

## CHAPTER II : JESUS FROM ISLAMIC PERSPECTIVE

### 2.1 Jesus's History and Biography in the Islamic Perspective

In the Islamic view, Jesus is an important figure. Even in the Quran, the Holy book of Islam, his name as Isa Ibnu Maryam or Isa al-Masih Ibnu Maryam is reported about 25 times. He was born in Bethlehem around 4-6 CE to a virgin named Maryam, a pious woman without a spouse from the Imran family that is recognised as a noble family. From the perspective of normal human beings, Jesus's birth is miraculous because it was without a human father. Nonetheless, Muslims believe that it shows the power of Allah who can create all things (Husny, 1967).

Ethnically, Jesus is considered a Jew (Bani Israel) from the descendant of Israel in Nazareth city, Galilee which is the north of Israel nowadays. Jesus was believed to have descended (*nasab*) from Prophet Sulaiman, Isa bin Maryam binti Imran bin Matana bin Azer bin Elijah bin Akhtar bin Shaduq bin Iyazor, and his nasab is through Rahbean bin Sulaiman (Fauzi, 2017).

During childhood, Jesus was brought up by his uncle Zechariah, one of the prophets and messengers in Islam. He grew up as an intelligent child, obedient, dutiful to his mother and is very kind to everyone. Jesus is also recognised as a pious man who is knowledgeable about the Torah, the book that was revealed unto the previous messenger, Moses. At the age of 30, he was visited by Angel Gabriel through a revelation in the Mosque of Bait al-Maqdis as a sign that Allah has sent him to be a *Rasul* (messenger) and had then taught him the Torah and Injil (Amrie, 2012).

According to the famous Islamic scholar, Ibnu Katheer, Jesus received revelation on the eighteenth night of Ramadhan (Katheer, 2002).

After the revelation occurred, Jesus started preaching and delivering the messages of Allah. In his preaching, Jesus's teaching was rejected by his community, the Bani Israel. The community at the time were corrupted and used to indulge in evil practices (Ahmad, 2003). During his teaching, Jesus had the ability to perform miracles. The miracles granted by Allah unto Jesus shows the trueness of His Messenger. In the Quran Allah states, *“And (make him) a messenger to the Children of Israel, (who will say), '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 form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind (from birth) and the leper, and I give life to the dead by permission of Allah.’”* (Al-Quran 3:49).

## 2.2 Jesus's Teaching and Mission in the Islamic Perspective

According to Zaenuddin and Sahrin (2019), Jesus carried out his preaching to Bani Israel in Palestine during the reign of the Roman Emperors, August and Tiberius. The provinces of Palestine at the time were under Roman rule and according to Encyclopaedia Britannica, it is estimated to be in 26–36 CE.

The substance of Jesus's preaching include calling out Bani Israel to worship monotheism (*tawhid*) and summoning Bani Israel to fulfil the obligations (sharia) as a servant of Allah such as, prayer, zakat, respecting parents and other commitments commanded by Allah (Yasin, 2019).

From the Islamic perspective, Jesus's teaching is Islam due to from the same god. Even so, the revelations of sharia sent down by Allah unto past prophets and

messengers before the Messenger Muhammad were meant for certain communities and eras. Their teachings and code of law (sharia) provide the necessary solutions in fulfilling the needs of a particular community. This is in parallel with the Quran that states, *“For every (religious) community We have appointed rites which they perform.”* (Al-Quran 26:67). The revelation is based on the need that is ordained by Allah and not as a sign to make certain communities more supreme than others (Wahyu & Harjani, 2007).

### 2.2.1 *Tawhid*

In Islam, Tawhid means belief in the oneness of Allah. This concept rejects all imagination, speculation, falsehood, doubt, and deceptive knowledge and uncertain claim to the reality of Allah. *Tawhid* is an obligation for the validation of faith. In the Quran, Allah strictly forbids associating Allah with others, *“And do not invoke with Allah another deity. There is no deity except Him...”* (Al-Quran 28:88).

At the same time, Muslims believe that every prophet and messenger sent by Allah are responsible in conveying those beliefs. This concept became one of the central themes of Islam and one of the main messages of the prophets and messengers including Jesus and other prophets before him (Ali, 2006).

In the Quran, Allah describes Jesus calling out to his community, Bani Israel to worship one God. As Allah states in the Quran, *“The Messiah himself said, ‘O Children of Israel! Worship Allah my Lord and your Lord. Whoever associates others with Allah ‘in worship’ will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers.’”* (Al-Quran 5:72).

According to Wahab Salleh (1994), the Bani Israel community in that era deviated from the original teaching in the aspect of property ownership as if obsessed with riches more than their obedience to Allah. Therefore, in Jesus's preaching he keeps reminding them to follow the pure belief in Allah and to dismiss all the ignorant customs and false beliefs contradicting with the religion of the prophets and messengers before him (Nadwi, 1994).

### 2.2.2 Validating and Confirming the Teaching of the previous Prophets

The Islamic perspective believes that every prophet sent by Allah conveys the same faith (*akidah*) since the beginning, from Prophet Adam till Prophet Muhammad. The differences between messengers exist only in the code of law (*sharia*) that is revealed to certain messengers in accordance with their community and era. Therefore, the coming of Jesus is to abrogate (*nasakh*) some of the law (*sharia*) from the Torah that was revealed unto Moses for Bani Israel (Ali, 1973).

Allah states in the Quran about Jesus's preaching and his revelation, "*And (I have come) confirming what was before me of the Torah and to 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*" (Al-Quran 3:50). Based on that verse, the Quran describes Jesus's mission in preaching is to inform Jews regarding aspects of *sharia* that has been changed but still remains in the same faith as Moses.

The difference in *sharia* happens when certain prophets are given new revelations or a holy book (*kitab*) from Allah. Every place and community have a specific task according to the revelation of Allah. For example, the revelations given unto Prophet Noah, Prophet Moses, and Prophet Isa were replaced (*nasakh*) by

Prophet Muhammad. In the Quran Allah states, “*And We certainly sent into every nation a messenger, (saying), ‘Worship Allah and avoid tāghūt.’ And among them were those whom Allah guided, and among them were those upon whom error was (deservedly) decreed*” (Al-Quran 16:36). In other verses, Allah states about the differences in codes of law, “*For every (religious) community We have appointed rites which they perform*” (Al-Quran 22:67).

Meanwhile, according to Dr Said Ramadhan Al-Buthy, a famous Sunni Muslim scholar, the difference between the law revealed unto Moses and Jesus is only upon how to implement the law (sharia). The revelation through Jesus was to make it slightly easier for Bani Israel in accordance with the condition at the time. Nevertheless, Jesus was rejected by Bani Israel and his followers and accused of bringing a new teaching (Al-Buthy, 2009).

### **2.3 Jesus’s Status in the Islamic Perspective**

From Islamic perspectives, Muslims declaring Jesus by several status that Allah states in the Quran. This include as Nabi and Rasul, the Messiah (*al-Masih*) as same person and not founder the Christianity. Therefore, scholars in Islam make contrast about Jesus by researching the Quran and Hadith prophet Muhammad.

#### **2.3.1.1 The Terms, Prophet and Messenger**

In the Islamic tradition, a person who speaks for God or carries divine inspiration is referred to by the words “*Nabi*” and “*Rasul*”. These words are found in the Quran in many *Surah*. The term for “*Nabi*” is believed to derive from the word “*naba’a*” or “*nabba’a*”. The word “*nabba’a*” in the Quran is mentioned as many as

forty-six (46) times. On the other hand, the term for “*Rasul*” is believed to come from the root word “*Arsala*” or “*Irsal*”. In short, the meaning of the word “*Nabi*” seen from the point of view of language has two meanings. First, it refers to the person who delivers the news and second, it refers to a person with position and a high and noble dignity. However, the meaning of the word “*Rasul*” firstly refers to a person who delivers the message and secondly, it refers to a person who delivers new messages that are primarily related to religious questions (Wan Zailan Kamaruddin, 1996).

### 2.3.1.2 The Meaning of Prophet and Messenger

Several scholars in Islam have given an explanation regarding the differences in meaning between “*Nabi*” and “*Rasul*”. According to Al-Baydawi, “*Rasul*” can be referred to as a person who is sent by Allah to bring a new sharia and to call the people to follow the sharia. Whereas according to Al-Baghdadi, “*Rasul*” means one who is given sharia commencement or one who repeals part of the law contained in the previous sharia. From that perspective, it can be understood that “*Rasul*” refers to a person who is endowed with the Book containing new sharia to replace the previous sharia (Wan Zailan Kamaruddin, 1996).

Meanwhile, “*Nabi*” refers to a person who was given revelation from Allah but, with no commandment to replace sharia. Instead, all the prophets are commanded to follow the teachings of the *Rasul* before them until a new revelation of the coming messenger comes to replace (*nasakh*) the sharia. Therefore, Islam believes that all messengers (*Rasul*) are prophets (*Nabi*) but, not all prophets are messengers (*Rasul*) (Al-Asyqar, 2017).

### 2.3.2 Jesus as a Prophet and Messenger in Islam

Believing in prophets and messengers is one of the Six Pillars of Faith (Iman) in Islam. The six pillars consist of belief in the existence and oneness of Allah; belief in the existence of Angels; belief in the books of Allah; belief in Allah's messengers and that Muhammad is the last of them; belief in the Day of Judgment; and belief in Qadhaa' and Qadr (Doom and Divine Decree). It is compulsory for every Muslim to believe in all of the prophets that have been sent by Allah. This pillar is a validation to complete the faith of every Muslim.

Allah chose His prophets and messengers to be the most virtuous and perfect men in all aspects of privilege and uniqueness, such as aspects of wisdom, perfection of knowledge, personality, piety and other qualities. In the matter of choosing prophets for mankind, the Quran explains that prophethood does not come from human election. Rather, the appointment comes directly from Allah. The Quran states, "*Allah Almighty chose Adam, Noah, his family and the Imran family above all in their time*". (Al-Quran 3:33). From that verse, it can be understood from the Islamic perspective that the designation of prophethood is determined by Allah.

Muslims believe and recognise that Prophet Isa is sent by Allah and he was one of the other messengers among the "*Ulul Azmi*" including Noah, Abraham, Moses and Muhammad. That title refers to messengers who were patient with all their trials and who persevered in their preaching and when facing their people who were hurting them in their preaching efforts (Jasmi, 2016). They also suffered more in their preaching compared to other prophets. Nevertheless, Muslims are prohibited by Allah to distinguish between the apostles and prophets.

For Muslims, Prophet Isa was a man sent by Allah to the people who was supposed to carry the teaching that Allah had decreed. Like other prophets, he called

on his people to believe in Allah, to believe in his Prophecies, to believe in the hereafter, to believe in *Al-kitab* (the Book) and to believe in the resurrection after death.

The coming of prophet Jesus is recognised as a Rasul because his coming was revealed by the Injil to replace some of the laws of the previous Messenger Moses for Bani Israel in the Torah. As a messenger of Allah, he struggled to spread his teachings among the people and stumbled over conflicts with interests and beliefs of the people. However, Messenger Isa was still nice to them, even though they were unwilling to accept and be kind to him.

### 2.3.3 Jesus the Messiah

In the Quran, there are verses that show Jesus being referred to as *Al-Masih*, *“And when the angels said: ‘O Mary! Allah gives you the glad tidings of a command from Him: his name shall be Messiah, Jesus, the son of Mary. He shall be highly honoured in this world and in the Next, and shall be one of those near stationed to Allah”* (Al-Quran 3:45).

From a historical aspect, the word *Al-Masih* has existed for a long time, has its own meaning and is associated with traditional ceremonies inherited from generation to generation by the Bani Israel. However, the original word is believed to be from the Hebrew or Syrian language which is *Masih* meaning chosen and blessed by God and is sincerely responsible for leading the youth of the Children of Israel (Khadijah, 1996).

From the Islamic perspective, Jesus is also described as the Messiah in the Quran. There are several interpretations from Islamic scholars about this. The term messiah does not only exist in the Quran. Therefore, many famous scholars in Islam

have done the tafsir through the analysis of the Quran and hadith from the Prophet Muhammad.

As Ibn al-Athir in the book of al-Nihayah states, “The words of *Al-Masih* are repeated many times, as are the words of *Al-Masih Al-Dajjal*”. Prophet Isa is called *Al-Masih* because he is able to cure a person's illness just by rubbing his hands with the permission of Allah (Khadijah, 1996).

Meanwhile in tafsir al-Tabari, the word *Al-Masih* was formulated as a loan word from other languages derived from the Hebrew word which means anointed. Whereas in surah Ali Imran, verse 45, *Al-Masih* is defined as ‘cleansed from sin’ and ‘filled with blessings’ which is the original meaning of the term messiah. Nevertheless, the opinion agreed by scholars is that the term *Al-Masih* comes from the word “*ma saha*” (مسح) which means swept or anointed (Syihab & Afnan, 2016).

From those interpretations, the Islamic scholars sees the designation of Jesus’s name as Messiah to be proof that the Quran is describing Jesus as the same person in Christianity. Nevertheless, Islam and their follower only recognises Jesus within the capacity of a prophet. From that perspective, Islam believes that Jesus will descend to this world in the final days to call Christianity back on track to their faith in believing the One true God as in Islam while refuting the Jews who believe that prophet Jesus had been killed. So, at the end of time God will reveal their falsehood.

Based on the hadith of Prophet Muhammad, in the final days, Jesus will follow the sharia that was revealed to Messenger Muhammad because Muhammad is the last messenger that Allah revealed for humankind. Jesus will come bringing great changes to Christianity on their theologies that have deviated from the true faith and teaching.

*“Narrated by Abu Huraira: Allah's Apostle said, ‘By Him in Whose Hands my soul is, surely (Jesus) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e., taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it.’ Abu Huraira added ‘If you wish, you can recite (this verse of the Holy Book): -- ‘And there is none of the people of the Scriptures (Jews and Christians) But must believe in him (i.e., Jesus as an Apostle of Allah and a human being).’ Before his death. And on the Day of Judgment, He will be a witness Against them.”*

(Hadith narrated by Bukhari: 3456)

#### **2.3.4 Jesus is not the Founder of Christianity**

Islamic scholars agree that Paul was an important figure in transforming the original faith brought by Prophet Jesus into Christianity today. Through the chronology in the historical perspective, Paul's teachings are very different from the concept that Jesus taught about divinity and in terms of the code of Law that was revealed unto Jesus (Mahmod, 1996).

Paul's teaching is believed to have begun after Prophet Jesus was raised up to heaven. According to the perspective of Islam, Prophet Jesus did not die and continues to live until this day. After that event, the true teachings taught by Prophet Jesus became exaggerated and distorted (Sofeya, 2014).

Among the teachings that have been created by Paul are the concept of trinity, Christianity Universal religion, crucifixion of Prophet Jesus on the cross as atonement for inherited sins, the unnecessary of circumcision and Paul's Seven Doctrines. As a

result of the new doctrinal additions from Paul, Christianity is now a new religion. At the same time, Paul was also involved with the writings of the New Testament which are widely held and became a reference until this day after several stages of discussions and church gatherings or synods to form the main doctrine as it exists today.

One of the facts around Jesus's life is he never gave any name to the teachings of Prophet Moses and his own teaching. Furthermore, Jesus himself explained that he did not change all the laws contained in the teachings of Prophet Moses and continues as the previous prophet. The name 'Christian' was coined by his followers in Antioch (the cradle of Christianity) after Jesus's absence (Syihab & Afnan, 2016).

All of the earlier prophets did not name their teachings using any specific terms. Instead, they bring the teachings of monotheism (*tawhid*), surrender, and obedience to Allah. The previous prophets only brought Islam which means bringing peace (*salamah*) and reject idolatry. Therefore, Islam became the teaching of the prophets as they call people to the same God which is Allah (Nor, 2017).

In the perspective of faith in Islam, the concept of divinity in Christianity is the opposite. The trinity doctrine carries implications in acknowledging the oneness of Allah. The trinity doctrine believes the three in one substance: the Father of God, the Son of God and the Holy Spirit are one. That concept is not recognised in Islam which only believes in the oneness (*tawhid*) of Allah (Majlis Agama Islam Selangor, 2013).

#### **2.4 Jesus's Morals in the Islamic Perspective**

As with other prophets in Islam, Jesus is also the best role model showing good behaviour according to the Islamic perspective. Allah created all the prophets he sent to guide people from doing bad deeds into doing good deeds. Their behaviour

plays an important role as an example to their followers. Therefore, in Islam, prophets are promised good behaviour (*akhlaq*). All the prophets were protected (*ma'sum*) by Allah from any defect. This concept is important to make sure that every prophet sends their message as Allah commanded. The behaviour of the prophet also became a form of assessment for their community and people. It is impossible to be a prophet that brings the true message while having contradicting behaviour (Zailan, 2007).

In Islam, it is compulsory to believe that the prophets and messengers are equipped with many attributes and qualities, and that Jesus is included as the messenger of Islam. According to As-Sanariy (2020), all the prophets and messengers are truthful (*siddiq*), trustworthy (*amanah*), intelligent (*fatonah*) and are conveyors (*tabligh*).

#### **2.4.1 Truthful**

An attribute of the prophets and messengers in Islam is being truthful. It means truthful in speech. The Quran states, “*And We gave them of Our mercy, and We made for them a mention (i.e., reputation) of high honour*” (Al-Quran 19:50). It is impossible for the prophets and messengers to lie about the commandment of Allah as He equipped them with the truthful trait to make sure His messages relating to faith and law reaches humanity (Mahmud & Karimullah, 2018).

#### **2.4.2 Trustworthy**

Islam also believes that the prophets and messengers are trustworthy. Allah protects His prophets and messengers from any behavioural, physical and spiritual defects since their birth and from prohibited things in religion such as thieving, arrogance and being a drunkard. That trait (*amanah*) is to make sure that the teachings

of Allah are preserved from defects. The Quran states as proof, *“Indeed, I am to you a trustworthy messenger”* (Al-Quran 26:107).

### 2.4.3 Conveyor

The prophets and messengers are equipped with the trait of being conveyors (*tabligh*) which is a compulsory behaviour to make sure they inform the people about God’s teaching. The Quran states, *“O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people”* (Al-Quran 5:67). *“And we are not responsible except for clear notification”* (Al-Quran 36:17). The Muslim perspective believes it is impossible for the prophets and messengers to hide and miss the teaching of God. That behaviour causes fraud.

### 2.4.4 Intelligence

Wisdom, cleverness and intelligence are the characteristics of the prophets and messengers. These traits are suitable for a person carrying a message from the divine to answer, refuse and refute the accusations made by non-believers of God. In preaching their mission, the prophets and messengers have to arrange strategies such as in teaching and in war. In the holy book of Islam, the Quran states, *“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided”* (Al-Quran 16:125).

#### 2.4.5 Good Example in Teaching

Around Jesus's teaching, he showed a good example to his followers in many aspects, such as the good way he interacts with others when talking and his good deeds. Prophet Jesus was very humble and patient in spreading his teaching. The patience and perseverance of the prophets in their preaching was mentioned in the Quran, "*So be patient, (O Muhammad), as were those of determination among the messengers*" (Al-Quran 46:35). That verse shows that Jesus was also included among "*Rasul ulul azmi*" along with Noah, Abraham, Moses and Muhammad and that patience is one of the characteristic of the prophets and messengers.

#### 2.4.6 Teaching with valid Proofs

Furthermore, Jesus always shows proof in his preaching. In answering the trueness of his teaching, Allah grants his capability to perform miracles as requested by his community. Among the miracles Jesus performed were making a bird from clay which then flew away by Allah's permission, healing the blind, curing leprosy and raising people back from the dead. Allah states in the Quran, "*And (make him) a messenger to the Children of Israel, (who will say), '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 form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind (from birth) and the leper, and I give life to the dead by permission of Allah.'*" (Al-Quran 3:49).

Most Scholars in Islam explains that the miracles requested by his community at the time are all impossible things for a human to do including healing leprosy due to the lack of technology and medical advancement in their situation in the past. Miracles

that occur were to make people think and challenge their minds to show that the prophet's teaching is genuine (Qadhi, 2018).

#### **2.4.7 Commitment in His Teaching**

Despite being rejected by his community, Jesus continuously spread his teaching to any areas of his preaching. Jesus chose the people that truly believed in his teaching to become his disciples named "*Hawariyyun*" that participated in his preaching. In the Quran, Allah states, "*Our Lord, we have believed in what You revealed and have followed the messenger (i.e., Jesus), so register us among the witnesses (to truth)*" (Al-Quran 3:53). Jesus and his disciples convince the people to follow true laws and spread knowledge about faith to make sure of their obedience to Allah.

#### **2.5 Jesus's Miracles in the Islamic Perspective**

From the Islamic perspective, Muslims believe that all prophets and messengers of Allah are given miracles as support and proof in their teaching. The miracles of prophets and messengers are extraordinary things that happen and are unmatched by anyone to show the truth to those who doubt the truth they bring. The purpose of an absurd miracle is to make people think that the event is truly from Allah (Shihab, 2004).

In carrying out the mission to Bani Israel, Jesus was confronted by his people who asked him to show miracles to prove the truth of his teachings. In the Quran, Allah states, "*And (make him) a messenger to the Children of Israel, (who will say), 'Indeed I have come to you with a sign from your Lord.'*" (Al-Quran 3:49). That verse shows that Jesus was capable of miracles.

According to Ibnu Kathir in his tafsir book *“Tafsir Ibn Kathir”*, in Jesus’s preaching, he had several miracles: make a bird from clay, heal the blind, heal the leper, and bring the dead back alive. Many scholars stated that Allah sent his prophets and messengers with miracles suited to his time (Rahman, 2011).

### **2.5.1 Making Birds from Clay**

Among the other miracles performed by Jesus according to the Quran was to make birds out of clay. In the Quran, Allah states, *“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 form of a bird, then I breathe into it and it becomes a bird by permission of Allah”* (Al-Quran 3:49). The incident really happened. After the clay was shaped into bird-form, Prophet Jesus breathed into it and the clay became a living bird which then flew (Qaradhawi, 2002).

### **2.5.2 Healing the Blind**

Another miracle bestowed on Prophet Isa by Allah is the ability to heal people who are blind from birth. In the Quran, Allah states, *“And I cure the blind (from birth) and the leper”* (Al-Quran 3:49). Blindness was untreatable in the ancient era due to the lack of technology. Nevertheless, it was Prophet Jesus’s miracle to be able to heal the blind (Zulkifli, 2011).

### **2.5.3 Healing Lepers**

In the same Quranic verse, Allah states that Prophet Isa also possesses the miracle of healing leprosy, *“And I cure the blind (from birth) and the leper”* (Al-Quran 3:49). According to scholars in Islam, leprosy was an untreatable disease at the

time. However, Prophet Isa's miracle with the permission of Allah, cured patients with leprosy. (Zulkifli, 2011).

#### 2.5.4 Bringing Back the Dead to Life

Muslims believe that all of creation is based on Allah's permission. Thus, the miracle of bringing the dead back to life is also by the power of Allah in showing and answering to Bani Israel. In the Quran, Allah states, "*and I give life to the dead by permission of Allah*" (Al-Quran 3:49).

According to Hasyim (2012) in his book "*Nabi-Nabi Allah: Kisah Para Nabi dan Rasul Allah dalam Al-Qur'an*", in proving the miracles to Bani Israel, Prophet Isa was allowed by Allah to revive the dead in three forms and situations. The first event was the revival of a person named Azar whose death was due to disease and had been buried by his brothers. Prophet Isa went to Azar's tomb and recited the *ismul a'dham* prayer. His prayer was answered by Allah and Azar came back to life as usual. After his resurrection, he married a woman and was blessed with a child.

Secondly, Prophet Isa revived the son of an old woman who loved his dead son very much. When the people gathered in front of the child's body, suddenly Prophet Jesus passed by. He then prayed and the body of the child came back to life, got up, sat down, put on his clothes and went to his family.

Thirdly, the Bani Israel asked Prophet Isa to revive Sam bin Nuh who died about 4000 years ago. After Prophet Isa prayed (*solah*) and with the permission of Allah, Sam came back to life and the hair on his head was grey. Jesus then said to him: "*Die, by seizing God*". So Sam said, "*Yes, but I do not want to feel the pain of death a second time*". Prophet Jesus replied, "*You won't, because the pain of death is only once, when you died before*".

## 2.6 Conclusion

Jesus from the Islamic perspective is a great figure who is recognised as Prophet Isa that Allah chose to be His Messenger to spread the teaching that is the same as the religion of Islam. The Injil was revealed to Jesus to replace some of the laws of Prophet Moses and to maintain the true faith (*tawhid*). He was also supported by miracles in his teaching as proof to the people. Islam believes that Prophet Jesus is a person with good behaviour and has high moral values in spreading his teaching.

