

The Character of Jesus in the Qur'an and the Four Gospels

Amir Khavas*

Associate Professor, Department of Kalam and Philosophy of Religion, Imam Khomeini Educational and Research Institute, Qom, IRAN.

(Received: 31 July 2024 - Accepted: 22 September 2024)

Abstract

The study of topics related to religions, especially Abrahamic religions, has always been important and prioritized, particularly when these topics are examined in a comparative and interfaith manner. This research examines the character of Jesus Christ from the perspective of the Holy Quran and the four Gospels to determine whether divinity can be attributed to him or if, as the Holy Quran explicitly states, he was one of the great prophets of God. By analyzing the content of the four Gospels using content analysis methods, we concluded that none of these four Gospels, which are regarded as the official sources of Christianity, provide any evidence of divinity for him. Rather, he was a human, born of Mary by divine will and through the Holy Spirit, with his special mission being the guidance of the Children of Israel. Like other prophets, he performed numerous miracles, and his character possessed outstanding qualities that are also emphasized in the Holy Quran.

Keywords: Jesus, Quran, New Testament, Divinity, Content Analysis.

*. Corresponding Author: khavas@iki.ac.ir

The Character of Jesus in the Qur'an and the Four Gospels

Introduction

Today, comparative theology has gained increased importance, as specific topics can be examined from the perspective of two or more religions, leading to fruitful results. These results can not only highlight differences but also, in many cases, foster convergence and bring the horizons of religions closer together, alleviating some misunderstandings. In this research, we aim to examine the character of Jesus from the perspective of the Holy Quran and the four Gospels, presenting the views of these two texts regarding him to those interested in comparative discussions, so that the true character of that Prophet may be better revealed. Our method in this research will be descriptive-analytical, of the content analysis type, focusing primarily on the two texts of these religions, namely the Holy Quran and the four Gospels. The presupposition of this research will be in line with the Christian belief in the authority of the New Testament.

1. Christology of the New Testament

Christianity is a religion that has its roots in Judaism and considers itself a kind of heir to Judaism, in the sense that it claims that Jesus is the promised Messiah of the prophets of the Children of Israel. Therefore, it is natural that Christianity inherits the beliefs of the Jewish faith, including the belief in the existence of a single, unique God. So, the main question is: Whether the belief in the divinity of Jesus in Christianity does not endanger the monotheism inherited from Judaism and lead Christianity towards the polytheistic practices of the Greek and Roman religions, which it itself opposed. If the authors of the New Testament identify their God as the same God of Abraham, Moses, and the Children of Israel, and in Judaism, He is a singular God, how can one also believe

in the divinity of Jesus Christ? Was this belief proposed by Jesus himself, or were the apostles and early disciples of Jesus Christ the originators and promoters of this idea? Is such a concept presented and emphasized in the Gospels? To answer this question, we will analyze the content of the four Gospels and show what image of Jesus emerges from them.

Based on what has been stated about the life and biography of that Prophet in the Gospels, there is no specific news about him until he is about thirty years old, and the story of his birth and some minor events are recounted in the Gospels. Therefore, the most important period of the Prophet's life pertains to the last three years of his life, which begins with his baptism by John the Baptist and it is after this period that his words, actions, teachings, and behavior with others, especially his disciples, are recorded in the Gospels.

2. The Event of Baptism

The first incident that should be examined to see if any reference to the divinity of the Prophet can be found in the report of that event is the baptism of Jesus Christ by John the Baptist. The Gospels state that the Prophet went into the water and came out, the Holy Spirit descended upon Him in the form of a dove, and a voice was heard from heaven saying, "This is my beloved Son, with whom I am well pleased." However, the Gospels report this event somewhat differently, which we will quote the texts of the four Gospels and then compare them.

Matthew says: "When Jesus was baptized, he immediately came up from the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said: This is my beloved Son, with whom I am well pleased." (Matthew 3: 16-17)

The Character of Jesus in the Qur'an and the Four Gospels

Mark says: "And when he came up out of the water, he saw the heavens torn open and the Spirit descending on him like a dove; and a voice came from heaven, you are my beloved Son; with you I am well pleased." (Mark 1: 10-11).

Luke says: "Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came from heaven, you are my beloved Son; with you I am well pleased." (Luke 3: 21-22)

John says: "John bore witness; I saw the Spirit descend from heaven like a dove, and it remained on Him. I myself did not know Him, but He who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is He who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God." (John 1: 32-34)

Although the core of the account in the Gospels regarding this event is quite similar, there are also differences. In the first three Gospels, namely the Synoptic Gospels, it is explicitly stated that Jesus was baptized by John, and the event is reported in such a way that it seems only Jesus sees and hears the descent of the Spirit and the heavenly voice. However, John, in his Gospel, does not mention the baptism of Jesus (unless inferred from the context) and conveys the words from the mouth of John the Baptist, who testifies that he was told that the Spirit would descend upon whoever and he is the one who will baptize with the Holy Spirit, and I testify that this is the Son of God. The pronoun "I did not know Him" must also refer to Jesus because John the Baptist initially states that he saw the Spirit descending like a dove from heaven, so he

recognized the Spirit, and the "Him" he did not know refers to Jesus, whom God introduces to John in the final statement.

The important point here is that it was said to Prophet *Yahyā* that whoever you see the Spirit descending upon, he is the one who baptizes with the Holy Spirit, and it was not said that he is the Son of God. So how does John report from Prophet *Yahyā* that he said this is the Son of God? In other words, in John's account, there is no mention of a heavenly voice saying that Jesus is my beloved Son, with whom I am well pleased. Therefore, it has become clear that the reports of the three Gospels are different from the report of the Gospel of John, and this difference is significant. Secondly, can we infer from the phrase "You are my beloved Son" that he is the true Son of God and possesses divinity? In the continuation of the discussion, we will examine the issue of son-ship in the Gospels and show that this title is a metaphorical title used in the context of honor and is not exclusive to Jesus, as the title Son of God has been applied to various individuals in both the New Testament and the Old Testament.

3. The Forty-Day Temptation of Jesus in the Desert

Another event reported in the Gospels about Jesus Christ is his forty-day temptation in the desert, which occurred after his baptism. This event is only reported in the Synoptic Gospels. During these forty days, Jesus was tested three times by the devil, which made three requests of him:

- 1) If you are the Son of God, tell these stones to become bread;
- 2) If you are the Son of God, throw yourself down from the pinnacle of the temple;
- 3) Bow down and worship me.

The Character of Jesus in the Qur'an and the Four Gospels

Jesus rejected all three requests and responded to the devil in two instances by saying, "It is written, You shall not put the Lord your God to the test" and "For it is written, You shall worship the Lord your God, and him only shall you serve."

When Matthew has reported this incident in full (Matthew 4:1-10), Mark has only mentioned that the devil was tempting Him for forty days (Mark 1:12-13), and Luke's account is also complete like Matthew's (Luke 4:1-12), while John has not reported this event .

In the account of this incident, words attributed to Him clearly indicate that He did not consider Himself divine at all. These words are: "It is written, 'You shall not put the Lord your God to the test, and you shall worship Him only.'" If He considered Himself divine and believed Himself to be the Lord and the embodiment of God, He should have responded to the devil by saying, "I am God; how can I bow to you, or how can I test myself, who am God?" However, the response of Jesus indicates that He considers Himself a servant of God, and from the perspective of Jesus, a servant of God has no right to test or put his God to the trial, nor to worship anyone other than Him.

In another place, Jesus Christ addresses the people, saying that you cannot call me and enter the kingdom of heaven by saying the word God to me; rather, you must fulfill the will of my Father who is in heaven to enter the kingdom of heaven (Matthew 7:21). In fact, he wants to say that the way to salvation is through servitude to the Almighty God, not by considering me as God. If it is said that Jesus Christ considers God as his Father, it can be noted that in previous statements, he has repeatedly addressed God as the Father of the people (for example, see Matthew 6:4, 6, 9, etc.), and this does not imply being a true son.

4. Jesus Calling Himself the Son of Man

In another place, Jesus refers to himself as the Son of Man and addresses some Jewish scribes who accused him of blasphemy, saying: "But so that you may know that the Son of Man has authority on earth to forgive sins..." (Matthew 9:1-6). Indeed, in multiple instances, he has referred to himself as the Son of Man .

In another instance, Jesus, in addition to calling himself the Son of Man, tells the people (Pharisees) who opposed him: "Anyone who speaks a word against the Son of Man (Jesus) will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." (Matthew 12:31-32, Luke 12:10) From this statement, it is clear that he considers himself a human and does not attribute divinity to himself, nor does he see himself as of the same essence as the Father. Therefore, he considers opposition to himself forgivable, unlike opposition to the Holy Spirit, which is not forgivable.

5. Being at the Disposal of God in the Kingdom

In another incident, the mother of two zealous sons comes to the Prophet with her sons and requests that her two sons sit on the right and left of Him in the Kingdom. The Prophet said, "Sitting on my right and left is not for me to give except to those for whom it has been prepared by my Father." (Matthew 20:20-23) This statement of the Prophet clearly shows that he does not claim any divinity for himself, as he considers the authority of the Kingdom to be in the hands of God. If Jesus had divinity and was God himself, these words would be meaningless.

6. The Worship of Jesus Christ at the Last Supper

The Character of Jesus in the Qur'an and the Four Gospels

Another event that can reflect the perspective of Jesus Christ regarding himself is related to the latter part of his life when, after having the Last Supper with the apostles, he went to a place called Gethsemane. Then, Jesus, along with Peter and the sons of Zebedee went to a location nearby to pray, where he said to them: "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me." He went a little farther, fell on his face to the ground, and prayed, saying, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." (Matthew, 26: 36-44) It is clear that Jesus Christ considers himself a servant of God, praying in this manner, and he repeats this prayer three times that same night. If Jesus believed himself to be divine and, in fact, God himself, then pleading for deliverance would be meaningless because, according to Christianity, God himself had taken on flesh to atone for the sins of humanity, making the plea for salvation from this ordeal senseless.

Another statement has also been reported from the Prophet, in which he cried out loudly from the height of the cross, saying: "My God, my God, why have you forsaken me?" (Matthew 27:46 and Mark 15:35) This statement of the Prophet indicates that he considers himself a servant of God, and if he possessed the essence of divinity and was of the same nature as God, it would not make sense for him to say, "Why have you forsaken me?" Can God forsake Himself? Can God forsake His true Son? Did God really abandon Jesus, peace be upon him, that he complains to God, asking why he was forsaken?

7. The Title of Prophet Attributed to Jesus by Himself

We recall another example of his statements reported by Mark. One day, he returned to his hometown and began to teach and preach in the

synagogue on the Sabbath, which astonished many people who said, "How can this man perform these miracles? Is he not the carpenter, the son of Mary, and are not his brothers James... And his sisters here with us?" And they took offense at him. Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house." (Mark 6: 1-4) This response clearly indicates that he considered himself a prophet and wanted to convey that the rejection of him as a prophet by his own countrymen was not a new occurrence but had a precedent, as similar behaviors had been directed towards other prophets. Luke also reported a similar matter with slight differences (Luke 4: 23-24).

8. Acknowledgment of the One God by Jesus

It has been reported elsewhere that the Pharisees asked the Prophet, "What is the first of all commandments (the most important commandment of the Jewish law)?" The Prophet replied, "The first of all commandments is, Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, and with all your strength. This is the first of the commandments." (Mark, 12: 29-30) This statement of the Prophet also indicates the oneness of God.

9. The Worship of Jesus

It has been reported in several instances in the Gospels that the Prophet was constantly engaged in worship; "And He withdrew into the wilderness and prayed." (Luke, 5: 16) "And in those days He went out to the mountain to pray, and continued all night in prayer to God." (Luke,

The Character of Jesus in the Qur'an and the Four Gospels

6: 12) These statements emphasize the human aspect of the Prophet and cannot be related to divinity.

Conclusion

Based on the collection of statements attributed to Jesus Christ from the Gospels, and by examining them, one can conclude that he did not claim any divinity for himself. If his divinity were a reality and truth, Jesus would certainly have sought to explain it to the people. However, this belief emerged after his earthly life, and the doctrinal disputes over this issue until the year 325 AD testify to the fact that this teaching did not have its roots in the teachings of Jesus himself. In the Gospels, which reflect his life and words, we find no clear evidence that he considered himself to be God. We will further examine and analyze the texts of the four Gospels to determine whether it is possible to derive divinity from these texts concerning the personality of Jesus.

10. Jesus Christ Titles in the Gospels

In the Gospels, there are various titles mentioned for, which we will also refer to.

10.1. Prophet

At least five times, the title of Prophet has been used for Him, such as: In part of the Sermon on the Mount, He said to the people: "Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you." (Matthew 5:11-12, Luke 6:23)

10.2. Son of Man

In the Gospels, Jesus is referred to as the Son of Man about eighty times, and in most cases, this term is used by Jesus himself. Characteristics of

the Son of Man, who is Himself, are mentioned, including: "The Son of Man has no place to lay his head." (Matthew 8:21)

10.3. Son of God

In some passages of the Synoptic Gospels, He is referred to as the Son of God. Therefore, we must examine these instances to determine their implications regarding the divinity or humanity of Jesus. For example: "When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, 'Surely he was the Son of God!'" (Matthew, 27:54) and similarly: "Whenever the impure spirits saw him, they fell down before him and cried out, 'You are the Son of God!'" (Mark, 3:1)

Regarding the phrases in which Jesus is referred to as the Son of God, several points need to be noted:

1. The term "Son" in the Synoptic Gospels has been used by various individuals; sometimes Jesus himself used this title for himself, sometimes the authors of the Synoptic Gospels referred to him as the Son of God, sometimes a voice was heard, and sometimes ordinary people and even the possessed addressed him as the Son of God.
2. The title "Son of God" in the New Testament is not exclusive to Jesus and has also been used for others. Even in the Old Testament, the title "Son of God" has been applied to all the children of Israel (to sinners and sometimes to the righteous) and has also been used concerning Solomon: "And [the Lord] said to me [David], Your son Solomon, he shall build my house and my courts, for I have chosen him to be my son, and I will be his father." (1 Chronicles 28:6) Likewise, in the New Testament, Jesus (peace be upon him) himself used this title for his audience

The Character of Jesus in the Qur'an and the Four Gospels

multiple times, referring to them as sons of God: "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven." (Matthew 5:44-5)

3. In some of the passages from the harmonious gospels, it is mentioned that other people will call Jesus the Son of God, where the angel tells Mary that she will bear a son and will name him Jesus, and he will be called the Son of the Most High. The more interesting point is that in another phrase, the reason for this naming is explained, where it says: "The angel said to Mary, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the holy one who is to be born will be called the Son of God." (Luke 1:35) This phrase indicates that the reason for this naming is that Jesus was born without a father and through the power of the Most High.

Therefore, it seems that the title "Son of God" is a metaphorical usage, and the context for such usage is honor or other matters, meaning it has been used in terms of nobility, love, and similar concepts, and its literal meaning is not intended. Because, in addition to the fact that this title has also been attributed to other individuals (even by Jesus Christ (peace be upon him)), it is also impossible for the Almighty God to have a son in the literal sense, and the reasons for the impossibility of such a thing are clear.

10.4. The Lord

In about thirty-six instances in the Synoptic Gospels, Jesus is referred to as "Lord," which we will examine here, such as: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one

that does the will of my Father who is in heaven." (Matthew 7:21) and: "One of his disciples said to him, Lord, first let me go and bury my father." (Matthew 8:21 and Luke 9:59)

In all thirty-six instances quoted from the Synoptic Gospels, where the term "Lord" was used more than once in some cases, none of them indicate the divinity of Jesus. Firstly, the term "Lord," which is equivalent to "Rab" in Arabic and "Lord" in English, is used for both the Creator and the created, meaning master, lord, owner, and possessor. Thus, in the Holy Quran, the term "Rab," which is equivalent to "Lord," is also used regarding a human when Joseph says to his fellow prisoner, "When you are released, mention me to your lord," meaning remember me before your master and owner (Joseph/42). In the Old Testament, even the term "God," (equivalent to "Allah" in Arabic and "God" in English) which in Islam specifically refers to the Creator, is used for the created: "And the Lord said to Moses, See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet." (Exodus 7:1) Secondly, in several examples of the quoted phrases, the term "Son of David" is also applied to Jesus, such as: "Suddenly, a Canaanite woman from that region came out and cried to him, Lord, Son of David, have mercy on me, for my daughter is severely demon-possessed." This indicates that those who used this term for Jesus did not intend the meaning of divinity, as it is not possible for the Lord to be the Son of David. Thirdly, the expression "Lord" in the Greek text of the New Testament is used for someone other than Jesus and is translated as master, lord, owner, and possessor (cf. Tofghi: 173).

Therefore, it can be concluded that the harmonious gospels present a human image of Jesus and there is no clear indication of his divinity found in these gospels.

11. View of the Gospel of John

In the Gospel of John, the same expressions used regarding Jesus in the Synoptic Gospels are present, and their responses are similar. However, there are some specific expressions in the Gospel of John that we will analyze. In this Gospel, Jesus is referred to with the term God, such as: "Suddenly [after the ascension] Jesus came and stood among them and said, bring your finger here and see my hands, and bring your hand and put it in my side; do not be faithless, but believe. Thomas answered him, My Lord and my God! Jesus said, Thomas, because you have seen me, you have believed. Blessed are those who have not seen and yet have believed." (John 20:26-29) In this statement attributed to Thomas, the two words Lord and God are applied to Jesus, and therefore it cannot be used to argue that Jesus possesses divinity. This is because the term Lord does not indicate divinity, and the term God, which is simultaneously applied alongside Lord to Jesus, does not imply divinity either, as in the Old Testament, the term God is also applied to figures other than the Almighty God, such as Moses.

There were also two other expressions in the phrases of John that can be interpreted as indicating that John had a specific viewpoint about that person. One was the expression "The only begotten Son of God" (which appeared both in his Gospel and in one of his letters) that did not appear in the synoptic Gospels. Now the question is whether "Being the only begotten" implies the true son-ship of Jesus and consequently indicates his divinity, or whether there is a specific characteristic in him that led John to refer to him as the only begotten, even though it does not necessarily imply his divinity. It may be said that that characteristic is that he was created without a father, and this is what led to such an

expression being used about him, because in the New Testament, two individuals are specifically called "The Son of God": One is Adam (Luke 3:38) and the other is Jesus, and it is clear that Adam's being the son of God is due to his lack of a father and mother.

Another expression that John uses regarding Jesus is at the beginning of his Gospel, where he refers to Him as the Word of God, which has existed from eternity, was with God, and was God: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God." (John 1:1-2) From this expression and the prevailing spirit of the Gospel of John, one can sense that he wishes to present a kind of divinity for Jesus, and in this view, it seems that he is heavily influenced by Paul. However, based on the collection of evidence and sayings attributed to Jesus, one cannot accept this claim, which lacks textual and rational support, as the founder of Christianity did not present such a teaching or belief about himself.

In the Gospel of John, the concept of "Eternal Life" (John himself will define eternal life) replaces "The Kingdom of Heaven" (which is mentioned in the Synoptic Gospels). From John's perspective, eternal life is a divine gift for the end times, but it is also present in the person of Christ and can be attained. John regards Jesus Christ as an eternal being who has been with God since the beginning and is the creator of the world, granting light to humanity. He came (and was incarnated) so that humans could become children of God. (John 1: 1-14) John uses the term "Logos," a Greek word meaning speech and reason, but to avoid compromising the monotheism of the Old Testament, he employs Logos in the sense of "The Word." The God of Israel is a God, who speaks, and His word can be heard; He creates through the Word and speech. Before the creation of the world, God's creative Word existed, and this same

The Character of Jesus in the Qur'an and the Four Gospels

Word was revealed to the prophets, which John identifies as Jesus Christ, who was born of Mary at the appropriate time and took on flesh. From the Gospel of John, it is evident that Jesus Christ was sent by the Father (John 5: 23 and 36). And he has come in the name of the Father (John 5:43) and is completely obedient to the Father since he receives everything from the Father (John 8:39); therefore, he is in a position lower than the Father: the Father is greater than me (John 14:28). He obeys the commands of the Lord: "I love the Father and do exactly what I am commanded." (John 14:31) However, John, in some parts of his Gospel, tries to diminish or eliminate the inequality between the Lord and Jesus (peace be upon him); thus, he quotes Jesus saying: "Whoever has seen me has seen the Father," (John 14:9) "You, Father, are in me, and I am in you... just as we are one," (John 17:21-22) "I and the Father are one." (John 10:30)

Although the spirit of the Gospel of John leans towards the divinity of Jesus Christ, it is necessary to point out that some of John's expressions cannot be reconciled with this idea; for instance, he quotes Jesus saying, "Father, save me from this hour." (John 12:27) More importantly, John says about the meaning of "eternal life" from the words of Jesus: "And this is eternal life that they may know you, the only true God, and Jesus Christ whom you have sent." (John 17:3) Can the divinity of Jesus be derived from the Gospel of John in light of these expressions? Considering that it has been established that the one true God has both the unity of oneness (negation of inherent multiplicity) and the unity of singularity (negation of external multiplicity), can the divinity of Jesus be affirmed, even if we consider him to be of the same essence and substance as God? Because at least the unity of oneness and singularity in the external world is negated, while according to John's statement,

Jesus considers God to be the only true one, and true unity negates the divinity of another person and negates the composition and lack of simplicity from the essence of God.

12. Jesus Christ in the Quran

The name of Prophet Jesus appears 23 times, and his title (the Messiah) appears 9 times in the verses of the Quran. In some of these verses, both the name and the title are mentioned, while in others, he is referred to with pronouns. Additionally, in two verses, he is referred to as the son of Mary.

Considering the content of these 45 verses, they can be categorized into eight groups, and various discussions can be raised regarding these verses. Eight verses have also been utilized from two perspectives. For the sake of brevity, we will highlight the most important points.

Category One Verses that regard Jesus as a creation of Almighty God and emphasize that he was miraculously and uniquely born from a mother named Mary. It is constantly highlighted that Jesus is the son of Mary to underscore his human aspect

1. Verse 45 of Surah *Āli 'Imrān* When the angels said, O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and Among those who are near to Allah.

2. Verse 59 of Surah *Āli 'Imrān* Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust; then He said to him, be, and he was.

3. Verse 171, Surah al-Nisā: “O! people of the Book, do not go to extremes in your religion and do not say about God anything but the

The Character of Jesus in the Qur'an and the Four Gospels

truth. Indeed, the Messiah, Jesus, the son of Mary, is the Messenger of God His word which He conveyed to Mary and a spirit from Him..."

The second category: The verses that mention the name of Jesus, peace be upon him, along with the names of other prophets, to show that he is also one of God's prophets, and there is no difference between them in terms of being a prophet, although in other verses, some prophets are preferred. Some others are mentioned:

1. Verse 136, Surah *al-Baqarah*: "Say, We believe in God and in what was sent down to us, and what was sent down to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses "Jesus and whatever was given to the prophets from their Lord, We make no distinction between any of them, and to Him we submit."
2. Verse 84 of Surah *Āli 'Imrān*: "Say, We believe in God and in what was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses "Jesus and the prophets are from their Lord. We make no distinction between any of them, and to Him we submit."
3. Verse 163, Surah *al-Nisā*: "Indeed, We have revealed to you just as We revealed to Noah and the prophets after him, and We revealed to Abraham, and Ishmael, and Isaac, and to Me Jacob, and the tribes, and Jesus, and Job, and Yūnus, and Aaron, and Solomon, and We gave David the Psalms."
4. Verse 50 Surah *al-Mu'minūn*: "And when We took from the prophets their covenant, and from you, and from Noah, and Abraham, and Moses, and Jesus, the son of Mary, and We took from them a covenant "Thick."

5. Verse 13, Surah *al-Shūrā*: “He has prescribed for you a religion that which He enjoined upon Noah, and which We have revealed to you, and which We enjoined upon Abraham, Moses, and Jesus, that you should establish the religion Do not be divided therein. It is hard for the polytheists to do what you call them to. God chooses to Him whom He wills and guides to Him whoever turns.”
6. Verse 27, Surah *al-Ḥadīd*: “Then We followed in their footsteps with Our messengers, and We followed in their footsteps Jesus, son of Mary, and We gave him the Gospel and placed it in the hearts of those who followed it They invented compassion, mercy, and monasticism. We did not prescribe it to them except to seek God’s pleasure, but they did not observe it as it was properly maintained, so We gave it to those who believed from Him their reward, and many of them are transgressors.”

The third group: the verses that deny the divinity of Christ and his being the son of God and severely rebuke Christians because of their promise of the Trinity and belief that Jesus son of Mary, peace be upon him, is God, and consider this belief as blasphemy and advise Stop believing that it is better for you, otherwise you will be deprived of paradise and your place will be in the fire.

1. Verse 171, Surah *al-Nisā*: “O! people of the Book, do not go to extremes in your religion and do not say about God anything but the truth. Indeed, the Messiah, Jesus, the son of Mary, is the Messenger of God His word which He conveyed to Maryam, and a spirit from Him, so believe in God and His messengers, and do not say, “Desist, three, is better for you.” God is but one God, Glory be to Him. That he will have a son, to whom belong all that

The Character of Jesus in the Qur'an and the Four Gospels

is in the heavens and all that is on earth, and God is sufficient as a disposer of affairs.”

2. Verse 17, Surah *al-Mā'idah*: “Those who say that God is the Messiah, the son of Mary, have certainly disbelieved. Say, Who can have anything against God if He wishes to destroy the Messiah, the son of Mary?” Mary and his mother and all who are on the earth. To God belongs the dominion of the heavens and the earth and all that is between them. He creates what He wills, and God is over all things. Almighty
3. Verse 72, Surah *al-Mā'idah*: “Those who say, “Indeed, God is the Messiah, the son of Mary,” have disbelieved. And the Messiah said, “O! Children of Israel worship God, my Lord and your Lord.” Indeed, whoever associates anything with God, God has forbidden to him Paradise, and his abode is the Fire, and the wrongdoers will have no helpers.”
4. Verse 73, Surah *al-Mā'idah*: “Those who say that God is the third of three have certainly disbelieved, and there is no god but one God, and if they do not desist from what they say, they will be cursed a painful punishment is inflicted on those who disbelieve among them.
5. Verse 116, Surah *al-Mā'idah*: “And when God said, ‘O Jesus, son of Mary, did you say to the people, take me and my mother as two gods besides God?’ He said, “Glory be to You, that is not the case.” It is not for me to say what I have no right to say. If I had said it, you would have known it. You know what is in my soul, but I do not know what is in your soul. Indeed, you are the Knower of the unseen.

6. Verse 30, Surah *al-Tawbah*: “And the Jews said, ‘Uzair is the son of God,’ and the Christians said, ‘The Messiah is the son of God.’ That is what they say with their mouths those who disbelieved before - God will fight them. How will they be let go?”
7. Verse 31, Surah *al-Tawbah*: “They took their rabbis and monks as lords other than God and the Messiah, the son of Mary, and they were not commanded except to worship a god there is no god but He. Glory be to Him above what they associate with Him.”

The fourth category: The verses that Jesus, considered a prophet, who was given books and wisdom, and which supports the Holy Spirit, and all these are signs of her being a prophet and a human being:

1. Verse 87, Surah *al-Baqarah*: “And We gave Moses the Scripture, and followed him with messengers, and We gave Jesus, son of Mary, clear proofs, and supported him with the Holy Spirit “Whenever a messenger comes to you with anything your souls do not desire, you grow arrogant, and some you deny, and some you kill.”
2. Verse 253, Surah *al-Baqarah*: “Those are the messengers, some of whom We favored over others, of them who spoke to God, and raised some of them in degrees, and We gave the clear Jesus, son of Mary come, and We supported him with the Holy Spirit. And if God had willed, those after them would not have fought each other after clear proofs had come to them, but they differed. Some of them believed and some of them "Unbelief. And if God had willed, they would not have fought, but God does what He wants."

The Character of Jesus in the Qur'an and the Four Gospels

3. Verse 48 of Surah *Āli 'Imrān*: “And He will teach him the Book and wisdom and the Torah and the Gospel.”
4. Verse 50 of Surah *Āli 'Imrān*: “And confirming what came before me of the Torah and that I may make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.”
5. Verse 46 of Surah *al-Mā'idah*: “And We sent, in their footsteps, Jesus, the son of Mary, confirming what was before him of the Torah. And We gave him the Gospel, in which was guidance and light and confirming what was before it of the Torah and a guidance and instruction for the righteous.”
6. Verse 75 of Surah *al-Mā'idah*: “The Messiah, the son of Mary, was no more than a messenger; [other] messengers passed away before him. His mother was a woman of truth. They both used to eat their food. See how We make clear to them the signs; then see how they are deluded.”
7. Verse 6 of Surah *al-Şaff*: “And when Jesus, the son of Mary, said, ‘O Children of Israel, indeed I am the Messenger of Allah to you, confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name will be Ahmad.’ But when he came to them with clear proofs, they said, ‘This is obvious magic.’”
8. Verse 63 of Surah *al-Zukhruf*: “And when Jesus came with clear proofs, he said, ‘I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me.’”

The fifth category: the verses that deny the death and crucifixion of the Prophet and state that God has raised the Prophet to himself. Now,

this Tufi of Jesus, peace be upon him, either means taking his soul and separating the soul from the body, that is, it is the Tufi of the soul, in this case his soul has been lifted up, or the Tufi of the Prophet means taking and taking him up, which in this case with The body and soul have been raised:

1. Verse 55 of Surah *Āli 'Imrān*: “When Allah said, ‘O! Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ.
2. Verse 157 of Surah *al-Nisā*: “And their saying, ‘We have killed the Messiah, Jesus, the son of Mary, the Messenger of Allah.’ But they did not kill him, nor did they crucify him, but it appeared to them like that. And indeed, those who differ therein are in doubt about it. They have no knowledge thereof except the following of assumption. And they did not kill him, for certain.

The sixth category: The verses that state that Jesus, had a mother named Maryam and was born and is a servant of God, and the Prophet himself invites others to worship:

1. Verse 51 of Surah *Āli 'Imrān*: “Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.
2. Verse 172 of Surah *al-Nisā*: “The Messiah will not disdain to be a servant of Allah, nor will the angels brought near. But whoever disdains His worship and is arrogant - He will gather them all to Himself.”
3. Verse 78 of Surah *al-Mā'idah*: “Those who disbelieved among the Children of Israel were cursed by the tongue of David and

The Character of Jesus in the Qur'an and the Four Gospels

Jesus, the son of Mary. That was because they disobeyed and were transgressors.”

4. Verse 30 of Surah *Maryam*: “He said, Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.”
5. Verse 31 of Surah *Maryam*: “And He has made me blessed wherever I may be and has enjoined upon me prayer and zakah; as long as I live.”
6. Verse 32 of Surah *Maryam*: “And dutiful to my mother, and He has not made me a wretched tyrant.
7. Verse 33 of Surah *Maryam*: “And peace be upon me the day I was born and the day I die and the day I am raised alive.”
8. Verse 34 of Surah *Maryam*: “That is Jesus, the son of Mary, the word of truth about which they are in doubt.”
9. Verse 50 of Surah *al-Mu'minūn*: “And We made the son of Mary and his mother a sign, and We sheltered them on a high ground having level ground and flowing springs.”
10. Verse 57 of Surah *al-Zukhruf*: “And when the son of Mary was used as an example, at once your people turned away from him.”

Seventh category: Verses that talk about the apostles and ask for a miracle from Jesus, peace be upon her:

1. Verse 112 of Surah *al-Mā'idah*: “When the disciples said, O! Jesus, son of Mary, can your Lord send down to us a table from the heaven? He said, ‘Fear Allah, if you are believers.’”
2. Verse 114 of Surah *al-Mā'idah*: “Jesus, son of Mary, said, O! Allah, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers.”

3. Verse 52 of Surah *Āli 'Imrān*: “And when Jesus perceived disbelief on their part, he said, ‘Who will be my helpers to Allah?’ The disciples said, ‘We are the helpers of Allah. We believe in Allah, and bear witness that we are Muslims.’”
4. Verse 14 of Surah *al-Şaff*: “O! You who have believed, be helpers of Allah, as Jesus, son of Mary, said to the disciples, who will be my helpers to Allah? The disciples said, We are the helpers of Allah; God's helpers.” So a party of the Children of Israel believed and a party disbelieved. Then We supported those who believed against their enemy, and they became dominant.

Eighth category: Verses related to the miracles of Jesus. Some of these miracles are related to before the prophethood and some are related to after the prophethood. Of course, some of these verses were mentioned in the previous categories.

The verses related to the miracles before the mission of Jesus are:

1. Verse 45 of Surah *Āli 'Imrān*: The angel said, O Mary, God gives you glad tidings through His name, Jesus, the son of Mary This verse is related to the miraculous birth of the Holy Prophet in verse 21 of Surah *Maryam*. Also, it has been mentioned that God has decided to give birth to Jesus from Mary to make him a sign and a sign for mankind and a mercy from himself.
2. Verse 46 of Surah *Āli 'Imrān*: "And the people will speak at the Mahd, and among those who are righteous".
3. Verses 24 and 25 of Surah *Maryam*: So do not be saddened by it, and let your Lord fall upon you like a palm tree May you be blessed In these two verses, Jesus speaks to his mother after his birth, first he comforts his mother that she should not be sad, God

The Character of Jesus in the Qur'an and the Four Gospels

has left her under her feet, and then he says to bend the trunk of the palm tree towards himself. Until then, dates are fresh.

4. Verses 30 to 33 of Surah *Maryam*: "He said, Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet and made me blessed wherever I am. And He has enjoined upon me prayer and zakah as long as I remain alive and dutifulness to my mother. And He has not made me a wretched tyrant; and peace be upon me the day I was born and the day I die and the day I am raised alive. In these verses, the miracle of Jesus' speech is also mentioned, with the difference that here the audience of the Prophet's words are the people, not his mother. The Holy Prophet refers to his prophethood, having a heavenly book, and being entrusted with prayer, zakat, and kindness to his mother, and that God did not want him to be cruelly strangled, and finally, he refers to his blessedness in life, death, and resurrection.
5. Verse 91 of Surah *al-Anbiyā'*: "And [mention] the one who guarded her chastity [i.e., Mary], so we breathed into her from our souls and made her and her son a sign for the worlds." He considered it as a sign for the people of the world.
6. Beginning of verse 110 of Surah *al-Mā'idah*: "When Allah said, O! Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit so that you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel. This verse also mentions the confirmation of the Prophet by the Holy Spirit and her speech in the cradle and the teaching of the book, wisdom, Torah and the Bible to the Prophet.

The verses related to the miracles of that Prophet after the missions are:

1. Verse 49 of Surah *Āli 'Imrān*: And a messenger to the Children of Israel, [saying], Indeed, I have come to you with a sign from your Lord, in that I design for you from clay [that which is] like the figure of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I heal the blind and the leper, and I bring the dead to life by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed, in [all] signs are signs. This is a sign for you, if you are believers. In this verse, some of the miracles of the Holy Prophet are mentioned, which include giving life to a clay statue and turning it into a living bird, curing the blind and suffering from leprosy, bringing the dead back to life, giving unseen information about what the people in the audience eat as food, and so on or store in their home. Of course, all these miracles are by God's permission, so that no one has the illusion that Jesus, peace be upon him, is independent in these works. These miracles are also mentioned in verse 110 of Surah *al-Mā'idah*, and the revival of the dead is mentioned with the interpretation of the expulsion of the dead. Of course, the first part of the verse refers to the miracle of speaking in the cradle, which is related to before the mission.
2. Verse 114 of Surah *al-Mā'idah*: Jesus, son of Mary, said, O! God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers. 2. Verse 114 of Surah *al-Mā'idah*: "Jesus, son of Mary, said, O! God, our Lord, send down to us a table from the heaven that will be for us a festival

The Character of Jesus in the Qur'an and the Four Gospels

for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers.”

Summary of verses related to Jesus:

By examining the total number of verses in the Holy Qur'an that discuss Jesus, it is possible to obtain several points that are compatible with the verses of the New Testament in many cases. Including numerous emphases on the human nature of Jesus and that he was born from a pure lady named Maryam. This meaning was also mentioned in many verses of the New Testament. Christians may say that these verses indicate the human aspect of Jesus, but he also had a divine aspect. The necessity of this statement is the dual personality of Jesus, which was denied by the Christians themselves in many councils and they considered Jesus to have one personality. He is fully human and fully God. It is clear that this statement cannot be accepted in theory and a being cannot be completely human and completely God because some human attributes such as being finite cannot be combined with divine attributes such as being infinite, thus being created and not being.

Also, in many verses, Jesus is known as the servant of God, he was a person of worship, and any divinity of him was denied, and it was noticed that there are no clear expressions in the verses of the New Testament that indicate his divinity, and John's effort in his Gospel to prove His divinity was not successful because it was not compatible with some of John's own statements. Also, the miracles of that prophet were mentioned in several verses, which is a clear sign that Jesus, peace be upon him, is a prophet. Otherwise, God does not need to present miracles to prove him, because miracles are used to refute the deniers of prophethood. In the New Testament, many miracles are mentioned for the Prophet, some of which are in harmony with the miracles of the Qur'an.

Conclusion

Therefore, according to the examination and analysis of the contents of the four Gospels and the verses of the Holy Quran, we come to the conclusion that no divinity can be inferred for Jesus from them, and as the Holy Quran has specified, that Prophet is one of the great prophets of God who, based on the will of God, entered the world without a father through Maryam, and was responsible for guiding the children of Israel for three years, and was taken to heaven at the end of his mission by God's will. Therefore, this harmony of view can be seen between the Holy Quran and the four Gospels. Therefore, what has been proposed as the divinity of Jesus is a deviation in religion that was invented by some people without any religious justification in Christianity and cannot be cited in the four Gospels.

Sources

Holy Quran

Four Gospels

Tawfighi, H. (2000 AD/1379 SH). *Getting to Know the Great Religions*.

Tehran: Semat Publications.