, or the son of Allah, or anything more than a man. 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. In Allah's sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the divine command "Be". For after that he was more than dust - a great Prophet and teacher.

399. The truth does not necessarily come from priests, or from the superstitions of whole peoples. It comes from Allah, and where there is a direct revelation, there is no room for doubt.

S3:79. It is not possible that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: Be ye my worshippers rather than Allah's:⁴¹⁴ On the contrary he would say: Be ye worshippers of Him Who is truly the cherisher of all for ye have taught the Book and ye have studied it earnestly.

414. It is not in reason or in the nature of things that Allah's Messenger should preach against Allah. Jesus came to preach and convey the true message of Allah.

S3:84-85. Say: we believe In Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, and in the Books given to Moses, Jesus, and the Prophets, from their Lord. We make no distinction between one and another among them, and to Allah do we bow our will in Islam. If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the hereafter he will be in the ranks of those who have lost.

S4:48. Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He please. To set up partners with Allah is to devise a sin most heinous indeed.

S4:157-158. That they said in boast, We killed Christ Jesus the son of Mary, the Messenger of Allah. But they killed him not, nor crucified him.⁶⁶³ Only a likeness of that was shown to them. And those who differ therein are full of doubts. With no certain knowledge but only conjecture to follow. For of a surety they killed him not. Nay, Allah raised him up unto Himself...

663. The end of the life of Jesus on earth is as much involved in mystery as his birth, and indeed the greater part of his private life, except the three main years of his ministry. It is not profitable to discuss the many doubts and conjectures among the early Christian sects and among Muslim 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...The Quranic teaching is that Christ was not crucified nor killed by the Jews, notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies... and that he was taken up to Allah.

S4:163. We have sent thee inspiration, as We sent it to Noah and the messengers. After him: We sent inspiration to Abraham, Ismail, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron and Solomon, and to David We gave the Psalms.

S4:171. O people of the Book! Commit no excesses⁶⁷⁵ in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was no more than a Messenger of Allah, and His word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe In Allah and His Messengers. Say not, Three: desist:⁶⁷⁶ It will be better for you: for Allah is one God. Glory be to Him. Far exalted is He above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a disposer of affairs.

675. Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, 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...Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism.

676. Christ's attributes are mentioned: (1) that he was the son of a woman, Mary and therefore a man; (2) but a messenger, a man with a mission from Allah, and therefore entitled to honor; (3) a Word bestowed on Mary, for he was created by Allah's word "Be", and he was; (4) a spirit proceeding from Allah, but not Allah. His life and his mission were more limited than in the case of some other messengers, though we must pay equal honor to him as a Prophet of Allah. The doctrines 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. The Gospel of John whoever wrote it has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here.

S5:17-18. They disbelieved indeed those that say that Allah is Christ the son of Mary say. Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all - every one that is on the earth?...Both the Jews and the Christians say: We are sons of Allah, and His beloved. Say: Why then doth He punish you for your sins? Nay, ye are but men, of the men He hath created...

S5:46. And in their footsteps We sent Jesus the son of Mary, confirming the Torah that had come before him. We sent him the Gospel, therein was guidance and light. And confirmation of the Torah that had come before him; a guidance and an admonition to those who fear Allah.

S5:72-73. Certainly they disbelieve who say: Allah is Christ the son of Mary. But said Christ: O children of Israel! Worship Allah, my Lord and your Lord. Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help. They disbelieve who say, Allah is one of three in a Trinity; for there is no god except One God. If they desist not from their word of blasphemy, verily a grievous chastisement will befall the disbelievers among them.

S5:75-76. Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. 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! Say: Will ye worship, besides Allah, something which hath no power either to harm or benefit you?...

S5:78. Curses were pronounced on those among the children of Israel who rejected faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.

S5:110-112. Then will Allah say: O Jesus the son of Mary! Recount My favor to thee and to thy mother. Behold! I strengthened thee with the Holy Spirit. So that thou didst speak to the people in childhood and in old age. Behold! I taught thee the Book and Wisdom, the Torah and the Gospel. And behold! thou made out of clay as it were, the figure of a bird by My leave. And thou breathed into it. And it became a bird by My leave. And thou healed those born blind and the lepers, by My leave. And behold! Thou brought forth the dead by My leave. And behold! I did restrain the children of Israel from violence to thee when thou didst show them the clear signs. And the unbelievers among them said: This is nothing but evident magic. And behold! I inspired the disciples to have faith in Me and Mine Messenger. They said, We have faith, and do thou bear witness that we bow to Allah as Muslims. Behold! the disciples said: O Jesus the son of Mary! Can thy Lord send down to us a table set with viands from heaven? Said Jesus: Fear Allah, if ye have faith.

S5:114. Said Jesus the son of Mary: O Allah our Lord! Send us from heaven a table set with viands, that there may be for us, for the first and the last of us, a solemn festival and a sign from Thee. And provide for our sustenance, for Thou art the best Sustainer of our needs.

S5:116-117. And behold! Allah will say: O Jesus the son of Mary! Did thou say unto men, Take me and my mother for two gods beside Allah? He will say: Glory to Thee! Never could I say what I had no right to say. Had I said such a thing. Thou would indeed have known it. Thou know what is in my heart, though I know not what is in Thine. For Thou know in full all that in hidden. Never said I to them aught except what Thou did command me to say, to wit, Worship Allah, my Lord and your Lord. And I was a witness over them while I dwelt among them; when thou did take me up Thou was the Watcher over them, and Thou art a witness to all things.

S6:85. And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous.

S6:101. Wonderful Originator of the heavens and the earth. How can He have a son when He has no consort? He created all things, and He has full knowledge of all things.

S7:157. Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own Scriptures,¹¹²⁷...

1127. In this verse is a pre-figuring, to Moses, of the Arabian Messenger, the last and greatest of the messengers of Allah. Prophecies about him will be found in the Taurat and the Injil. In the reflex of the Taurat as now accepted by the Jews, Moses says: The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me. The only Prophet who brought a *Shariat* like that of Moses was Muhammad Al-Mustafa, and he came of the house of Ismail the brother of Isaac the father of Israel. In the reflex of the Gospel as now accepted by the Christians, Christ promised another Comforter. The Greek word *Paraclete* which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be *Periclyte*, which would be the Greek form of Ahmad.

S9:30-31. The Jews call Uzair (*Ezra*) a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; in this they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the truth! They take their priests and their anchorites to be their lords besides Allah.¹²⁸⁷ And they take as their Lord, Christ the son of Mary. Yet they were commanded to worship but One God; there is no god but He. Praise and glory to Him. Far is He from having the partners they associate with Him.

1287... The mere idea of a separate order of priesthood to stand between Allah and man and be the exclusive repository of Allah's secrets is derogatory to the goodness and all-pervading grace of Allah...The deification of the son of Mary is put here in a special clause by itself. as it held and still holds in its thrall a large portion of civilized humanity.

S10:68. They say, Allah hath begotten a son! Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! Say ye about Allah what ye know not?

S17:111. Say: Praise be to Allah, Who begets no son, and has no partner in His dominion...

S18:4-5. Further, that He may warn those also who say, Allah hath begotten a son. No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood!

S19:29-36. But she pointed to the babe. They said: How can we talk to one who is a child in the cradle? He said: I am indeed a servant of Allah. He has given me revelation and made me a prophet. And He has made me blessed wheresoever I be, and has enjoined on me prayer and zakat as long as I live. He has made me kind to my mother, and not overbearing or unblessed. So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life again! Such was Jesus the son of Mary. It is a statement of truth, about which they vainly dispute. It is not befitting to the majesty of Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be", and it is.²⁴⁸⁷ Verily Allah is my Lord and your Lord. Him therefore serve ye, this is a way that is straight.²⁴⁸⁸

2487. Begetting a son is a physical act depending on the needs of men's animal nature. Allah Most High is independent of all needs, and it is derogatory to Him to attribute such an act to Him. It is merely a relic of pagan and anthropomorphic materialist superstitions.

2488. As opposed to the crooked superstitions which take refuge in all sorts of metaphysical sophistries to prove three in one and one in three. In the Quran there is no crookedness. Christ's teaching was simple...but the Christians have made it crooked.

S19:88-94. They say: The Most Gracious has betaken a son! Indeed ye have put forth a thing most monstrous!²⁵²⁹ At it the skies are about to burst, the earth to split asunder, and the mountains to fall down in utter ruin; that they attributed a son to the Most Gracious. For it is not consonant with the majesty of the Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth but must come to the Most Gracious as a servant. He does take an account of them all, and hath numbered them all exactly.²⁵³¹

2529. The belief in Allah begetting a son is not a question merely of words or of speculative thought. It is a stupendous blasphemy against Allah. It lowers Allah to the level of an animal. If combined with the doctrine of vicarious atonement, it amounts to a negation of Allah's justice and man's personal responsibility. It is destructive of all moral and spiritual order and is condemned in the strongest possible terms.

2531. Allah has no sons or favorites or parasites, such as we associate with human beings...

S21:26. And they say: The Most Gracious has taken²⁶⁸⁶ a son. Glory to Him! They are but servants raised to honor.

2686. This refers both to the Trinitarian superstition that Allah has begotten a son, and to the Arab superstition that the angels were daughters or Allah. All such superstitions are derogatory to the glory of Allah. The prophets and the angels are no more than servants of Allah. They are raised high in honor, and therefore they deserve our highest respect, but not our worship.

S21:29. If any of them should say, I am a god besides Him, such a one We should reward with hell...

S21:91. And remember her who guarded her chastity: We breathed into her from Our spirit, and we made her and her son a sign for all peoples.

S22:31. Being true in faith to Allah, and never assigning partners to Him. If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped like a bird on its prey and thrown him into a far distant place.

S23:91. No son did Allah beget, nor is there any god along with Him. If there were many gods, behold, each god would have taken away what he had created, and some would have Lorded it over others!...

S25:2. He to Whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner...

S33:7. And remember We took from the Prophets their covenant, and from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant.

S39:4. Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He⁴²⁴⁶ doth create, but glory be to Him! He is above such things...

4246. It is blasphemy to say that Allah begot a son. If that were true, He should have had a wife and His son would have been of the same kind as Himself; whereas Allah is one, with no one else like unto Him. Begetting is an animal act which goes with sex. How can it be consistent with our conception of One Who is above all creatures? If such a blasphemous thought were possible, as that Allah wanted someone else to help Him, He could have chosen the best of His creatures instead of lowering Himself to an animal act...

S43:15. Yet they attribute to some of His servants a share with Him. Truly is man clearly unthankful.

S43:57-59. When Jesus the son⁴⁶⁵⁹ of Mary is held up as an example, behold thy people raise a clamor thereat in ridicule! And they say, Are our gods best, or he? This they set forth to thee, only by way of disputation: yea, they are a contentious people. He was no more than a servant. We granted Our favor to him, and We made him an example to the children Of Israel.

4659. Jesus was a man, and a prophet to the children of Israel, though his own received him not. Some of the churches that were founded after him worshipped him as "God" and as "the son of God", as do the trinitarian churches to the present day. The orthodox churches did so in the time of the holy Prophet...Jesus was one of the greater prophets: he was not a god...

S43:61 And Jesus shall be a sign for the coming of the hour of judgment. Therefore have no doubt about the hour...

S43:63 When Jesus came with clear signs, he said: Now have I come to you with Wisdom,⁴⁶⁶³ and in order to make clear to you some of the points on which ye dispute. Therefore fear Allah and obey me.

4663. True wisdom consists in understanding the unity of the Divine purpose and the Unity of the Divine Personality. The man Jesus came to reconcile the jarring sects in Israel, and his true teaching was just the same as that which was expounded in a wider form by Islam. He did not claim to be God. Why should not the Christians follow the doctrine of Unity rather than what has become their ancestral and traditional custom?

S43:81. Say: If the Most Gracious had a son, I would be the first to worship.

S61:6. And remember, Jesus, the son of Mary, said: O children of Israel! I am the messenger of Allah sent to you, confirming the Taurat which came before me, and giving glad tidings of a messenger to come after me, whose name shall be Ahmad. But when he came to them with clear signs, they said, this is evident sorcery!

S61:14. O ye who believe! Be ye helpers of Allah. As said Jesus the son of Mary to the Disciples, Who will be My helpers to the work of Allah? Said the Disciples, We are Allah's helpers! Then a portion of the children of Israel believed, and a portion disbelieved...

S112:1-4. Say: He is Allah, the One. Allah, the Eternal, Absolute. He beget not, nor is He begotten; and there is none like unto Him.