SAMPLE

Isa: The Messiah, the Miracles, and the Word from Allah

The Story of Prophet Isa (عیسی) in the Quran and Islamic Tradition

Aira Aurora

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This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

Isa (عليه السلام) — Jesus — is the Messiah. He is the son of Maryam, born without a father by the word of Allah. He is the prophet of miracles — speaking from the cradle, healing the sick, raising the dead, breathing life into clay. He is the one the Quran calls "a word from Him" (3:45, 4:171) and "a spirit from Him" (4:171). His birth, his mission, his miracles, and his return are all marked by the extraordinary. He is the prophet who defies the ordinary at every turn.

The Quran tells Isa's story in several major passages. Surah Al Imran (3:35-62) narrates Maryam's dedication, the angelic announcement, Isa's birth, and his miracles. Surah Maryam (19:16-36) narrates Maryam's withdrawal, the birth, her return with the child, and Isa's speech from the cradle. Surah Al-Ma'idah (5:109-120) narrates the table spread from heaven — the last supper of the Quranic tradition. Surah As-Saff (61:6) records Isa's announcement of a messenger to come after him — Ahmad, identified with Muhammad. And Surah An-Nisa (4:155-159) addresses the question of Isa's death and the controversy surrounding it.

The Quran's Isa is distinct from the Christian Jesus in critical theological ways. The Quran affirms Isa's prophethood, his miracles, his virgin birth, and his role as Messiah — but it firmly rejects divinity, sonship, and the crucifixion as understood in Christian theology. The Quran says: "The Messiah, Isa, son of Maryam, was but a messenger of Allah and His word that He directed to Maryam and a soul from Him" (4:171). Isa is honored as one of the greatest prophets — but he is a prophet, not a deity.

Isa's story in the Quran is also the story of Maryam — the mother whose devotion, seclusion, and miraculous conception are integral to the narrative. Maryam is the only woman mentioned by name in the Quran, and she has an entire surah named after her. The birth of Isa cannot be separated from the faith of Maryam. The two stories — the mother and the son — are one story: the story of the word from Allah that entered the world through a woman who believed.

This book traces Isa's story through the Quran: the angelic announcement, the virgin birth, the speech from the cradle, the miracles, the disciples, the table from heaven, the rejection by the establishment, the question of his death and return, the announcement of Muhammad, and the lessons for every person who seeks to understand the prophet who was the word and the spirit from Allah. It is the twenty-fourth light in the NurOne - The Prophets series — the light that was born without a father, the light that spoke from the cradle, the light that raised the dead, the light that will return.

The Quran's treatment of Isa is both reverent and corrective. Reverent in its honor — Isa is called the Messiah, the word, the spirit, one of the nearest to Allah, one of the righteous, one given clear proofs and strengthened by the Holy Spirit (2:253). Corrective in its theology — the Quran firmly rejects the divinity, the sonship, and the crucifixion as attributed to him. The two aspects — reverence and correction — are inseparable. The Quran honors Isa precisely by correcting the theology that was built around him. The prophet who was deified is honored by being restored to his true status: the servant of Allah.

The story of Isa is also the story of the mother who bore him. Maryam — the woman who was chosen above all women (3:42), who withdrew to the east, who received the angel, who conceived by the word, who gave birth under a palm tree, who returned to her people and was accused, and who was vindicated by the speech of her infant son. Maryam is the only woman mentioned by name in the Quran, and her story is inseparable from Isa's. The word from Allah entered the world through a woman who believed, and the faith of the mother is the context for the prophethood of the son.

This is the twenty-fourth book in the NurOne - The Prophets series, and it brings us to the threshold of the final book. After Isa, only Muhammad remains — the final messenger, the seal of the prophets, the one who was announced by Isa and who brought the message to its completion. The two prophets — Isa and Muhammad — are the last two lights in the series, and together they form the conclusion of the prophetic chain. Isa, the Messiah who was raised, and Muhammad, the final messenger who was given the complete Book — the two together represent the culmination of prophethood and the completion of guidance.

The Servant From the Cradle

The Quran portrays Isa as a prophet of extraordinary birth, message, and destiny. In Surah Al Imran, Allah says: "When the angels said: O Maryam, indeed Allah gives you glad tidings of a word from Him, whose name will be the Messiah, Isa, son of Maryam — distinguished in this world and the Hereafter and among those brought near" (3:45). The verse identifies Isa by three titles: Messiah, son of Maryam, and a word from Allah. The Quran does not present Isa as divine but as a prophet chosen by Allah, born of a virgin by divine command, given miracles by divine permission, and raised to Allah by divine decree. The distinction between divinity and prophethood is central to the Quran's presentation of Isa.

What Isa Teaches

The Quran deepens this point about Isa: "The Messiah, Isa, son of Maryam, was only a messenger of Allah and His word which He directed to Maryam and a soul from Him. So believe in Allah and His messengers. And do not say Three. Desist — it is better for you. Indeed, Allah is but one God. Exalted is He above having a son" (4:171). The verse is one of the clearest statements in the Quran about Isa's nature. He was a messenger. He was a word from Allah. He was a soul from Him. But he was not divine. The Quran honors Isa deeply — his birth, his miracles, his purity, his return — but it holds the line that divinity belongs to Allah alone. The chapters that follow trace Isa's story across every surah where it appears, from the annunciation to the ascension, always drawing from the Quran as the primary and sufficient source for understanding his prophethood.

The Aftermath: Isa

The Quran extends this principle the miracles given to Isa: "And We gave Isa, son of Maryam, clear proofs and supported him with the Pure Spirit" (2:253). And in Surah Al-Ma'idah, Isa speaks: "I have come to you with a sign from your Lord — that I design for you from clay like the form 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 give life to the dead by permission of Allah. And I inform you of what you eat and what you store in your houses.

Indeed in that is a sign for you, if you are believers" (3:49). Four miracles: creating life from clay, healing the blind and the leper, raising the dead, and knowing the unseen. Each miracle is followed by the phrase "by permission of Allah." The Quran never lets the reader forget that Isa's power was not his own. It was given. It was permitted. It was a sign pointing to the One who sent him.

The Word Given to Maryam

The Quran further speaks of Isa's return. In Surah Az-Zukhruf, Allah says: "And indeed, Isa will be a sign for the Hour, so do not be in doubt of it, and follow Me. This is a straight path" (43:61). The verse identifies Isa with the approach of the Day of Judgment. The Quran does not give details of the return. It states that Isa is a sign of the Hour. Some interpretations understand this as a literal return. Others understand it as a reference to the knowledge Isa brought — faith in the unseen, the resurrection, the accountability. The chapters that follow trace Isa's story across every surah where it appears, from the annunciation, through the birth, the miracles, the teaching, the plot against him, the apparent crucifixion, and the ascension, always holding the Quran as

the primary source for understanding his prophethood and his significance in the divine plan.

The Servant Who Ascended

The Quran concludes its discussion of Isa with a final verse about the Day of Judgment. In Surah Az-Zukhruf: "And when the son of Maryam was presented as an example, immediately your people laughed aloud. And they said: Are our gods better, or is he? They present him only for argument. Rather, they are a quarrelsome people. He was not but a servant on whom We bestowed favor, and We made him an example for the Children of Israel" (43:57-59). The verse describes the reaction of the Makkans when Isa was mentioned: they laughed. They treated the story of a righteous prophet as entertainment.

The Quran responds: he was not divine, he was not a joke, he was a servant. Isa's title in this verse is servant. The highest title the Quran gives to any prophet is not miracle-worker or king or messiah but servant — the one who serves the One who sent him. That is the legacy of Isa in the Quran, and that is the standard the Quran asks every reader to hold.

The example of Isa reveals that power belongs to Allah alone. The miracles were by permission. The birth was by command. The ascension was by decree. Isa was a servant, a messenger, a word from Allah. The chapters that follow honor his prophethood while holding the line that divinity belongs to the One who sent him and to no one else.

The Quran says in Surah Maryam about Isa in the cradle: He said: Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and charity as long as I live. The first words of Isa in the Quran are not a miracle or a proclamation but a statement of identity: I am the servant of Allah. The Quran uses these words to define the entire prophethood of Isa. He was not divine. He was not the son of God in a literal sense. He was a servant, chosen, given a book, commanded to pray, and commanded to give. The highest title in the Quran is servant, and Isa bears it from his first moment of speech to his last mention in the text.

Chapter 1: Isa in the Quran

1.1 The Text of the Quran

Isa (عليه السلام) is mentioned extensively in the Quran — more than any other prophet except Musa and Ibrahim. The key passages include:

Surah Al Imran (3:35-62) — Maryam's birth and dedication, the angelic announcement to Maryam, Isa's birth and miracles, the confirmation of earlier scriptures, and the warning against deification.

Surah Maryam (19:16-36) — Maryam's withdrawal, the birth of Isa under the palm tree, her return to her people, the accusation, and Isa's speech from the cradle defending his mother.

Surah Al-Ma'idah (5:109-120) — The disciples request a table from heaven; Allah sends it as a sign. The covenant of the disciples.

Surah An-Nisa (4:155-159) — The rejection by the Israelites, the question of Isa's death: "They did not kill him, nor did they crucify him, but it was made to appear to them."

Surah As-Saff (61:6) — Isa announces a messenger to come after him, named Ahmad.

Surah Al-Baqarah (2:136, 2:253) — Isa in the prophetic lists and as one given clear proofs and strengthened by the Holy Spirit.

Surah An-Nisa (4:171) — The theological statement: Isa as messenger, word, and spirit — not deity.

1.2 The Name: Isa

The name *Isa* — the Arabic form of Jesus — is used consistently throughout the Quran. The name is always paired with his mother: *Isa ibn Maryam* — Isa, son of Maryam. The pairing is deliberate: the Quran always identifies Isa through his mother, not through a father. The identification is the theology: Isa has no human father. He is the son of Maryam, and Maryam is the mother who was chosen by Allah.

The identification *ibn Maryam* appears in the Quran in every mention of Isa's full name. The consistency is the Quran's way of maintaining the truth of the virgin birth — Isa is never called the son of Yusuf (Joseph); he is always the son of Maryam. The mother is the parent; the father is Allah — not in a biological

sense (Allah is beyond biology) but in the sense that Isa's existence was by Allah's command: "Be" — *kun* — and he was (3:59).

1.3 The Title: Al-Masih

The Quran gives Isa the title *Al-Masih* — the Messiah (3:45, 4:171, 5:17, 5:72, 5:75, 9:30, 9:31). The word *Masih* means "the anointed one" — from the root *m-s-h* — to anoint, to wipe. The title was used in the Israelite tradition for kings and priests who were anointed with oil as a sign of divine selection.

The Quran's use of *Al-Masih* affirms Isa's messianic role — he is the one who was anointed, selected, chosen by Allah for a specific mission. But the Quran does not develop the title into a theological claim of divinity. The Messiah is a prophet, not a god. The title is an honor, not a deification. The Messiah is the anointed servant of Allah — the one who was chosen, not the one who is Allah.

1.4 "A Word from Him" and "A Spirit from Him"

The Quran describes Isa with two remarkable phrases:

"A word from Him" — *kalimatun minhu* (3:45, 4:171). Isa is the word of Allah — the word that was spoken, and the word entered the world. The "word" is not a separate divine person; the word is the creative command of Allah: "Be" — and Isa was. The word is the means of creation, not the object of worship.

"A spirit from Him" — *ruhun minhu* (4:171). Isa is a spirit from Allah — a soul created by Allah, a life breathed into Maryam by the angel. The spirit is the divine gift of life, not a divine person. The Quran uses *ruh* for the spirit of life that Allah gives to every human (15:29, 32:9, 38:72). Isa is a spirit from Allah in the same sense — the life is from Allah.

The two descriptions — word and spirit — affirm Isa's unique origin without affirming divinity. The word is the command; the spirit is the life. Both are from Allah; both are given to Isa. The one who is the word and the spirit is the one who was created by the command and animated by the spirit — a prophet, not a deity.

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Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

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Her work is published under the pen name Aira Aurora.

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