

## Favorable Investigating of the Scripture Reports on Christ (AS) and His Main Title in Sacred Sources

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### Abstract

With little reference to the works of Christian and Muslim scholars, researching about Jesus, it becomes clear that they often try to declare their own interpretation of Christianity as valid and dismiss other readings as invalid and rejected in a defensive and argumentative approach. It is not expected that the output of such research would lead to unity and harmony among the followers of the Abrahamic religions; a necessity that everyone acknowledges as essential for achieving global peace, understanding, and reconciliation. Based on this, the present article attempts to reconcile the conflicting reports of these two sacred sources in a harmonious, favorable, and compatible manner using the tools of documentary-library collection and a comparative-analytical method, while classifying the reports on Jesus in the New Testament and Shia narratives and determining the main position of the discussion. It seems that the use of other valid data in Islam and Christianity, attention to lexicography, contemplation in text translation, consideration of the context in which statements are made, the role of the speaker, as well as collective brainstorming and utilizing tools from it, are among the solutions that can help unravel the conflicting reports. This research has attempted to reach Jesus (AS) as a central figure in the New Testament and the Quran and Shia

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Shia narratives. These terms are likely not unrelated to the fundamental concept of "Tawhid" in Islam and the doctrine of "End Time Reign" in Shiism. narratives, and then explain its possible reasons. The findings indicate that he does not have a specific title in the New Testament, but "Son of Mary" is his main title in the Quran and "Spirit of Allah" is his central title in

**Keywords:** Jesus, New Testament, Quran, Hadiths, Shia, History



### **Introduction:**

Jesus (PBUH) is a Jewish preacher, a significant Christian leader, and a well-known prophet in Islamic belief. Numerous reports about him can be found in the New Testament and Shiite hadiths. This study aims to analyze, evaluate, and integrate these reports by focusing on the historical descriptions present in both sacred sources. The main question this research seeks to answer is to what extent the narratives about Jesus (PBUH) in Shiite traditions align with the New Testament accounts, identifying areas of inconsistency and their degree. Can some of these apparent conflicts between the two readings be resolved with a sympathetic approach, creating a justified harmony between them? When it is impossible to reconcile the two interpretations, can a methodical preference for one over the other be proposed to address the discrepancies, and what evidence supports this preference? Finally, how do the New Testament, the Quran, and the Shiite traditions refer to Jesus (PBUH) by name and title, and why?

### **Research Methodology:**

This article has attempted to use document-library collection tools and a comparative-analytical method to categorize the narratives about Jesus (PBUH) in the New Testament and Shiite traditions, determine the main subject of discussion, and harmonize the apparently conflicting reports from these two sacred sources through a sympathetic approach. It appears that using other reliable data from Islam and Christianity, paying attention to linguistic nuances, reflecting on the translation of texts, considering the context of the statements, and employing voluntary reconciliation and instrumental utilization are strategies that can resolve inconsistencies in these narratives. The study further seeks to identify the central titles of Jesus (PBUH) in the New Testament, the Quran, and Shiite traditions and explain the possible reasons for these titles.

### **Research Findings:**

Findings indicate that Jesus (PBUH) has no specific title in the New Testament, while "Son of Mary" is his main title in the Quran and "Spirit of God" in Shiite traditions. These terms likely relate to the fundamental concept of "monotheism" in Islam and the "eschatological rule" doctrine in Shiism.

### **Results:**

1. All the narratives about Jesus (PBUH) in the New Testament and Shiite traditions can be categorized into four groups:
  - a) Reports mentioned in both the New Testament and Islamic traditions.
  - b) Reports present in the New Testament but opposed or not endorsed by Islamic hadith sources.
  - c) Reports only found in the New Testament with no reflection in Islamic sources,



divided into those that align with Islamic teachings and those Islam remains silent about without judging their content.

d) Reports that Islam has adopted from Christianity with no contradictory data found in the New Testament.

2. The reports in both sources can either be harmonious or discordant. Some of the most notable harmonious reports include the encounter of the mothers of Jesus (PBUH) and John the Baptist (PBUH), the presence of Magi at Jesus' (PBUH) birth, Jesus (PBUH) using parables, descriptions of Jesus' (PBUH) enemies, Jesus' (PBUH) appointment of a successor, and events preceding his terrestrial absence.

3. Notable discordant reports, where reconciliation is impossible, include Jesus' (PBUH) circumcision, his mother's celibacy, the extent of his relationship with the Holy Spirit, the matter of his succession, his curse in the final days, the crucifixion event, Mary's (PBUH) washing, the status of Paul, ransom, methods of approaching Jesus (PBUH), and the scope of salvation at the time of his return.

4. Some discordant reports in the two sources appear reconcilable using proposed methods: leveraging other credible reports, considering linguistic nuances, reflecting on text translations, and contextualizing the speaker's intent.

5. This study does not seek to overlook or downplay the Islamic belief regarding the alteration of the Bible. Instead, it argues that a sympathetic rather than a defensive or confrontational approach can systematically manage theoretical differences, minimize inconsistencies, and practically take steps towards uniting followers of Abrahamic religions. The article's focus is to draw the attention of both Christian and Muslim audiences to the possibility of achieving maximum convergence between Christian and Islamic readings of Jesus' (PBUH) history through scientific mechanisms, illustrated with several concrete examples. It is worth noting that recently, the movement towards convergence of interpretations among scholars of these religions is being actively pursued, with John Hick being a prominent Christian figure in this field.

6. Jesus (PBUH) in the New Testament does not have a central title, but "Son of Mary" appears to be his main title in the Quran, and "Spirit of God" is his central title in Shiite traditions. These titles are likely closely related to the concepts of monotheism, rejection of the Trinity, and other manifestations of polytheism in Islam, as well as the doctrine of Mahdism in Shia Islam.

7. While acknowledging the possibility of refuting some methods of resolving inconsistencies in this study, it is evident that these strategies are not the only possible methods. Undoubtedly, other ways to maximize the convergence between Christian and Islamic narratives exist, which have not been mentioned in this study, such as re-

ferring to newly discovered works of both religions like the Oxyrhynchus Papyri and the Nag Hammadi Library in Christianity. Therefore, it is suggested that in an independent study, firstly, each of the reflected strategies be focused on and their validity examined in detail to strengthen the scope of evidence and arguments. Secondly, the number of proposed methods and strategies should be expanded as much as possible.

### How to cite

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